John Arol

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THE CRITICAL REVIEW:

OR,

Annals of Literature.

BY

A SOCIETY of GENTLEMEN.

VOLUME the THIRTY-EIGHTH.

——— Nothing extenuate,
Nor set down aught in malice. SHAKESPEARE.

Ploravere suis non respondere favorem
Speratum meritis——— HOR.

(1774 July-Dec)

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THE CRITICAL REVIEW.

For the Month of *July*, 1774.

ARTICLE I.

Philoſophical Tranſactions, giving ſome Account of the preſent Undertakings, Studies, and Labours of the Ingenious, in many conſiderable Parts of the World. Vol. LXIV. Part I. 4to. 7s. 6d. *ſewed.* L. Davis.

THIS volume commences with Obſervations on the Solar Spots; by Dr. Wilſon, profeſſor of practical aſtronomy in the univerſity of Glaſgow. The doctor here preſents us with many curious remarks, which we would lay before our readers, could the ſubject be comprehended without the aſſiſtance of plates. We ſhall, however, extract a part of the queries and conjectures advanced by the ingenious author.

'When we conſider, that the ſolar ſpots, ſome of whoſe properties have juſt now been enumerated, are ſo many vaſt excavations in the luminous ſubſtance of the ſun, and that, wherever ſuch excavations are found, we always diſcern dark and obſcure parts ſituated below; is it not reaſonable to think that the great and ſtupendous body of the ſun is made up of two kinds of matter, very different in their qualities; that by far the greater part is ſolid and dark; and that this immenſe and dark globe is encompaſſed with a thin covering of that reſplendent ſubſtance, from which the ſun would ſeem to derive the whole of his vivifying heat and energy? And will not this hypotheſis help to account for many phænomena of the ſpots in a ſatisfactory manner? For if a portion of this luminous covering were by any means diſplaced, ſo as to expoſe to our view a part of the internal dark globe, would not this give the appearance of a ſpot? In this caſe, would not that part of the dark globe, which is now laid bare, correſpond to the nucleus, and the ſloping ſides of the luminous matter to the umbra? And is not this

conſonant to that property of a ſpot mentioned in the firſt article; for would it not hence follow, that every ſpot, having a nucleus, ſhould alſo have an umbra ſurrounding that nucleus, a natural account being at that time ſuggeſted, for the boundary betwixt the nucleus and umbra being always diſtinctly defined, as mentioned in the ſecond article.

'Although we may never have a competent notion of the nature and qualities of this ſhining and reſplendent ſubſtance, or of the means by which the excavations in it are formed; we however diſcover, in their production, the agency of ſome mighty, though unknown, cauſe, which is there often exerting itſelf. Although we manifeſtly behold it effects, yet the mode of its operations may perhaps remain unſearchable. But if we were here to venture a conjecture, might we not ſuppoſe, that the luminous matter is ſo diſturbed, and the excavations in it occaſioned, by the working of ſome ſort of elaſtic vapour, which is generated within the dark globe? And might not this elaſtic principle, by its expanſion, ſwell into ſuch a volume, as to reach up to the ſurface of the luminous matter, which would thereby be ſeparated and laid aſide in all directions? And for as much as there is no regularity in the time of a ſpot's enlarging, compared to the time of its decreaſing, ſome enlarging quickly, and decreaſing ſlowly, and vice verſa, may we not imagine, that this is owing to the duration and quantity of the elaſtic principle now mentioned? and in general, may we not from hence form ſome idea of the production and ſubſequent enlargement of a ſpot, as mentioned in the third article?

'But to proceed. As we know, from experience, that the ſpots are of a tranſient nature, not laſting upon the ſun for a long ſpace of time, does it not ſeem reaſonable to think, that their gradual decreaſe, as mentioned in article 4th, is occaſioned by the luminous matter encroaching again upon that part of the dark globe, which had been uncovered? And from this may we not infer, that the luminous matter gravitates, and is in ſome degree fluid; for thereby would it not have a tendency to flow down, in all directions, and encroach, ſo as at laſt to cover the nucleus? And do not theſe things appear further probable, when we reflect upon that uniform inclination, which the ſides of the umbra, or excavation, have to the external ſurface of the ſun's body? For does not this indicate a fluid ſort of matter gradually yielding to the force of gravity? And again, is not this notion further ſupported, when we conſider the property mentioned in the 5th article, namely, that the exterior boundary of the umbra never conſiſts of ſharp angles or turnings, but is always curvilinear, and, moſt frequently, of a round form: for we know, that this boundary is nothing elſe but the lip of the excavation, which, on ſuppoſition that the luminous matter poſſeſſes ſome degree of fluidity, will not be diſpoſed, either in enlarging or contracting, to become irregular by ſudden or ſharp turnings?

'Upon ſuppoſition that the ſurface of the dark globe of the ſun is ſmooth and level, it may be urged, that the nucleus of a ſpot, whilſt upon the decreaſe, ſhould, according to the preſent view of things, always acquire a figure, at leaſt nearly, circular, and that the luminous matter, continuing to flow down on all ſides by an equal gravity, ſhould ſo encroach upon the nucleus, as to make it retain that figure, till at laſt it be entirely overflowed. But this not being the caſe, and becauſe it moſt frequently happens, that the encroachments of the umbra upon the nucleus are extremely vari-

variable, as mentioned in the 6th article, may we not from this infer, that the surface of the internal dark globe of the sun, is by no means smooth and level, but on the contrary very irregular, for, upon this supposition, if for example the area of the nucleus of a great spot were so diversified by mountains and vallies, would not the encroachments of the luminous matter be consequently irregular; and, according as it was more or less retarded or accelerated, at different places, by being contiguous to prominencies or hollows, would not all the alterations in the figure of the decreasing nucleus, how variable soever, be thus plainly accounted for? and because it often happens, that the nucleus of a spot, whilst on the decrease, is gradually cut in pieces by a luminous zone or zones, which wander across it, as mentioned in the 7th article, does not this look like the gradual flowing in of the luminous matter, as it were, into deep channels, which would thus appear to abound in the surface of the sun's dark body? If we reflect upon the irregularities, which are upon the surface of this earth, and upon the enormous mountains and cavities, which are in the moon, may we not, from such analogy, imagine, that there may be the like, or much greater, irregularities in the surface of the sun?'

In this paper, Dr. Wilson endeavours to account in a very plausible manner for the production, changes, and decay of the solar spots, on the idea of their being excavations in the body of the sun.

II. Astronomical Observations by the missionaries at Pekin.

III. The Lunar Eclipse, Oct. 11, 1772, observed at Canton.

IV. Experiments on Dying Black.

V. Observations on the State of Population in Manchester and other adjacent places; by Dr. Percival. It appears from these observations, that since the year 1717, the number of inhabitants in Manchester has greatly increased. At the period here specified, they were computed at 8000; whereas, by a survey executed last summer, the number is found to amount to 27,246, the inhabitants of Salford included. From this survey it also appears, that the females exceed the males, by 1654, and that the widows are more than double the number of widowers.

VI. Observations on the Bill of Mortality, in Chester, for the year 1772; by Dr. Haygarth.

VII. Electrical Experiments, by Mr. Edward Nairne, of London, Mathematical Instrument-maker.

VIII. On the noxious Quality of the Effluvia of putrid Marshes; by Dr. Priestley. We mentioned this subject in our former Review; where it occurred among Dr. Priestley's Observations on Air.

IX. Farther Proofs of the Insalubrity of Marshy Situations; by Dr. Price.

X. Of the Culture and Uses of the Son or Sun-plant of Hindostan, with an Account of the Manner of manufacturing the Hindostan Paper; by Lieutenant colonel Ironside.

XI. An Improvement propoſed in the croſs Wires of Teleſcopes; by Dr. Wilſon, of Glaſgow.

XII. The Caſe of a Patient voiding Stones through a fiſtulous Sore in the Loins, without any concomitant Diſcharge of Urine, by the ſame Paſſage.

XIII. The Diſparition of Saturn's Ring, obſerved by Joſeph Varelaz, Lieutenant of the Royal Navy of the King of Spain, and Profeſſor of Mathematics, in the Academy of Guard-marine at Cadiz.

XIV. Of the Gillaroo Trout. A Letter from the honourable Daines Barrington. The peculiarity of this trout is, that its ſtomach very much reſembles the gizzard of a bird. This ſpecies of fiſh is pretty common in ſeveral of the lakes in Ireland.

XV. Account of the Stomach of the Gillaroo Trout. In a Letter from Mr. Henry Watſon. As this account is ſomewhat different from the former, and likewiſe more minute, we ſhall lay it before our readers.

'The ſtomach of the Gillaroo trout may be divided, at leaſt, into three coats;—an internal, a middle, and an external one.

'The external is a kind of peritonæal covering, common to the ſtomach, inteſtines, and other viſcera.

'The middle coat appears to be of a fibrous muſcular texture, pretty thick in fleſh, ſtronger than in the ſalmon; and of a yellowiſh colour.

'The internal coat has a rough, but not rugous ſurface. It is ſpongy and perhaps glandular, with a kind of honey-comb texture, and ſtrong villi, a little ſimilar to the internal appearance of the gall-bladder in the human ſubject; and no doubt would make an elegant figure, was it well injected. This, is the moſt, that I am at preſent able to obſerve upon the ſtructure of this viſcus.

'But, as the ſtomach of the Gillaroo trout is ſuppoſed to perform the office of a gizzard, it may be neceſſary to examine a little, how far they agree.

'The gizzard, in birds of the gallinaceous kind, is compoſed of large maſſes of fleſh and tendon; between which lies the ſtomach, a ſtrong, denſe, cartilaginous, or horny bag, furniſhed with eminent rugæ, and deep furrows; but we have none of theſe appearances in the ſtomach of the Gillaroo trout; it does not ſhew the leaſt reſemblance, nor can I think it will bear any compariſon, with the gizzard in fowls; nor is it at all concluſive, that the ſtomach of this trout performs the office of a gizzard, becauſe ſeveral ſmall ſnails were found within it; for might we not as well conclude, that the cæca annexed to the duodenum, and which are, in this fiſh, very numerous, and loaded with the ſame little ſhells, do the offices of ſo many gizzards? But we know that theſe cæca are glandular pouches, and do the office of a pancreas.

'If the ſtomach of the Gillaroo trout does not appear to correſpond with the ſtructure of the gizzard in fowls, neither does it agree, in every reſpect, with the appearances commonly obſerved in fiſhes. It is indeed membranous and muſcular, but its internal ſurface is not ſo ſmooth, white, and poliſhed; nor is it made up

into

into large folds or plaits, as we commonly find it in moſt fiſhes; in ſome indeed, more reſembling a gut, than a ſtomach: but the internal ſurface, in the ſtomach of the Gillaroo trout, is rough, and overſpread with villi, which are ſo ſtrong, they may be eaſily ſeen with the naked eye, and which I have never obſerved in the ſtomach of any other fiſh.

'Upon the whole, we may venture to conclude, that there are ſome ſingularities, in the ſtructure of the ſtomach, which may perhaps be peculiar to the Gillaroo trout.'

XVI. A Deſcription of a petrified Stratum, formed from the Waters of Matlock, in Derbyſhire.

XVII. Remarks on the Aurora Borealis. Mr. Winn, the author of theſe Remarks, gives it as his opinion, that the Aurora Borealis is conſtantly ſucceeded by hard ſoutherly, or ſouth-weſt winds, attended with hazy weather, and ſmall rain. In ſupport of this aſſertion, he informs us, that in twenty-three inſtances that have occurred ſince he firſt made the obſervation, the fact has invariably happened. Mr. Winn obſerves, that this remark, when confirmed by further experience, may prove of great utility to ſeamen in navigating near coaſts which eaſt and weſt, particularly in the Britiſh Channel.

XIII. Experiments concerning the different Efficacy of pointed and blunted Rods, in ſecuring Buildings againſt the Stroke of Lightning. From the ſeveral experiments here related, it appears beyond doubt that pointed conductors are the moſt proper for the ſecurity of buildings. A ſharp point, the author obſerves, will draw off a charge of electricity ſilently, at a much greater diſtance than a knob, yet a knob will be ſtruck with a full exploſion, or ſhock, the charge being the ſame in both caſes, at a greater diſtance than a ſharp point. In this article, we meet with a caution to thoſe who may be overtaken with a thunder ſtorm in an open plain, which is, 'to retire within ſome ſmall diſtance, as from thirty to forty, to ten or fifteen feet, of an high tree, (perhaps about fifteen or twenty feet from the outermoſt branches, may be as proper a diſtance as any) or rather two ſuch, if at hand, and there wait the event, but by no means to go under them.'

XIX. Remarks upon a Paſſage in Caſtillione's Life of Sir Iſaac Newton.

XX. M. De Luc's Rule for meaſuring Heights by the Barometer, reduced to the Engliſh Meaſure of Length, and adapted to Farenheit's Thermometer, and other Scales of Heat, and reduced to a more convenient expreſſion; by the Aſtronomer Royal.

XXI. A Letter to the Aſtronomer Royal from Samuel Holland, Eſq; Surveyor-General of Lands for the Northern Diſ-

trict of America, containing an Account of some Eclipses of Jupiter's Satellites, observed near Quebec.

XXII. Observations of the Immersions and Emersions of the Satellites of Jupiter, taken in the Year 1768, by Ensign George Sproule, of his Majesty's fifty-ninth Regiment, on the South point of the Entrance of Gaspee Bason, which bears from Cape Ferrilong, or the Cape forming the Bay to the Northward, N. 68 W. by the true Meridian, distant 12¾ marine Miles.

XXIII. Astronomical Observations made by Mr. Holland abovementioned, for ascertaining the Longitude of several Places in North America.

XXIV. Observations of Eclipses of Jupiter's first Satellite, made at the Royal Observatory at Greenwich, compared with Observations of the same made by Mr. Holland.

XXV. Immersions and Emersions of Jupiter's first Satellite, observed on the Island of Anticosti, by Mr. Wright, Deputy Surveyor-General of Lands for the Northern District of America.

XXVI. Sketches of the Solar Spots.

XXVII. Account of the House Martin, or Martlet. In a Letter from the reverend Gilbert White to the honourable Daines Barrington. As this article contains some curious particulars in natural history, we shall present our readers with an extract from it.

'A few house-martins begin to appear about the 16th of April; usually some few days later than the swallow. For some time after they appear, the hirundines in general pay no attention to the business of nidification; but play and sport about, either to recruit from the fatigue of their journey, if they do migrate at all; or else, that their blood may recover its true tone and texture, after it has been so long benumbed by the severities of winter. About the middle of May, if the weather be fine, the martin begins to think, in earnest, of providing a mansion for its family. The crust, or shell of this nest, seems to be formed of such dirt, as comes most readily to hand, and is tempered and wrought together with little bits of broken straws, to render it tough and tenacious. As this bird often builds against a perpendicular wall, without any projecting ledge under, it requires its utmost efforts, to get the first foundation firmly fixed, so that it may safely carry the superstructure. On this occasion, the bird not only clings with its claws, but partly supports itself by strongly inclining its tail against the wall, making that a fulcrum; and thus steadied, it works and plasters the materials into the face of the brick or stone. But then, that this work may not, while it is soft and green, pull itself down by its own weight, the provident architect has prudence and forbearance enough, not to advance its works too fast; but by building only in the morning, and by dedicating the rest of the day to food and amusement, gives it sufficient time to dry and harden. About half

half an inch seems to be a sufficient layer for a day. Thus careful workmen, when they build mud-walls, informed at first perhaps by this little bird, raise but a moderate layer at a time, and then desist; lest the work should become top-heavy, and so be ruined by its own weight. By this method, in about ten or twelve days, is formed an hemispheric nest, with a small aperture towards the top; strong, compact, and warm; and perfectly fitted for all the purposes for which it was intended; but then nothing is more common than for the house-sparrow, as soon as the shell is finished, to seize on it, as its own, to eject the owner, and line it after its own manner.

'Though so much labour is bestowed in erecting a mansion, yet as nature seldom works in vain, martins will breed on, for several years together, in the same nest, where it happens to be well sheltered, and secure from the injuries of weather. The shell, or crust, is a sort of rustic work, full of knobs and protuberances on the outside: nor is the inside, of those that I have examined, smoothed with any exactness at all: but is rendered soft and warm and fit for incubation, by a lining of small straws, grasses, and feathers, and, sometimes, by a bed of moss, interwoven with wool. In this nest they tread or engender frequently, during the time of building; and the hen lays from three to five eggs. At first when the young are hatched, and are in a naked and helpless condition, the parent birds, with tender assiduity, carry out what comes from their young. Was it not for this affectionate cleanliness, the nestlings would soon be burnt up, and destroyed, in their own caustic excrement. In the quadruped creation the same neat precaution is made use of; particularly among dogs and cats, where the dams lick away what proceeds from their young. But, in birds, there seems to be a particular provision, as the dung of nestlings is enveloped in a tough kind of jelly, and therefore is the easier conveyed off without soiling or daubing; yet, as nature is cleanly in all her ways, the young perform this office for themselves in a little time, by thrusting their tails out at the aperture of the nest. As the young of small birds presently arrive at their ἡλικία, or full growth, they soon become impatient of confinement, and sit all day with their heads out at the orifice, where the dams, by clinging to the nest, supply them with food from morning to night.

'For a time the young are fed, on the wing, by their parents; but the feat is done by so quick, and almost imperceptible, a slight, that a person must have attended very exactly to their motions, before he would be able to perceive it. As soon as the young are able to shift for themselves, the dams immediately turn their thoughts to the business of a second brood; while the first flight, shaken off and rejected by their nurses, congregate in great flocks, and are the birds that are seen clustering and hovering, on sunny mornings and evenings, round towers and steeples, and on the roofs of churches and houses. These congregations usually take place first, about the first week in August; and therefore we may conclude, that, by that time, the first flight is pretty well over.'

XXVIII. Extract of a Register of the Barometer, Thermometer, and Rain, at Lyndon in Rutland, 1773.

XXIX. An Account of certain Receptacles of Air, in Birds, which communicate with the Lungs, and are lodged both among the fleshy Parts and in the hollow Bones of those Ani-

mals. The ingenious Mr. Hunter, who is the author of this account, after giving a brief detail of the communications which he has found in birds between the lungs and other parts of the body, proceeds to deliver his opinion reſpecting the final cauſe of this ſingular phenomenon in natural hiſtory. At firſt, he informs us, he ſuſpected that this ſtructure might be intended for the benefit of flying, ſuch an idea being countenanced by the peculiar ſituation of birds. He imagined that the advantage, of which this confirmation was productive, conſiſted in increaſing the volume and ſtrength, with the ſame quantity of matter, and therefore, without adding to the weight of the whole; which would rather be diminiſhed by the difference of ſpecific gravity, between the external and internal air. This opinion appeared to be ſupported by obſerving, that the feathers of birds alſo contain a conſiderable quantity of air, in the very part which requires the greateſt ſtrength; and by the analogy of fiſh, which have air contained in their bodies, to leſſen their ſpecific gravity. The phyſiologiſt, however, was induced to relinquiſh his firſt conjecture, for reaſons which we ſhall relate in his own words.

'When I found the oſtrich, which is not intended to fly, endowed with nearly the ſame conſtruction; and that the common fowl, and many others of that claſs, which do fly; and alſo the wood-cock, which flies, and is ſuppoſed to be a bird of paſſage, are not ſo well provided with air, as the oſtrich; and that the batt, which flies, differs not, in that way, from animals that do not fly; ſo many contradictions to the theory, obliged me to think of ſome other uſe, for this ſingular mechaniſm.

'The next conjecture, that offered itſelf, was, that theſe parts were to be conſidered as an appendage to the lungs. The analogy of amphibious animals leads to this; for, in many of them, the ſnake, viper, &c. the lungs are continued down through the whole belly, in form of two bags, the upper part only of which can do the office of reſpiration; and therefore, the remainder is to be conſidered as a reſervoir of air. Now there is a great ſimilarity between birds and that claſs of animals called amphibious; and although a bird and a ſnake are not the ſame, in the conſtruction of the reſpiratory organs, yet the circumſtance of the air paſſing beyond the lungs, into the cavity of the abdomen, in both, naturally leads us to ſuppoſe, that ſo ſimilar a ſtructure is deſigned for the ſame purpoſe in both; and this analogy is further confirmed by the texture of the lungs in both, which conſiſt of large cells. Now in amphibious animals, the uſe of this conformation of the lungs is evident; for it is in conſequence of this, that they can breathe leſs frequently than others. Conſidering the matter in this light, it may ſtill, in birds, have ſome connexion with flying; for that motion may eaſily be imagined, to render frequency of reſpiration difficult; and may, therefore, make a reſervoir of air ſingularly uſeful.

'It may, perhaps, occur to ſome, that the whole of theſe communicating cells are to be conſidered as extending lungs; but I can hardly think, that any air, which gets beyond the veſiculated lungs

lungs themſelves, is capable of affecting the blood of the animal; as the other cavities, into which it comes, as well thoſe of the ſoft parts, as of the bones, are very little vaſcular.

'How far this conſtruction, of the reſpiratory organs, may aſſiſt birds in ſinging, is worthy of conſideration, as the vaſt continuance of ſong, between the breathings, in a Canary-bird, would appear to be owing to this cauſe.

'At preſent, I ſhall purſue this ſubject no farther; but leave it to a ſubſequent paper, as requiring a great many comparative facts, to eſtabliſh the final cauſe.'

XXX. M. De Luc's Rules for the Menſurement of Heights by the Barometer, compared with Theory, and reduced to Engliſh Meaſures of Length, and adapted to Fahrenheit's Scale of the Thermometer; with Tables and Precepts for expediting the practical Application of them.

XXXI. A Catalogue of the fifty Plants from Chelſea-Garden, preſented to the Royal Society by the Company of Apothecaries, for the Year 1773.

XXXII. Obſervations on the Gillaroe Trout, commonly called in Ireland the Gizzard Trout; by Mr. Hunter. As theſe obſervations are of importance to natural hiſtory, and cannot admit of being abridged, our readers, we preſume, will not be diſſatisfied at having the whole laid before them.

'One of the digeſtive organs of this trout being ſo very remarkable as to have given name to the fiſh, and to be looked upon as its diſtinguiſhing characteriſtic; it will be neceſſary, to take a general view of the varieties in the digeſtive organs of animals, to determine what place the ſtomach of this particular trout holds among them, and alſo to throw ſome light upon the queſtion, whether its reſemblance to a gizzard be ſuch, as to render the name of gizzard trout a proper appellation.

'To begin with ſome general facts: the food of animals may be divided into two kinds, ſuch as does, and ſuch as does not, require maſtication, to facilitate the digeſtion. All animal food is of this latter kind. But grain, and many other ſubſtances which ſerve for aliment, require a previous grinding or trituration; and therefore thoſe animals which live on ſuch food, are furniſhed with organs for that purpoſe. Granivorous quadrupeds have the two powers, viz. maſtication and digeſtion, ſeparate or diſtinct from one another; the firſt being exerted by a ſet of teeth of a particular form, which ſerve as ſo many grindſtones for reducing their food to a powder, before it be conveyed into the ſtomach for digeſtion; and when ſo prepared, it is, with regard to the digeſtive power, become ſimilar to animal food: therefore in many ſuch animals the ſtomach is ſimilar to that of the carnivorous; and whenever the ſtomach in granivorous quadrupeds differs from this general rule, there is a ſingularity in the operations of digeſtion. Such birds as live upon this kind of food, for the digeſtion of which trituration is indiſpenſably neceſſary, have the powers of maſtication and digeſtion united in one part; which is of a peculiar ſtructure for that purpoſe; this is the gizzard. In granivorous birds therefore one ſingle organ anſwers both to the teeth and ſtomach of granivorous quadrupeds, and conſequently the gizzard alone

alone of birds will point out the food of the species as clearly, as the teeth and stomach together do in other animals, in which the two offices of mastication and digestion are not joined together in the same part.

'As it appears then to be the difference of the stomachs only, that fits birds for their different kinds of food, it is evident that every gradation of stomach must be found among them, from the true gizzard which is one extreme, to the more membranous stomach which is the other; since the food of different species is of every different kind, from the hardest grain, to the softest animal matter. In consequence of this, it must be as difficult to determine the exact limits of the two different constructions, to which the names of gizzard and stomach specifically belong, as, in any other case, to distinguish proximate steps in the slow and imperceptible gradations of nature.

'The two extremes of true gizzard and membranous stomach, are easily defined; but they run so into each other, that the end of one and the beginning of the other are quite imperceptible. Similar gradations are observed in the food; the kinds suited to the two extremes mixing together in different proportions, adapted to the intermediate states of stomach.

'A true gizzard is composed of two strong muscles placed opposite, and acting upon each other, as two broad grindstones. These muscles are joined together at their sides by a middle tendon, into which the muscular fibres are inserted, and which forms the narrow anterior and posterior sides of the flat quadrangular cavity, in which the grinding is performed. The upper end of this cavity is filled up by the termination of the œsophagus, and the beginning of the intestine. The lower end consists of a thin muscular bag connecting the edges of the two muscles together.

'By a soft flexible substance being thus interposed between the two strong grinding muscles, a double advantage is gained; for whilst it gives an easy passage to the œsophagus and gut above, it allows of that free motion of the grinding surfaces on each other, which is necessary for the comminution of the food. The half-muscular half-membranous bag, which is fitted on to the lower end of the cavity, at the same time that it serves for a reservoir, is perhaps the only part which has the power of digestion, and therefore that is to be called the true stomach. In this case then we have some distinction between the two grand offices of mastication and digestion.

'The two flat lateral sides of the grinding cavity are lined with a thick horny substance similar to a hard and thick cuticle: the narrow anterior and posterior tendinous parts are also lined with a cuticle, but not so strong as the former: this horny substance is gradually lost at one end in a very thin cuticle, which lines the passages of the œsophagus and intestine for a little way: and at the other end is also similarly lost in the membranous bag, or true stomach.

'The two large muscles may be considered as a pair of jaws, whose teeth are taken in occasionally, being small rough stones or pebbles which the animal swallows: and from the feeling on the tongue, it can distinguish such of these as are proper, from those which are smooth or otherways unfit for the purpose, which last it instantly drops out of its mouth.

'Some

'Some birds, with gizzards, have a craw or crop alſo, which ſerves as a reſervoir, and for ſoftening the grain; but as all of them have not this organ, it is not to our preſent purpoſe.

'There are other animals beſides that claſs of birds, which maſticate their food in their ſtomach, but their teeth are placed there by nature: crabs and lobſters are of this kind.

'The gradation from gizzard to ſtomach is made by the muſcular ſides becoming weaker and weaker, and the true ſtomachic or gaſtric part proportionably larger and larger, in the ſucceſſive order of birds, till at length it conſtitutes the whole of the organ; and the food keeps pace with this change, varying gradually from vegetable to animal. In one point of view, therefore, food may be conſidered as a firſt principle, with reſpect to which the digeſtive powers, with their appendages, are as ſecondary parts, being adapted to and determined by the food, as the primary object.

'We find then that in granivorous animals of all ſorts, there is an apparatus for the maſtication of the food, although of different kinds and differently placed. But in true carnivorous animals of whatever tribe, maſtication is not neceſſary, and therefore they have no apparatus for that purpoſe. The teeth of ſuch quadrupeds, as are carnivorous, ſerve chiefly to procure food and prepare it for deglutition. The ſame thing holds in the true carnivorous bird, the office of whoſe beak and talons is to procure the aliment, and fit it for deglutition, correſponding in this reſpect to the teeth of the others. Applying this to fiſh, it ſeems, at firſt ſight, that there is no occaſion in them for that variety of ſtructure in the digeſtive organs, which is found in the beforementioned quadrupeds and birds; the food of fiſh being principally of one ſort, namely, animal, which however with regard to the digeſtive powers, is to be diſtinguiſhed into two kinds, viz. common ſoft fiſh and ſhell-fiſh. Such fiſh as live on the firſt kind, have like the carnivorous quadrupeds and birds, no apparatus for maſtication; their teeth being intended merely for catching the food and fitting it to be ſwallowed. But the ſhells of the ſecond kind of food render ſome degree of maſticating power neceſſary, and accordingly we find in cerain fiſh, a ſtructure ſuited to this purpoſe.

'Thus the mouth of the wolf-fiſh is almoſt paved with teeth, by means of which he can break any ſhells to pieces, and ſo effectually diſengage the food for digeſtion, that though he lives upon ſuch hard food, his ſtomach does not differ from that of other fiſh: the organs of maſtication and digeſtion therefore in this animal exactly correſpond to thoſe of many granivorous quadrupeds.

'Other fiſh, on the contrary, approach nearer to the ſtructure of birds, in having their ſtomach furniſhed with ſome degree of maſticating power; but it is very imperfect, compared with that of the gizzard of fowls, though perhaps the difference is ſuch only as the difference of food will properly allow; for in fiſh who have this power, the food being ſtill animal, and but imperfectly covered with the ſhell, it perhaps wants only to be broken; whereas that of granivorous birds requires to be ground into a kind of meal.

'Of all the fiſh I have ſeen, the mullet is the cleareſt inſtance of this ſtructure; its ſtrong muſcular ſtomach being evidently adapted, like the gizzard of birds, to the two offices of maſtication and digeſtion. The ſtomach of the fiſh now before us holds the ſecond place.

'But ſtill neither of the ſtomachs can be juſtly ranked as gizzards, ſince they want ſome of the moſt eſſential characters, viz. a power

power and motion fitted for grinding, and the horny cuticle. The ſtomach of the Gillaroo trout is however more circumſcribed than that of moſt fiſh, better adapted for ſmall food, and endued with ſufficient ſtrength to break the ſhells of ſmall ſhell fiſh; which will moſt probably be beſt done by having more than one in the ſtomach at a time, and alſo by taking pretty large and ſmooth ſtones into the ſtomach, which will anſwer the purpoſe of breaking; but not ſo well that of grinding; nor will they hurt the ſtomach as they are ſmooth, when ſwallowed: but this ſtomach can ſcarcely poſſeſs any power of grinding, as the whole cavity is lined with a fine villous coat, the internal ſurface of which appears every where to be digeſtive, and by no means fitted for maſtication.

'The ſtomach of the Engliſh trout is exactly of the ſame ſpecies with the Gillaroo, but its coat is not ſo thick by $\frac{1}{3}$. How far this difference in thickneſs of ſtomach is ſufficient to make a diſtinct ſpecies, or barely a variety of the ſame, is only to be determined by experiment.

'The œſophagus in the trout is conſiderably longer and ſmaller than in many other claſſes of fiſh.

'The inteſtines are ſimilar to thoſe of the ſalmon, herring, ſprat, &c.

'The pancreas is appendiculated.

'The teeth ſhew them to be fiſh of prey.

'So far as we are led to determine by analogy, we muſt not conſider the ſtomach of this fiſh as a gizzard, but as a true ſtomach.'

XXXIII. Explication of a moſt remarkable Monogram on the Reverſe of a very antient Quinarius. This article is furniſhed by the rev. Mr. Swinton at Oxford, who has ſo often obliged the public with learned and ingenious elucidations of ancient coins. Mr. Swinton is of opinion that this Quinarius made its firſt appearance about the year of Rome 494, or rather a little before that time. In conſequence of which ſuppoſition he infers what he had aſſerted in a preceding paper, that the Romans borrowed the monogrammatic way of writing rather from the Etruſcans than the Greeks; with the firſt of whom they were well acquainted from the very beginning of their ſtate, whereas they ſeem to have had little or no intercourſe with the other at the time when this Quinarius was coined.

II. *Obſervations and Experiments on the Poiſon of Copper.* *By* William Falconer, *M. D. F. R. S.* 8*vo.* 2*s. ſewed.* Johnſon.

THE very extenſive application of copper to domeſtic uſes renders an enquiry into the qualities of this metal of importance to the public; and it therefore affords us pleaſure to ſee a treatiſe written profeſſedly on the ſubject. After giving a conciſe account of copper, and ſhewing by what ſubſtances it is corroded, Dr. Falconer proceeds to mention the circumſtances

ſtances in which it is moſt likely to find admiſſion into the body. He firſt treats of copper in its metallic form.

'In this ſtate, ſays he, we might imagine it not very likely to find admiſſion into the body; but I ſuſpect it occurs oftener than is apprehended. Halfpence and farthings are frequently given to children to play with, and as they generally put their toys into their mouths, they are often ſwallowed, or part of the copper abraded by their teeth. The laſt of the above circumſtances is applicable to all toys whatever, for young children, made of braſs or copper, or other mixt metals wherein copper makes a part of the compoſition. I likewiſe believe, that ſometimes copper in this form gains admiſſion into our food, by the ſcraping of the bottoms of braſs or copper pans, &c. eſpecially when they contain ſome viſcid ſubſtance, as ſweetmeats, or ſome other food dreſſed with thick ſauces. The like may happen from ſome of the coarſer kind of ſpoons made of a mixt metal called ockamy, (corruptly for alchemy) which is a coarſe kind of braſs. Theſe are in frequent uſe among ſervants and the lower kind of people, and I have often ſeen them greatly diminiſhed in their ſubſtance by uſe. The dangerous cuſtom of many, of putting pins into their mouths, deſerves to be particularly noticed, as it is generally imagined all the danger lies in its mechanical action if ſwallowed; but by the afore-mentioned account of its effects, it appears to be likely to produce diſagreeable conſequences by its ſpecific action as a metal.

'The exhalation from copper ſtrongly heated, is ſaid by ſome writers to be injurious to the lungs, and occaſion coughs. Ramazzini mentions, that the artificers in this metal are ſubject to the above complaint, and to vertigo and a diſcoloured complexion, owing probably to the particles of copper either exhaled by heat, or rubbed off in the working, floating in the air and taken in by inſpiration. In proof of this he obſerves that the beard and hair of the workmen in time become green, owing probably to the particles of copper lodged upon the body being corroded by the perſpiration.

'As to the effects of copper externally applied, I have before mentioned that it emits, even on ſlight rubbing, a fœtid odour, and ſeems, in part at leaſt, volatilized, by which we might imagine it would be rendered active. But I cannot diſcover any effects ever produced by it in this way, among thoſe who are moſt converſant in handling and rubbing this metal, provided there be no ſuſpicion of any being taken into the body. But the opportunities which this metal has of getting into the body in a ſtate of ſolution, are much more numerous.

The firſt menſtruum that occurs in the order above mentioned, is the vitriolic acid.

'At firſt view we might imagine that copper would be very little likely to gain admiſſion into the body in combination with any of the mineral acids, as they are ſeldom met with, and cautiouſly avoided under ſuſpicion of their poiſonous qualities. But on a more minute enquiry we ſhall find that this is not ſo unlikely to happen as might perhaps be apprehended. Several ſprings are found to be impregnated with the vitriolic acid in its ſeparate ſtate, the water of which, if uſed with copper or braſs veſſels, may corrode them, and thereby gain from them a cupreous impregnation, the ſame as if a portion of blue vitriol was diſſolved in the water. The vitriolic acid indeed, when dilute, acts very ſlowly upon copper, ſo as ſcarce to affect it of a long time; but in this caſe it is generally in ſome degree in a volatile ſtate, in which it corrodes metals more plentifully, and alſo aſſiſted by heat, which greatly increaſes the attraction between this acid and copper. But to put this out of diſpute, I made the following experiment.

'I took two ſauce-pans, one braſs, and the other copper, both perfectly clean. Into each of theſe I put two drops of ſpirit of vitriol, and a pint of diſtilled water, and ſet them both on the fire, and kept them boiling about twenty minutes: I then removed them from the fire, and ſet them to cool. When cold, they had each acquired a coppery taſte, and ſtruck a faint blue with ſpirit. ſalis ammoniaci commun.

'On this account, great caution ſhould be had in the uſe of copper veſſels by thoſe who inhabit a country where mines, of coal eſpecially, are frequent, as the ſprings in ſuch ſituations are frequently impregnated with this acid.

'Waters alſo containing alum, which by Dr. Percival's experiments appears to be far from an uncommon impregnation, may acquire a taint of a ſimilar kind from copper veſſels.'

The author afterwards delivers many ſalutary cautions reſpecting the uſe of copper veſſels. Chalybeate waters of every kind, he obſerves, ought not to be truſted in them, as in ſeveral of thoſe waters, the iron is united with the vitriolic acid, and when heat is applied, they may be impregnated with the copper. He likewiſe cautions againſt boiling the pump-water in London in copper veſſels, on account of the nitrous acid with which they are found to be impregnated. It is proper to lay before our readers what he ſays on this ſubject.

'Nor is it at all improbable, that a ſolution of this metal in the nitrous acid ſometimes finds admiſſion into our food. The nitrous acid indeed is generally thought not to be (properly

perly ſpeaking) a native impregnation of ſprings, but at the ſame time it muſt be allowed, that it frequently finds admiſſion into the water commonly uſed for dreſſing our victuals. There is great reaſon to think that it is produced under certain circumſtances by putrefaction; and what greatly confirms this hypotheſis is, that it is often found plentifully impregnating the ſpring waters in great cities, many of which are tainted with ſome putrid animal or vegetable matter. Dr. Heberden found this acid in the London pump-water in double at leaſt, and ſometimes in triple the proportion of either of the other two mineral acids, viz the muriatic and vitriolic, which ſtill were both in quantity ſufficient to be diſcovered by chemical analyſis. The danger of uſing copper veſſels with ſuch water will be very obvious, when we conſider that this acid diſſolves copper the moſt expeditiouſly and plentifully of any, and that the ſolution of it in this acid is the moſt acrid and ſtimulant of any with which we are acquainted. The caution before given relative to the danger of uſing copper veſſels in the warming of medicines, hold at leaſt equally ſtrong with reſpect to the nitrous as the vitriolic acid.

'The ſame learned writer, whoſe authority we have no reaſon to doubt, mentions his having diſcovered the muriatic acid in ſprings under ſimilar circumſtances. This, though its action be not ſo quick as that of the nitrous acid, ſtrongly adheres to the metal, and forms with it a compound equally noxious. The ſame caution then is requiſite where the preſence of this acid is ſuſpected as the foregoing, both in diet and medicine.

'The above cautions with reſpect to the mineral acids will not, I truſt, be deemed impertinent or unneceſſary, when we conſider that pump water is ſo much uſed in great cities, London eſpecially, for dreſſing our food, in which copper veſſels are generally employed. The prevalence of the nitrous acid in the pump water of London is ſo great as to diſcover itſelf to the taſte, and turns meat red that is boiled in it. Tea likewiſe is, I believe, generally made with ſpring water among the lower kinds of people, from a notion of its extracting the qualities of the tea more powerfully, which they imagine from the infuſion being generally of a darker colour, which is owing to the effect of the foſſil ingredients in the water, and not to the qualities of the tea itſelf being more fully extracted. If we conſider how frequently this beverage is uſed by all ranks, that the tea kettles are generally made of copper, and often without tinning, and with their mouths ſo narrow as to be with difficulty cleaned on the inſide, and that the ſpring water often uſed for making tea, eſpecially in great towns, London

particularly, is impregnated with many ſubſtances capable of diſſolving it, and that this power is greatly aſſiſted by a boiling heat, which is for the moſt part long continued, it will not ſeem improbable that copper may be introduced unſuſpected in this manner, and that ſome of the effects uſually attributed to tea may ſometimes be in part owing to this cauſe. And this opinion is the more probable, as the ſame effects are produced by both of them, ſuch as cholicky complaints, nauſea, tremors, and paralytic diſorders, which might eaſily cauſe the effect of the metal itſelf to be overlooked.'

Dr. Falconer relates ſeveral experiments which he made with the view of aſcertaining the impregnation of copper in various articles of diet, when boiled in veſſels of that metal; and from the whole he clearly evinces the expediency of uſing the ſtricteſt caution in ſuch a practice. We ſhall ſubjoin his remarks on common ſalt as being an article univerſally uſed.

'Nor is leſs caution neceſſary with reſpect to common ſalt, which it is well known will corrode copper very powerfully. Several inſtances of the coppers, uſed in the navy, being greatly corroded, by boiling the ſalt proviſions in them, and of the bad conſequences thence accruing, are related in the ſecond volume of the Medical Obſervations and Enquiries. Indeed, copper veſſels are extremely improper for ſuch uſes, as being eaſily corroded by the muriatic acid; and as the attraction between copper and all the mineral acids is greatly increaſed by heat. Iron will anſwer all the purpoſes of Copper for ſuch uſes, and if corroded, will not be of any ill conſequence to the health of thoſe who take it in.

'Braſs or copper ſcales are, in my opinion, very improperly uſed for the weighing of ſalt, as is frequently done by thoſe who retail this commodity. Moſt of our common ſalt is prepared with too great a degree of heat, which makes it apt to deliqueſce, or grow moiſt in the air. In this caſe, it will infallibly corrode the copper, and many pieces of this poiſonous combination will probably be often rubbed off by the rough angular particles of the ſalt, and mixed with our food.

'The uſe of copper is extremely hazardous, in my opinion, in places where the water is ſaline, or brackiſh, as is frequently the caſe in places lying near the ſea; and as this water muſt I imagine, be often uſed for ſupplying ſhips, it is an additional reaſon why iron is preferable to copper for making the boilers and other veſſels for dreſſing meat in the navy.

'Common ſalt will likewiſe affect the copper alloy in ſilver. I have ſeen ſilver ſalt-ſellers, in which the ſalt has been incautiouſly left, turned blue on their inſide, and in ſeveral parts blue ſaline efflorescences projecting from the ſurface of the metal.

metal. On this account therefore the use of glasses, made to fit the inside of the silver salt-sellers, are very proper, and probably prevent many accidents which might happen from the copper being in this way mixed with our victuals.'

From the great facility with which copper is dissolved in various menstruums, and from the effects it produces when taken into the body, great caution ought certainly to be observed in using copper vessels for culinary purposes. This, it must be acknowledged, is no new discovery. Dr. Falconer, however, has much extended the observations on this subject, as well as established former remarks more firmly on the basis of experiment: and he has performed a laudable service to the public, by endeavouring to excite their attention to a matter of so much importance to health; though we cannot acquiesce in the justness of some of his chemical principles.

III. *A Tour in* Scotland, *and Voyage to the* Hebrides; 1772. *4to.* 1*l.* 4*s.* White.

THE account of Mr. Pennant's former Tour in Scotland *; afforded us so much satisfaction, that we shall accompany him with great pleasure on his second excursion to the North, particularly to islands which are so little known as the Hebrides.

On May 18, 1772, this ingenious traveller took his departure from Chester, a city remarkable for the structure of its principal streets, of which he delivers a new and more copious description than he had given in his first tour. But we will pass over the narrative till his arrival in Scotland, which happened on the first of June, in Liddesdale, a portion of the county of Dumfries. This, he informs us, is a most fertile and well-cultivated tract of low arable, and pasture land. He proceeded by the side of the river Liddel for three miles to Pentonlins, when it forms a very wild and picturesque scene, rapidly flowing along rude rocks, bounded by cliffs, cloathed on each side by trees. In the bottom of the river are beds of stone regularly quadrangular, and divided by a narrow space from each other, resembling immense masses of Ludi Helmontii, with their septa lost. The sides of the rock are excavated into great and circular hollows, like pots, by the vortiginous motion of the water in high floods. Our author was here told by a farmer, that a pebble naturally perforated, was an infallible cure, hung over a horse that was hag-ridden, or troubled with night sweats. The effects of amulets, and the like

* See Crit. Rev. vol. xxxiii. p. 14.

charms, are juſtly aſcribed to the influence which they had on the imagination; but no ſuch power can be ſuppoſed to operate in this caſe.

Mr. Pennant deſcribes ſo accurately the ſcenes through which he paſſes, that we ſhall proceed to gratify our readers with parts of the narrative in his own words.

'Return and paſs through the pariſh of Cannonſby, a ſmall fertile plain, watered by the Eſk; where ſome canons regular of St. Auguſtine had pitched their priory at leaſt before the year 1296, when William, prior of the convent, ſwore allegiance to Edward I. The pariſh is very populous, containing above two thouſand ſouls. Much coal and lime-ſtone is found here.

'Moſt part of the houſes are built with clay: the perſon who has building in view, prepares the materials, then ſummons his neighbours on a fixed day, who come furniſhed with victuals at their own expence, ſet chearfully to work, and complete the edifice before night.

'Aſcend a bank on the ſouth ſide of this valley, to a vaſt height above it: the ſcenery is great and enchanting: on one ſide is a view of the river Eſk, far beneath, running through a rocky channel, and bounded by immenſe precipices; in various places ſuddenly deepening to a vaſt profundity; while in other parts it glides over a bottom covered with moſſes or colored ſtones, that reflect through the pure water teints glaucous, green, or ſappharine: theſe various views are in moſt places fully open to ſight; in others ſuffer a partial interruption from the trees, that cloath the ſteep bank, or ſhoot out from the brinks and fiſſures of the precipices; the trees are in general oak, but often intermixed with the waving boughs of the weeping birch.

'Two precipices are particularly diſtinguiſhed: one called Carſidel: the other Gilnockie's garden: the laſt is ſaid to have been the retreat of a celebrated outlaw; but originally had evidently been a ſmall Britiſh fortreſs, guarded on one ſide by the ſteeps of the precipice, on the other by a deep entrenchment.

'The ride was extremely diverſified through thick woods, or ſmall thickets, with ſudden tranſitions from the ſhade into rich and well huſbanded fields, bounded on every ſide with woods; with views of other woods ſtill riſing beyond. No wonder then that the inhabitants of theſe parts yet believe that fairies revel in theſe delightful ſcenes.

'Croſs the Eſk, through a ford with a bottom of ſolid rock; having on one ſide the water precipitating itſelf down a precipice forming a ſmall cataract, which would afford a ſcene not the moſt agreeable to a timid mind. The water too was of the moſt cryſtalline, or colorleſs clearneſs, no ſtream I have ever ſeen being comparable; ſo that perſons who ford this river are often led into diſtreſſes, by being deceived as to its depth, for the great tranſparency gives it an unreal ſhallowneſs.

'This river is inhabited by trouts, parrs, loches, minnows, eels, and lampries; and what is ſingular, the chub, which with us loves only the deep and ſtill waters bounded by clayey banks.

'On the oppoſite eminence ſee Hol-houſe, a defenſible tower like that at Kirk andrews, and one of the ſeats of the famous Johnny Armſtrong, laird of Gilnockie, the moſt popular and potent thief of his time, and who laid the whole Engliſh borders under contribution,

bution, but never injured any of his own countrymen. He always was attended with twenty-four gentlemen well mounted; and when James V. went his progreſs in 1528, expreſsly to free the country from moroders of this kind, Gilnockie appeared before him with thirty-ſix perſons in his train, moſt gorgeouſly appareled; and himſelf ſo richly dreſſed, that the king ſaid "what wants that knave that a king ſhould have?" his majeſty ordered him and his followers to immediate execution, in ſpite of the great offers Gilnockie made; who finding all application for favor, vain, he, according to the old ballad, boldly told the king,

'To ſeik hot water beneath cold yce,
Surely it is a great folie;
I haif aſked grace at a graceleſs face,
But there is nane for my men and me.'

I ſaw a boy, a direct deſcendant of this unfortunate brave, who with his whole family are ſaid to be diſtinguiſhed for their honeſty and quiet diſpoſition, happily degenerating from their great anceſtor.'

Near Langholme, our author was ſhewn a place where ſeveral women had ſuffered for witchcraft in the laſt century: and he informs us of a ſingular opinion that prevailed not many years ago in theſe parts; which was, as he expreſſes it, 'that the midwives had the power of transferring the primæval curſe beſtowed on our great firſt mother, from the good wife to her huſband.' He ſaw the reputed offspring of ſuch a labour; who kindly came into the world without giving her mother the leaſt uneaſineſs, while the poor huſband was roaring with agony in his unnatural pains. It appears from theſe inſtances, that ſuperſtition is not entirely extirpated from among the common people in this part of the country.

We cannot avoid extracting our author's account of the obſolete practice of Hand-faſting.

'Among the various cuſtoms now obſolete, the moſt curious was that of Handfaſting, in uſe about a century paſt. In the upper part of Eſkdale, at the confluence of the White and the Black Eſk, was held an annual fair, where multitudes of each ſex repaired. The unmarried looked out for mates, made their engagements by joining hands, or by handfaſting, went off in pairs, cohabited till the next annual return of the fair, appeared there again, and then were at liberty to declare their approbation or diſlike of each other. If each party continued conſtant, the handfaſting was renewed for life: but if either party diſſented, the engagement was void, and both were at liberty to make a new choice; but with this proviſo, that the inconſtant was to take the charge of the offspring of the year of probation. This cuſtom ſeemed to originate from the want of clergy in this county in the days of popery: this tract was the property of the abby of Melroſs, which through œconomy diſcontinued the vicars that were uſed to diſcharge here the clerical offices: inſtead, they only made annual viſitations for the purpoſes of marrying and baptiſing, and the perſon thus ſent, was

called Book in Boſom, probably from his carrying, by way of readineſs, the book in his breaſt: but even this being omitted, the inhabitants became neceſſitated at firſt to take this method, which they continued from habit to practiſe long after the reformation had furniſhed them with clergy.

'Perſons of rank, in times long prior to thoſe, took the benefit of this cuſtom; for Lindeſey, in his Reign of James II. ſays, 'That James ſixth earl of Murray begat upon Iſobel Innes, daughter of the laird of Innes, Alexander Dunbar, a man of ſingular wit and courage. This Iſobel was but handfaſt with him, and deceaſed before the marriage; where-through this Alexander he was worthy of a greater living, than he might ſucceed to by the laws and practices of this realm.'

For the entertainment of our readers we ſhall preſent them with the ſubſequent paſſage, which is of a nature ſomewhat ſimilar to the preceding.

'At a little diſtance from the bridge, ſtop at the little village of Gratna, the reſort of all amorous couples, whoſe union the prudence of parents or guardians prohibits: here the young pair may be inſtantly united by a fiſherman, a joiner, or a blackſmith, who marry from two guineas a job, to a dram of whiſky: but the price is generally adjuſted by the information of the poſtilions from Carliſle, who are in pay of one or other of the above worthies: but even the drivers, in caſe of neceſſity, have been known to undertake the ſacerdotal office. If the purſuit of friends proves very hot; and there is not time for the ceremony, the frightened pair are adviſed to ſlip in bed; are ſhewn to the purſuers, who imagining that they are irrecoverably united, retire, and leave them to

conſummate their unfiniſhed loves.

'The place is diſtinguiſhed from afar by a ſmall plantation of firs, the Cyprian grove of the place; a ſort of land mark for fugitive lovers. As I had a great deſire to ſee the high-prieſt, by ſtratagem I ſucceeded: he appeared in form of a fiſherman, a ſtout fellow, in a blue coat, rolling round his ſolemn chops a quid of tobacco of no common ſize. One of our party was ſuppoſed to come to explore the coaſt: we queſtioned him about his price; which, after eyeing us attentively, he left to our honor. The church of Scotland do what they can to prevent theſe clandeſtine matches; but in vain, for thoſe infamous couplers deſpiſe the fulmination of the kirk, and excommunication is the only penalty it can inflict.'

In the burying-ground of Kirkonnel is the grave of the fair Ellen Irvine, and that of her lover. This lady was beloved by two gentlemen at the ſame time. The unſucceſsful rival vowed to ſacrifice the other to his reſentment, and watched an opportunity of effecting his purpoſe, while the happy pair were ſitting on the banks of the Kirtle, which waſhes theſe grounds. The lady obſerved the deſperate lover on the oppoſite ſide, and interpoſed in the hope of ſaving her favourite, when receiving the wound intended for him, ſhe fell and expired in his arms.

After

After revenging her death he fled into Spain, and served for some time against the infidels. On his return, he visited the grave of his faithful mistress, where stretching himself on it he expired, and was interred by her side. A sword and a cross are engraved on the tombstone, with the inscription, Hic jacit Adam Fleming. This tragical event is said to have happened either about the end of the reign of James V. or the beginning of that of Mary.

Not far from hence, Mr. Pennant visited the Roman station at Burrens, in the parish of Middleby, supposed to have been the Blatum Bulgium of Antonine; and the place where Agricola concluded his second year's expedition. Two miles from Burrens, are the vestiges of two other Roman camps. We meet with the following account of Lockermoss, a moras of about ten miles in length, and three in breadth.

'This tract, from recent survey, appears to have been overflowed by the sea, which confirms the tradition relating to such an event. This invasion of the tides was certainly but temporary, for from the numbers of trees, roots, and other vegetable marks found there, it is evident this moras was, in some very distant period, an extensive forest. Near a place called Kilblain I met with one of the ancient canoes of the primæval inhabitants of the country, when it was probably in the same state of nature as Virginia, when first discovered by captain Philip Amidas. The length of this little vessel was eight feet eight, of the cavity six feet seven; the breadth two feet; depth eleven inches; and at one end were the remains of three pegs for the paddle: the hollow was made with fire, in the very manner that the Indians of America formed their canoes, according to the faithful representation by Thomas Harriot, in De Brie's publication of his drawings. Another of the same kind was found in 1736, with its paddle, in the same moras: the last was seven feet long, and dilated to a considerable breadth at one end; so that in early ages necessity dictated the same inventions to the most remote regions.'

As a proof of Mr. Pennant's great attention to the commercial state, as well as other objects, of the places through which he travels, we shall extract the account of the tobacco-trade in Glasgow, for the three preceding years.

	1769.	1770.
From Virginia,	25457 hogsheads.	29815
Maryland,	9641	8242
Carolina	460	913
Total,	35558	38970

'So that it appears the increase of importation from Virginia, in 1770, was 4358 hogsh. and from Carolina, 453, and that it decreased in Maryland, 1399. But what is remarkable, that in the same year not any part of this vast stock remained unsold; the whole being disposed of in the following proportions:

	hogſh.		hogſh.
To Ireland,	3310	Bremen	1303
France,	15706	Spain, &c.	885
Holland,	10637	Norway,	557
Dunkirk,	2907	Denmark,	200
Hamburg,	2416	America,	16
Total exported	- - -		37938

Which, with 1032, ſold inland, balances the account.

'In the laſt year (1771) the commerce ſtill improved, for from

Virginia,	35493
Maryland,	12530
Carolina,	993
Total, -	49016

'The exports alſo increaſed, but not in the ſame proportion with thoſe of laſt year:

Ireland took	3509 hogſh.	Bremen,	1176
France,	16098	Norway,	665
Holland,	14546	Denmark,	390
Dunkirk,	5309	Spain, &c.	297
Hamburg,	2788	Barbadoes,	21
	Total,		44799
	Sold inland,		1142
			45941
So that this year it appears that there is unſold,			3075
To balance the great ſum of,			49016

From the diſmal account which Mr. Pennant gives of the ſituation of the common people in the Iſle of Skie, we are not ſurpriſed that they emigrate. We ſhall lay it before our readers at full length.

'Skie is the largeſt of the Hebrides, being above ſixty meaſured miles long; the breadth unequal, by reaſon of the numbers of lochs, that penetrate far on both ſides. It is ſuppoſed by ſome to have been the Eaſtern Æbudæ of the antients; by others, to have been the Dumna. The modern name is of Norwegian origin, derived from *Ski*, a miſt; and from the clouds (that almoſt conſtantly hang on the tops of its lofty hills) was ſtyled, *Ealand ſkianach*, or, the cloudy iſland. No epithet could better ſuit the place, for, except in the ſummer ſeaſon, there is ſcarcely a week of fair weather: the ſummers themſelves are alſo generally wet, and ſeldom warm

'The weſterly wind blows here more regularly than any other, and arriving charged with vapour from the vaſt Atlantic, never fails to daſh the clouds it wafts on the lofty ſummits of the hills of Cuchullin, and their contents deluge the iſland in a manner unknown in other places. What is properly called the rainy ſeaſon commences in Auguſt: the rains begins with moderate winds; which grow ſtronger and ſtronger till the autumnal equinox, when they rage with incredible fury.

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'The husbandman then sighs over the ruins of his vernal labors: sees his crops feel the injury of climate: some laid prostrate; the more ripe corn shed by the violence of the elements. The poor foresee famine, and consequential disease: the humane tacksmen agonize over distresses, that inability, not want of inclination, deprive them of the power of remedying. The nearer calls of family and children naturally first excite their attention: to maintain and to educate are all their hopes, for that of accumulating wealth is beyond their expectation: so the poor are left to Providence's care; they prowl like other animals along the shores to pick up limpets and other shell-fish, the casual repasts of hundreds during part of the year in these unhappy islands. Hundreds thus annually drag through the season a wretched life: and numbers, unknown, in all parts of the western highlands (nothing local is intended) fall beneath the pressure, some of hunger, more of the putrid fever, the epidemic of the coasts, originating from unwholsome food, the dire effects of necessity. Moral and innocent victims! who exult in the change, first finding that place "where the wicked cease from troubling, and where the weary are at rest."

'The farmer labors to remedy this distress to the best of his power, but the wetness of the land late in spring prevents him from putting into the ground the early seed of future crops, bear and small oats; the last are fittest for the climate: they bear the fury of the winds better than other grain, and require less manure, a deficiency in this island. Poverty prevents him from making experiments in rural œconomy; the ill success of a few made by the more opulent, determines him to follow the old tract, as attended with more certainty, unwilling, like the dog in the fable, to grasp at the shadow and lose the substance, even poor as it is.

'The produce of the crops very rarely are in any degree proportioned to the wants of the inhabitants: golden seasons have happened, when they have had superfluity; but the years of famine are as ten to one. The helps of the common years are potatoes: it is difficult to say whether the discovery of America by the Spaniards has contributed to preserve more lives by the introduction of this vegetable; or to have caused more to perish by the insatiable lust after the pretious metals of the new world.

'The difficulties the farmer undergoes in this bad climate are unknown in the South: there he sows his seed, and sees it flourish beneath a benign sun and secured from every invasion. Here a wet sky brings a reluctant crop; the ground, inclosed only with turf mounds, accessible to every animal; a continual watch employs numbers of his people; some again are ocupied in repairing the damages sustained by their houses from storms the preceding year; others are laboring at the turberies, to provide fuel to keep off the rigor of the severe season; or in fencing the natural (the only) grasses of the country to preserve their cattle from starving; which are the true and proper staple of these islands.

'The quantity of corn raised in tolerable seasons in this island, is esteemed to be about nine thousand bolls. The number of mouths to consume them near thirteen thousand: migrations, and depression of spirit, the last a common cause of depopulation, having since the year 1750 reduced the number from fifteen thousand to between twelve and thirteen: one thousand having crossed the Atlantic, others sunk beneath poverty, or in despair, ceased to obey the first great command, Encrease and Multiply.

'In that year the whole rent of Skie was three thouſand five hundred pounds. By an unnatural force ſome of the rents are now doubled and trebled. People long out of all habit of induſtry, and uſed to the convivial tables of their chieftain, were unable inſtantly to ſupport ſo new a burden: in time not very long preceding that, they felt the return of ſome of their rents; they were enabled to keep hoſpitality; to receive their chieftain with a well covered board; and to feed a multitude of poor. Many of the greater tackmen were of the ſame blood with their chieftains; they were attached to them by the ties of conſanguinity as well as affection; they felt from them the firſt act of oppreſſion, as Cæſar did the wound from his beloved Brutus.

'The high advance of the price of cattle is a plea for the high advance of rents; but the ſituation of the tackmen here is particular: he is a gentleman, and boaſts the ſame blood with his laird: (of five hundred fighting men that followed Macleod in 1745 in his majeſty's army, four hundred were of his kinnred) has been cheriſhed by him for a ſeries of years often with paternal affection: has been uſed to ſuch luxuries as the place affords; and cannot inſtantly ſink from a good board to the hard fare of the common farmer. When the chieftain riots in all the luxuries of South Britain, he thinks himſelf entitled to ſhare a due degree of the good things of this life, and not to be for ever confined to the diet of Brochan or the compotation of Whiſky. During the feudal reign their love for their chieftain induced them to bear many things, at preſent intolerable. He was their pride and their glory: they ſtrained every nerve in ſupport of him, in the ſame manner as the French through vanity, refuſe nothing to aggrandize their Grand Monarque.

'Reſentment drove many to ſeek a retreat beyond the Atlantic; they ſold their ſtock, and in numbers made their firſt eſſay. They found, or thought they found, while their paſſions were warm, an happy change of ſituation; they wrote in terms favouring of romance, an account of their ſituation; their friends caught the contagion: and numbers followed; and others were preparing to follow their example. The tackſmen from a motive of independency: the poor from attachment; and from exceſs of miſery. Policy and humanity, as I am informed, have of late checked this ſpirit ſo detrimental to the public. The wiſdom of legiſlature may perhaps fall on ſome methods to conciliate the affections of a valuable part of the community: it is unbecoming my little knowledge of the country to preſume to point out the methods. It is to be hoped the head will, while time permits, recollect the uſe of the moſt diſtant members.'

Our author's account of the character and civilization of thoſe iſlanders preſents us with a more agreeable proſpect.

'Very few ſuperſtitions exiſt here at preſent: pretenders to ſecond-ſight are quite out of repute, except among the moſt ignorant, and at preſent are very ſhy of making boaſt of their faculties.

'Poor Browny, or Robin Good-fellow, is alſo put to flight. This ſerviceable ſprite was wont to clean the houſes, helped to churn, thraſhed the corn, and would be-labour all that pretended to make a jeſt of him. He was repreſented as ſtout and blooming, had fine long flowing hair, and went about with a wand in his hand. He was the very counter-part of Milton's Lubbar Fiend, who

'Tells

'Tells how the drudging goblin sweat
To earn his cream-bowl duly set,
When in one night, ere glimpse of morn,
His shadowy flale hath thrash'd the corn
That ten day lab'rers cou'd not end;
Then lies him down the lubbar fiend,
And stretch'd along the chimney's length,
Basks at the fire his hairy strength.'

'I do not understand who the Ghruagich is, to whom the milk-maids make a libation of milk, pouring it on a certain flat round stone, four or five feet in circumference.

'A wild species of magic was practised in the district of Trotter-ness, that was attended with a horrible solemnity: a family who pretended to oracular knowledge practised these ceremonies. In this country is a vast cataract, whose waters falling from a high rock, jet so far as to form a dry hollow beneath, between them and the precipice. One of these impostors was sowed up in the hide of an ox, and, to add terror to the ceremony, was placed in this concavity: the trembling enquirer was brought to the place, where the shade, and the roaring of the waters, encreased the dread of the occasion. The question is put, and the person in the hide delivers his answer, and so ends this species of divination styled 'Tagh-bairm.'

'But all these idle tales are totally exploded, and good sense and polished manners prevale, instead of that barbarity which in 1598 induced James VI. to send here a new colony to civilize the natives; who were so little disposed to receive their instructors, that his majesty was in the end obliged to desist from his design.'

Mr. Pennant informs us, that the country of Sutherland is environed with mountains; and all the strata near their base, and in the bottoms, are composed of white marble, fine as the Parian.

With the following passage we shall conclude our extracts from this volume.

'Return to Arnisdale, and pass a most chearful evening. Mr. Lightfoot returned happy in having found the azalea procumbens: Mr. Stuart loaden with fine specimens of amianthus and black talc.

'Return on board at midnight: the night most excessive dark; but every stroke of our oars, every progressive motion of our boat, flung a most resplendent glory around, and left so long and luminous a train in our wake, as more than compensated the want of stars in the firmament. This appearance was occasioned by myriads of noctilucous Nereids, that inhabit the ocean, and on every agitation become at certain times apparent, and often remain sticking to the oars, and, like glow-worms, give a fine light. Mr. Thompson informed us, that they were most brilliant before rain and tempests. He was not deceived in his predictions.

'There is not an instance of any country having made so sudden a change in its morals as this I have just visited, and the vast tract intervening between these coasts and Loch-ness. Security and civilization possess every part; yet thirty years have not elapsed since the whole was a den of thieves, of the most extraordinary kind. They conducted their plundering excursions with the utmost policy,

ficy, and reduced the whole art of theft into a regular ſyſtem. From habit it loſt all the appearance of criminality: they conſidered it as labouring in their vocation: and when a party was formed for any expedition againſt their neighbor's property, they and their friends prayed as earneſtly to heaven for ſucceſs, as if they were engaged in the moſt laudable deſign.

'The conſtant petition at grace of the old highland chieftains, was delivered with great fervor, in theſe terms: "Lord! Turn the world upſide down, that Chriſtians may make bread out of it." The plain Engliſh of this pious requeſt was, That the world might become, for their benefit, a ſcene of rapine and confuſion.

'They paid a ſacred regard to their oath; but as ſuperſtition muſt, among a ſet of banditti, infallibly ſuperſede piety; each, like the diſtinct caſts of Indians, had his particular object of veneration: one would ſwear upon his dirk, and dread the penalty of perjury; yet make no ſcruple of forſwearing himſelf upon the bible: a ſecond would pay the ſame reſpect to the name of his chieftain: a third again would be moſt religiouſly bound by the ſacred book: and a fourth, regard none of the three, and be credited only if he ſwore by his crucifix. It was always neceſſary to diſcover the inclination of the perſon, before you put him to the teſt: if the object of his veneration was miſtaken, the oath was of no ſignification.

'The greateſt robbers were uſed to preſerve hoſpitality to thoſe that came to their houſes, and, like the wild Arabs, obſerved the ſtricteſt honor towards their gueſts, or thoſe that put implicit confidence in them. The Kennedies, two common thieves, took the young pretender under protection, and kept him with faith inviolate, notwithſtanding they knew an immenſe reward was offered for his head. They often robbed for his ſupport, and to ſupply him with linen they once ſurprized the baggage horſes of one of our general officers. They often went in diſguiſe to Inverneſs to buy proviſions for him. At length, a very conſiderable time after, one of theſe poor fellows, who had virtue to reſiſt the temptation of thirty thouſand pounds, was hanged for ſtealing a cow value thirty ſhillings.

'The greateſt crime among theſe felons was that of infidelity among themſelves: the criminal underwent a ſummary trial, and, if convicted, never miſſed of a capital puniſhment. The chieftain had his officers, and different departments of government; he had his judge, to whom he entruſted the deciſion of all civil diſputes: but in criminal cauſes, the chief, aſſiſted perhaps by ſome favorites, always undertook the proceſs.

'The principal men of his family, or his officers, formed his council; where every thing was debated reſpecting their expeditions. Eloquence was held in great eſteem among them, for by that they could ſometimes work on their chieftain to change his opinion; for, notwithſtanding he kept the form of a council, he always reſerved the deciſive vote in himſelf.

'When one man had a clame on another, but wanted power to make it good, it was held lawful for him to ſteal from his debtor as many cattle as would ſatisfy his demand, provided he ſent notice (as ſoon as he got out of reach of purſuit) that he had them, and would return them, provided ſatisfaction was made on a certain day agreed on.

When a creach or great expedition had been made againſt diſtant herds, the owners, as ſoon as diſcovery was made, roſe in arms,

arms, and with all their friends, made inſtant purſuit, tracing the cattle by their track for perhaps ſcores of miles. Their nicety in diſtinguiſhing that of their cattle from thoſe that were only caſually wandering, or driven, was amazingly ſagacious. As ſoon as they arrived on an eſtate where the track was loſt, they immediately attacked the proprietor, and would oblige him to recover the track from his land forwards, or to make good the loſs they had ſuſtained. This cuſtom had the force of law, which gave to the highlanders this ſurprizing ſkill in the art of tracking.

'It has been obſerved before, that to ſteal, rob, and plunder with dexterity, was eſteemed as the higheſt act of heroiſm. The feuds between the great families was one great cauſe. There was not a chieftain but that kept, in ſome remote valley in the depth of woods and rocks, whole tribes of thieves in readineſs to let looſe againſt his neighbors; when, from ſome public or private reaſon, he did not judge it expedient to reſent openly any real or imaginary affront. From this motive the greater chieftain-robbers always ſupported the leſſer, and encouraged no ſort of improvement on their eſtates but what promoted rapine.'

We regret, that the limits of our Review will not permit of our inſerting Mr. Pennant's fanciful, elegant, and pathetic viſion in his chamber at Ard-maddie: but it cannot fail of affording pleaſure to every reader of good taſte, and is a convincing proof of the lively imagination, the clear underſtanding, and the literary abilities of the author. The numerous ſcenes which the ingenious traveller and voyager has viſited in this excurſion, are deſcribed in a faithful and entertaining manner, while the moſt remarkable are illuſtrated with excellent engravings. Mr. Pennant having greatly enlarged the account of his firſt tour into Scotland, intends publiſhing his additional obſervations ſeparately, for the uſe of ſuch readers as have purchaſed that part of the work.

IV. *The Book of Common Prayer Reformed according to the Plan of the late Dr.* Samuel Clarke. *Together with the Pſalter or Pſalms of* David. 8*vo.* 3*s. ſewed.* Johnſon.

THE celebrated Dr. Clarke, as the public has been already informed, took ſome pains in making alterations in his Common-Prayer Book. His manuſcript, containing theſe alterations, is depoſited in the Britiſh Muſeum. In that work he noted and altered ſome expreſſions and ſentiments, which he thought improper. But his principal care and attention was employed in rectifying what he conſidered as an error, with reſpect to the object of religious worſhip. That is, he ſtruck out or altered thoſe prayers and invocations, which were addreſſed to Chriſt, and the Holy Spirit, and not to God, the Father.

The

The editor of this compilation, Mr. Lindsey, has in general adopted the emendations of Dr. Clarke; and at the same time endeavoured to remove those blemishes and imperfections, in various parts of the Liturgy, which have been pointed out by several eminent writers.

We shall take notice of some of the alterations, which are made in this work, either by Dr. Clarke, or the editor.

In our uncorrected Liturgy, the first sentence of the exhortation stands thus:

'Dearly beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloak them before the face of almighty God our heavenly father, but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same by his infinite goodness and mercy.'

Here seems to be a redundancy of words, and either an ellipsis, or an improper transition from the infinitive to the subjunctive mode.—'The Scripture moveth us *to* acknowledge our sins, and *that* we should not dissemble nor cloak them.'

In Mr. Lindsey's edition the sentence is corrected in this manner:

'Dearly beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness, before the face of almighty God our heavenly father, with a lowly, penitent, and obedient heart.'

There is more propriety in the expression of 'dissembling and *cloaking* our sins *before the face of* Almighty God,' than in that of: '*confessing* them *before his face.*' The emendation therefore is not complete.

In the general confession there is no alteration, besides the omission of these two clauses: 'And there is no health in us,' and 'for his sake.' In behalf of the former sentence it may be observed, that the word *health* is a metaphorical term, and more emphatical perhaps, than any other, which can be substituted in its place. The latter phrase, we confess, seems to be inconsistent with those texts of Scripture, which represent God's love towards mankind independent on the mediation of Christ.

The absolution is entirely left out.

After the Lord's Prayer, the minister says: 'O Lord, open thou our lips.' The people answer: 'And our mouth shall shew forth thy praise.' The following sentences: 'O God, make speed to save us. O Lord, make haste to help us,' &c. are omitted.

Then follows the 95th, or the 100th psalm; except on Easter-day, when the proper anthem, 'Christ our passover,' &c. is appointed. At the end of each this doxology is to be used.

'*Min.*

'*Min.* Now unto the king eternal, immortal, invisible, the only wise God.'

'*Anſ.* Be honour and glory, through Jeſus Chriſt, for ever and ever. Amen.' 1 Tim. i. 17. Rom. xvi. 27.

Dr. Clarke ſtrikes out the common doxology, 'Glory be to the Father, and to the Son, and to the Holy Ghoſt, &c.' and propoſes one of the two following in its place, viz.

'Glory be to God, by Jeſus Chriſt, through the heavenly aſſiſtance of the Holy Spirit. As it was in the beginning, is now, and ever ſhall be, world without end.' Amen.

Or, in the words of St. Paul, Eph. iii. 12.

'Unto God be glory in the church, by Chriſt Jeſus, throughout all ages, world without end. Amen.'

The former of theſe doxologies is rejected, becauſe glory cannot be ſaid to have been given to God by Chriſt, 'in the beginning,' but only in 'theſe laſt days, in which God hath ſpoken to us by his ſon.' Heb. i. 2. The other is not admitted, as it is a wrong tranſlation of the text, which ought to be, 'To God be glory in the church in Chriſt Jeſus,' that is, in the Chriſtian church. Compare 1 Theſſ. ii. 14. Gal. i. 22. Rom. xvi. 7.

After the Venite, or the Jubilate, or the uſual anthem on Eaſter day, a pſalm or pſalms are to be read at the diſcretion and appointment of the miniſter; and, which indeed ſeems to be ſufficient, at the cloſe of the *laſt* the foregoing doxology is to be repeated.

The miniſter then reads the firſt leſſon, taken out of the Old Teſtament. After that the 145th Pſalm,

'I will magnify thee, O God, my king,' &c.

The other hymns in the Liturgy being portions of holy Scripture, it is judged proper to leave out the Te Deum; though Dr. Clarke has beſtowed ſome pains in amending the unſcriptural parts of it.

In ſome places this hymn is certainly exceptionable, upon the principles of Mr. Lindſey; but, in general it breathes a noble and elevated ſpirit of devotion.

After the 145th Pſalm, the ſecond leſſon is to be read; then the Benedictus from St. Luke i. 68. and after that, the Apoſtle's Creed.

Dr. Clarke makes no corrections in this creed, except in putting a comma after the word *God* in the firſt article, to denote, that there is but one God, the Father. Mr. Lindſey alters it in ſeveral places. Inſtead of the old word *ghoſt*, he uſes the word *ſpirit*; and inſtead of *quick*, he ſubſtitutes the word *living*. 'He deſcended into hell,' was not, he ſays, inſerted in the creed till 400 years after Chriſt. 'The holy catho-

catholic church,' was at first only 'holy church;' *catholic* was not added to it till upwards of 300 years after Christ. 'The communion of saints' came in some hundred years later. 'Therefore these three articles of the creed, being of so low a date, and also obscure, and of undeterminate meaning, can, he thinks, have no place in a solemn declaration of our faith before Almighty God.'

Immediately after the Creed three collects are appointed to be read, the Lord's Prayer, and the suffrages being omitted. The first is to be one of these following, at the choice of the minister, viz. 'Blessed Lord, who has caused all holy Scriptures to be written for our learning, &c.'—"Almighty and everlasting God, who art always more ready to hear than we to pray,' &c. Or a third proposed by the editor. For Christmas-day, Good-Friday, Easter-day, Ascension-day, and Whit-Sunday, proper collects are appointed. These are chiefly the old ones, with some emendations. The collect for Easter-day, which in our Common-Prayer-book has neither connexion nor propriety, is altered in this manner.—'Almighty God, whose only begotten son Jesus Christ hath overcome death, and opened unto us the gate of everlasting life; grant us to rise from the death of sin to the life of righteousness, that when Christ, who is our life, shall appear, we also may appear with him in glory. Amen.' The second collect is the collect for peace, and the third for grace, corrected in two or three places. Then follow the usual prayers for the king, the royal family, the clergy and people, the parliament, all conditions of men, the general thanksgiving, the Prayer of St. Chrysostom, and the benediction.

In the collect for the king instead of this clause, which appears to be too general, 'Strengthen him, that he may vanquish and overcome all his enemies,' the alteration is adopted, which was made by the ecclesiastical commissioners in 1689, 'Prosper all his righteous undertakings against his enemies.'

In the prayer for the clergy and people, besides other alterations, these unmeaning words, 'who alone workest great marvels,' are changed for this more pertinent expression, 'who art the author of every good and perfect gift.' And in the prayer for the parliament, 'thy servant George, our king,' is substituted instead of 'our most religious and gracious king.'

In the Evening Service, after the first lesson, the 98th Psalm, 'O sing unto the Lord a new song,' &c. is appointed to be read; after the second lesson the 67th Psalm, 'God be merciful unto us, and bless us,' &c. After the Creed, the following prayer, 'Almighty God, who alone can order the unruly wills and affections of sinful men,' &c. or the collect for

the

ſixth Sunday after the Epiphany, with alterations. The third collect is altered in this manner: ' O God, the protector of all that truſt in thee, with whom there is no ſhadow of darkneſs; defend us we beſeech thee, from all *the* dangers, and evil accidents of the approaching night, and keep us by thy watchful providence in peace and ſafety, now and for ever. Amen '

After this collect, the prayers for the king, the royal family, the clergy, and all conditions of men, are read in their order, or, inſtead of them, the prayer for the church militant, at the diſcretion of the miniſter.

On thoſe days, upon which the ſacrament is adminiſtered, a different ſervice is appointed, which begins with the Litany. This form of ſupplication is altered in many places. The three introductory petitions are addreſſed to God the Father: ' Fornication, and all other *deadly* ſin,' is changed into ' Fornication and all other *grievous* ſins.' ' *Sudden* death,' is alaltered into ' *untimely* death.' And the petition, ' from all falſe doctrine, hereſy, and ſchiſm,' is totally omitted.—If we had been in Mr. Lindſey's ſituation, we ſhould have conſtantly and cordially requeſted the Author of all wiſdom to deliver us from ' falſe doctrine.' Such a petition would have been particularly proper, at a time, when we were deviating from the common practice of all Chriſtian congregations, were framing a new ſyſtem of worſhip, and adventurouſly diſclaiming all addreſſes to the Holy Spirit, and the great Redeemer of mankind.

The obſecrations, as they are called, ' by thy holy incarnation,' &c. are left out in this Reformed Litany, though Dr. Clarke changes them into addreſſes to God the Father.—Some revilers of our Common Prayer have cenſured this mode of ſupplication, as reſembling conjuration. We conſider ſuch a repreſentation as the effect of ignorance and malice; yet we are not ſuch admirers of obſecration as thoſe divines, who think it ' the moſt devout and moving oratory in the world.'

Inſtead of ſaying, ' That it may pleaſe thee to give us true repentance;' Mr. Lindſey directs us to pray, that God would ' accept our true repentance.' But can we make any doubt of his accepting *true* repentance? or can we, at any time, preſume to think, that our repentance is ſuch as it ought to be? This clauſe is therefore, in our opinion, exceptionable. The ſubſequent addreſſes to the Son of God, &c. are omitted; and the miniſter proceeds to the firſt leſſon, which is either to be Exod. xx. containing the Decalogue, or Deut. v. at the diſcretion of the miniſter. Then follows a portion of the 119th Pſalm; then the ſecond leſſon, the 19th Pſalm, the Creed, the Lord's Prayer, ' Almighty God, unto whom all hearts

be [are] open,' the general thankſgiving, the Prayer of St. Chryſoſtom, and the benediction, 2 Cor. xiii. 14.

The introductory part of the communion ſervice is laid aſide as unneceſſary; and the miniſter begins, 'Ye that do truly and earneſtly repent of your ſins,' &c. In this ſervice there are many alterations, particularly in the prefaces, or collects, directed to be uſed on the principal feſtivals.

When the miniſter delivers the conſecrated bread, he is directed to ſay: 'Take, and eat this in remembrance of Chriſt.' When he delivers the cup, he is ordered to ſay: 'Take, and drink this in remembrance of Chriſt.'

This form of words is ſaid to be choſen, in conformity to our Saviour's own: 'Do this in remembrance of me.' But, let it be conſidered, that the circumſtances of our Saviour and his followers are very different. The former is delivering a command, and ſpeaking of himſelf. The latter are commemorating his death, and expreſſing their humility, their piety, their gratitude to their great Redeemer. A different mode of expreſſion is therefore extremely proper. And every Chriſtian miniſter would wiſh to addreſs the communicants in the moſt pathetic and expreſſive language, while they are engaged in this very ſerious and ſolemn act of devotion.

But, by the way, does not receiving the ſacrament in commemoration of our Saviour's unparalleled love to mankind, neceſſarily render him the chief object of our religious attention on this occaſion? and does not this attention imply a greater degree of homage to his perſon, than is conſiſtent with Mr. Lindſey's ſyſtem of chriſtianity? May it not therefore be thought expedient, by the ſociety in Eſſex-Houſe, to diſcontinue that poſture of reverence and humility, in which the members of the church of England receive the ſacrament? If this ſhould really be the caſe, the foregoing form of words, and the ſitting, or decumbent attitude of the communicants, will have a tendency to render the ſacrament one of the ſlighteſt, and moſt unaffecting ceremonies in the Chriſtian church.

When all have communicated, the ſervice is concluded with the following prayers, altered in ſeveral places; 'O Lord and heavenly Father,' &c. 'Glory be to God on high,' &c. and the benediction, 2 Cor. xiii. 14.

The order for adminiſtring the ſacrament, is ſucceeded by the baptiſmal office. This ſervice was incumbered with references to the abſtruſe metaphyſical doctrines of election and original ſin. Dr. Clarke made many corrections in it: Mr. Lindſey has made a more general alteration. The whole form is as follows: the compiler firſt obſerving, that there

ſhall

ſhall be for every child two or three ſponſors, who may moſt properly be parents or neareſt relations.

'Hear the words of our Saviour Chriſt to his apoſtles, as they are written by St. Matthew, in the xxviiith chapter at the 19th verſe.

'Go ye, and make diſciples of all nations, baptizing them into the name of the Father, and of the Son, and of the holy Spirit.

'Hear alſo what St. Peter ſaith:

'The baptiſm which ſaveth us is not the putting away the filth of the fleſh, but the anſwer of a good conſcience towards God. 1 Pet. iii. 21.

'Dearly beloved,

'Ye have brought this child here to be baptized:

'I demand therefore,

'Will ye faithfully and earneſtly exhort this child to renounce the devil and all his works, the vain pomp and glory of the world, with all covetous deſires of the ſame, and the carnal deſires of the fleſh, ſo that *he* may not follow nor be led by them?

'*Anſ.* I will.

'Will ye inſtruct *him* in the articles of the Chriſtian faith?

'*Anſ.* I will.

'Will ye exhort *him* to keep God's holy will and commandment, and to walk in the ſame all the days of *his* life?

'*Anſ.* I will.

'*Then ſhall the miniſter take the child into his hands, and ſay to the ſponſors:*

'Name this child.

'*Then naming it after them, and either dipping it in the water, or ſprinkling water upon it, he ſhall ſay;*

'I baptize thee into the name of the Father, and of the Son, and of the holy Spirit.'

'Let us pray,

'Almighty and ever bleſſed God, by whoſe providence the different generations of mankind are raiſed up to know thee, and enjoy thy favour for ever; grant that this child now dedicated to thee by our office and miniſtry, may alſo be endued with heavenly virtues, and everlaſtingly ſaved through thy mercy, who doſt live and govern all things world without end. Amen.'

'We give thee humble thanks, O heavenly Father, that thou haſt vouchſafed to call us to the knowledge of thy grace, and faith in thee; increaſe this knowledge, and confirm this faith in us evermore, that we may be enabled to mortify all our evil and corrupt affections, and daily proceed in all virtue and godlineſs of living, till we come to that eternal kingdom, which thou haſt promiſed by Chriſt our Lord. Amen.'

'2 Cor. xiii. 14.

'The grace of our Lord Jeſus Chriſt, and the love of God, and the communion of the holy Spirit, be with us all evermore. Amen.'

In this Liturgy all the other occaſional offices and prayers are omitted; and the remaining part of the book contains only the Pſalms, which are not to be read promiſcuouſly, but ſelected by the miniſter. The appointment of the leſſons is likewiſe left to his diſcretion. The pſalms and hymns at pre-

ſent ſung by the ſociety, are thoſe of Dr. Watts. But we are told, 'that a collection of ſuch as may be fitteſt to be ſung by the congregation will be hereafter drawn up and printed.'

We have thus attempted to give our readers a particular view of this Reformed Liturgy, on account of its ſingularity in the Chriſtian church. But as the ſubject is of great and extenſive importance, and cannot be ſufficiently diſcuſſed in the compaſs of two or three pages in our Review, we ſhall leave the merits of this work to be canvaſſed by ſuperior judges; and only beg leave to make the following obſervations.

We readily admit, that our eſtabliſhed Liturgy contains many expreſſions, which may be altered for the better; and ſome poſitions and doctrines, which are now eſteemed problematical, or perhaps erroneous. It was compiled in the ſixteenth century, in an age of general darkneſs and bigotry, by a number of divines*, who were probably of different ſentiments, with reſpect to various points of ſpeculative theology. But we muſt inſiſt, that it is in the main, an admirable compoſition; free from that air of pedantry and affectation, which appears in almoſt all cotemporary publications; that the ſentiments are in general devout, manly, and rational; expreſſed with great energy, and, at the ſame time, a beautiful ſimplicity. Whoever therefore undertakes to reform it, ought to be endued with an uncommon ſhare of judgment, and a ſuperior portion of the etherial ſpirit.

The preſent edition is only propoſed as 'an Eſſay towards a further improvement of the Liturgy; and is intended to call forth the labours of others to make it a more rational and edifying compoſition,' fit to be tranſmitted to the remoteſt poſterity.

V. *A Political Survey of* Britain: *being a Series of Reflections on the Situation, Lands, Inhabitants, Revenues, Colonies, and Commerce of this Iſland. Intended to ſhew that we have not as yet approached near the Summit of Improvement, but that it will afford Employment to many Generations before they puſh to their utmoſt Extent the natural Advantages of* Great Britain. *By* John Campbell, *LL. D.* 2 *Vols.* 4*to.* 2*l.* 2*s. boards.* [*Continued.*] Durham.

FROM the Iſle of Man, Dr. Campbell directs his courſe to the Hebrides, or the Weſtern Iſles, dependent on North-Britain. The number, extent, and ſituation of theſe iſlands render them an object highly worthy of particular attention in

* Some ſay thirteen; others, above twenty.

a work

a work of this kind. The Hebrides, we are informed, are equal in size to the counties of Kent and Essex taken together, and near half as large as the whole territories of the United Provinces. How much, therefore, might the strength and opulence of Britain be increased by introducing the spirit of industry into these uncultivated, and many of them almost uninhabited islands?

Previous to pointing out the improvement of which these isles are capable, our author delivers a general and succinct history of them, shewing what they have been formerly, and the causes of their present situation. He thinks there are good grounds for believing that these islands were known to the Phœnicians and Carthaginians; and that if we had the works of Pytheas of Marseilles, however fabulous this writer is reckoned by Strabo, we would, probably, meet with a better account of the ancient state of these islands than from the observations of succeeding geographers. But notwithstanding the real existence of the Hebrides affords presumption that Pytheas had actually seen them, it must be acknowledged that the silence of Pomponius Mela and Tacitus is unfavourable to the opinion of these islands having been known to foreign countries at a very remote period. That they were known in the time of Pliny the Elder, no doubt can be entertained. According to him they were thirty in number, and he gives them the name of Hebudes By Ptolemy they are styled Æbudæ; but he names only five of them, and they are restricted to this number by Solinus. We shall present our readers with Dr. Campbell's account of the ancient history of those islands.

'Solinus is the only author of antiquity who gives any account of their inhabitants. "The islands called Hæbudes, says he, are five in number, the natives of which, unacquainted with corn, live only upon fish and milk. They are all governed by one king, for though separate islands, yet they are only divided from each other by narrow channels. The king possesses nothing of his own; is by law constrained to govern with the most exact justice, and that avarice may not incline him to digress, he is kept within bounds by his poverty; insomuch that he is allowed to have nothing that he can esteem his property, but in all things is maintained at the public expence, neither has he so much as a wife, but wherever he is, he takes for the time the wife of one of his subjects, so that he is without hope of, and consequently can have no attention to children."

'This shews not only that these islands were and had been long inhabited, but seems likewise to prove, that those inhabitants had at some time or other felt, and were therefore willing in all succeeding times to guard against the power of tyrants. As to those writers who had a notion that these were the Fortunate Islands, the habitations of heroes, or receptacles of departed spirits, they are not worth mentioning. Only this it may be proper to remark, that idle and fabulous as they are, these reports seem to allude ra-

ther to fertile and pleaſant, than to wild, deſert, and inhoſpitable countries, and ſeems alſo to imply a certain knowledge of their being inhabited, though not a diſtinct knowledge of thoſe inhabitants.

'Whoever the people were who dwelled in the Æbudæ, or from whatever countries they originally came, we know that they were very early converted to the Chriſtian faith, and in conſequence of this became, according to the idea of thoſe times, a civilized, learned, and poliſhed nation. They ſeem to have been ruled by their own princes or chiefs, and dependant upon or at leaſt cloſely connected with the monarchs of Scotland, to whoſe aſſiſtance in time of war they carried their ſquadrons, and ſometimes debarked their troops; received and educated their youth in time of peace; and in caſe of civil diſſenſions, or ſudden invaſions, the two frequent calamities of thoſe ages, afforded their princes and nobility ſhelter. In this ſtate, the inhabitants of the Weſtern Iſlands continued from the middle of the fourth till towards the cloſe of the eleventh century, and during all that ſpace, were aſſiduous in cultivating their lands, erecting public edifices of different kinds, improving their fiſheries, extending their trade, and raiſing and ſtrengthening from thence their naval power. In this flouriſhing ſituation, through ſo long a period, the people grew numerous, their government became ſtronger and better conſtituted, their correſpondence with their neighbours more enlarged, and in a word, it was within this period, that the Æbudæ wore a more favourable and florid aſpect than ever they have done ſince; from their being poſſeſſed by a race of men robuſt, hardy, and induſtrious, acquainted with arts as well as arms, ſincere lovers of their country, and this country likewiſe then enjoyed ſeveral natural advantages, of which, though perhaps not irretrievably, it is deprived at preſent.'

In the year 1098, Magnus king of Norway invaded the Æbudæ, and committed great devaſtations. From this time they continued under the Norwegian government, till the year 1266, when they were reſtored to the crown of Scotland. Whatever was the ancient ſtate of theſe iſlands, they appear to have been in a very barbarous and uncultivated ſituation at this æra, and it was not till after many ages that they again were completely ſubjected to the Scottiſh juriſdiction.

The iſland with which Dr. Campbell begins his account, is that of Bute, as being the neareſt to the continent; from thence he proceeds to the Iſle of Arran, where he propoſes ſeveral advantageous improvements.

'In the firſt place, ſays he, it would be very happy that the veins of lead and copper, that have been diſcovered there, were wrought, which would encourage the opening of their coal mine, which though once injudiciouſly worked, might be eaſily made a thing of value, and their ſtone quarries might alſo be wrought to advantage. In the next place their fiſheries might be extended, in which at preſent they employ about fifty or ſixty boats in catching herring only, which are all ſold to ſtrangers and eaten freſh, ſome being carried as far as Edinburgh, on account of their being as fine fiſh as any of the kind, and coming in early. Circumſtances

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by which they might ſurely turn to greater advantage. Thirdly, ſalt, ſoap, or glaſs might be made here, or indeed all three, with great conveniency and cheapneſs. If any of theſe were attempted, their huſbandry and their grazing would be quickly extended and gradually improved, ſince notwithſtanding its rugged appearance, there are vaſt quantities of land in Arran, that might be turned to account under proper management; but this can never be expected, till by the proſpect of ſuitable encouragement, the inhabitants are prompted by the hopes of living better, to that induſtry, to which they have been hitherto ſtrangers.'

The place that comes next under our author's conſideration is Iſla, which is the moſt ſouthern iſland of thoſe properly ſtyled the Ębudæ. The ſoil here is ſaid to be in general deep and good, and capable of affording variety of produce by proper cultivation. In ancient times this was the chief of the weſtern iſlands, where Macdonald, lord of the Iſles, who ſometimes aſſumed the title of king, had his reſidence; the ruins of whoſe caſtle, with thoſe of the barracks for his life guards, are yet to be ſeen. The raiſing of timber, working of lead-mines, and fiſhing, are the improvements here recommended by Dr. Campbell.

Our author then paſſes to the iſland of Jura, which is alſo ſuſceptible of great improvement. The moſt remarkable circumſtance we meet with in the account of this iſland is, that it contains neither hares nor foxes. Immediately after Jura ſucceeds Mull, in the order of the Survey. It has been imagined that in times of remote antiquity, this iſland was conſecrated to Minerva. The climate and ſoil of Mull are repreſented as being very indifferent, but the inhabitants are ſaid to be endued with remarkable ingenuity. The horſes in this iſland are greatly eſteemed, though of a ſmall ſize; and their breed is attributed to ſome horſes in the Spaniſh armada, part of which was ſhipwrecked on this coaſt. Mull is ſaid to be larger than the county of Bedford, and yet contains no more than one hundred and ſixty-five inhabitants.

* This iſland, ſays the judicious obſervator, was given in the ſixth century, to St. Columba, who erected here a famous monaſtery, and dying at the cloſe of that century, or the beginning of the ſeventh, was there interred. In ſucceeding times, a nunnery, and ſeveral chapels were built there. It was alſo famous a library, in which were depoſited the archives and hiſtories of the kingdom, together with many other curious manuſcripts, now diſperſed and loſt. But what rendered it moſt famous, was its becoming the burial place, not only of the kings of Scotland, but alſo of Ireland, Norway, and the Iſles, as alſo of the moſt diſtinguiſhed perſons of both ſexes in the weſtern part of Scotland, and in the iſlands. The ruins that ſtill remain, are ſufficient to juſtify the authenticity of thoſe accounts, which ſpeak of this place when it was in a condition better than it now is. The deſign of this work does not require, or indeed afford room, for entering into

particulars; the ſole reaſon of its being mentioned, is to ſhew that even in its preſent miſerable ſtate it remains an indubitable monument of the former flouriſhing condition of theſe iſles, and furniſhes an inconteſtable proof, that the people who formerly inhabited them, were not in a low, wretched, barbarous ſtate, without commerce or communication with their neighbours, but quite the contrary, ſince otherwiſe they could not have had the ſkill to erect buildings of ſo much beauty, or the means of procuring ſo many fine ſtatues, and other rich ornaments, as in early times made this ſo celebrated a place, and drew a reſort thither from all the Northern countries of Europe to viſit what were then not barely the objects of curioſity, but of veneration. It ſeems alſo to afford a convincing argument, that, notwithſtanding the alteration that has happened in the manners, cuſtoms, and political views of the world, it is by no means impoſſible, that by the reſtitution of freedom, arts, and commerce, theſe iſlands ſhould again reſume their former felicity, by becoming well inhabited, well cultivated, and in conſequence of their commodious ſituation, well ſupplied with all, that, through their own induſtry, agriculture, manufactures, and trade, may procure.'

The Iſle of Sky, and the Lewes, or Long-Iſland, conclude our author's account of the Æbudæ; after which we are favoured with many judicious reflections on the means of improving theſe iſlands. We need make no apology for laying before our readers a great part of what is ſuggeſted by Dr. Campbell, on a ſubject which is rendered ſo intereſting by its national importance.

'By the like care trees and ſhrubs from different parts of the world, and particularly America, might be introduced here, thoſe eſpecially that grow in or cloſe to the ſea; ſuch as are of quick growth, and fit for building of ſloops; and all kinds of buſhes and plants that may anſwer uſeful purpoſes in dyeing, tanning, baſket-making, matting, painting, varniſhing, or that are ſerviceable in medicine. The ſtock of animals might be alſo improved by the bringing in of Chineſe hogs, Indian and Flemiſh ſheep, rams of a large ſize, as alſo bulls, Spaniſh and Arabian horſes. Aſſes, which at preſent are very ſcarce, might, if well choſen, be rendered numerous, and as they live as well as labour hard, become very ſerviceable. We have already hinted that goats from Natolia or Barbary might be imported with advantage; and there is no reaſon to doubt that buffaloes from Louiſiana, now Weſt Florida, would likewiſe live here. Any kind of aquatic fowls might be reconciled to this climate; and we have already mentioned in another place the means by which all their lakes might be ſtocked with ſuch kinds of fiſh as might be thought more valuable than thoſe they have already.

'When the people were once habituated to carry their own goods in their own veſſels to different parts of the world, for which their countries are ſo happily ſeated, they might eaſily, as they are naturally inquiſitive and induſtrious, transfer many valuable arts and manufactures into their own; ſuch as the charring of peats, which is practiſed both in Holland and France, and would render them excellent fuel for drying malt, diſtilling, and for melting of ore, purpoſes for which hitherto they have not been uſed. The

water

water of Haerlem has a peculiar excellence in bleaching linen, which it derives from a circumſtance common in almoſt every one of theſe iſles, that of the ſea forcing a paſſage through thick banks of ſand, to which kind of percolation this ſingular and very valuable quality is entirely owing. The inhabitants of the iſles of Feroe, which belong to the crown of Denmark, and are ſituated about fifty-four leagues north of Lewis, tan all their leather with the roots of tormentil, which for that reaſon paſſes amongſt them by the name of bark. This method might be eaſily introduced, and perhaps improved, in the weſtern iſles. It would be no difficult thing to riſe much higher in this manufacture, ſince the materials for tanning after the Ruſſian method, and that too in the utmoſt perfection, are eaſily attained here. With much greater facility might the caviar from the roes of mackerel be made in theſe iſles (in caſe they come here before ſpawning) of which great quantities are annually ſent into the Mediterranean and the Levant. It is not at all impoſſible that the very beſt ſort of caviar, of which there are two kinds, one in grains, and the other preſſed from the roe of the beluga, which ſells in ſtill greater quantities and at a higher price, might be alſo made, if the fiſh could be brought into any of their lakes that communicate by rivers with the ſea. The manufacture of iſinglas, if, as many intelligent perſons ſuſpect, it can be made from the gelatinous parts of any large fiſh, might likewiſe be brought to perfection in theſe parts. The French in North America have a method of making leather of the ſkins of porpoiſes, which, though very thin and ſupple, is capable of reſiſting a piſtol ball. This, if inquired into and known, might be very beneficial in countries where theſe kind of fiſh abound. Thoſe immenſe quantities of ſhell fiſh, which, as we have hinted, ſometimes become a nuiſance, might by induſtry and application be rendered very advantageous, and this not only by pickling, potting, and otherwiſe curing and preſerving the fiſh ſo as to tranſport them, but alſo by making uſe of the ſhells, which are capable of being converted into excellent manure, and turned likewiſe to other valuable uſes.

'In conſequence of the lights they would neceſſarily derive from commerce, we may rationally conclude, that by a ſtrict inveſtigation they would diſcover many valuable things in their own iſles, which have hitherto, for want of that neceſſary knowledge, entirely overlooked. They would doubtleſs introduce likewiſe from their obſervations on the practice of other nations, new methods of draining their marſhes, improving their fiſheries, conſtructing water-mills and other engines, of which hitherto they have had no idea, becauſe hitherto for ſuch things they have had little uſe, and of which conſequently they could not feel the want. It is not to be deſired, much leſs expected, that all or even any great number of theſe improvements ſhould be immediately attempted, but there is nothing more probable than that gradually theſe, and many others, which it ſurpaſſes the power of a private perſon to ſuggeſt, will take place as opportunities offer from the propoſed alterations in the ſtate of theſe countries, and the circumſtances of thoſe who inhabit them. It was, however, very requiſite to mention them here, becauſe men naturally love to look forward to fair proſpects of future advantages. Becauſe if any one of theſe ſhould take place, and it would be very hard if many of them did not, this would excite a ſpirit of emulation and enquiry, that would infallibly bring to perfection many more, and becauſe the

natural, active, and ambitious ſpirit of theſe people, the keenneſs of their invention, and their great activity, when prompted by proper motives, would facilitate ſuch acquiſitions as much here as in any part of the world.

'In order to accompliſh ſo great and ſo very deſirable a work, it will be abſolutely requiſite that the public, for its own ſake, ſhould afford its aſſiſtance, and therefore it is highly expedient, before this can be expected, to ſtate ſuccinctly the motives which ought to perſuade the particular attention of the ſtate to the reſcuing theſe iſles from their preſent low and dejected condition. It would, in the firſt place, add a very conſiderable province to the Britiſh empire, of which though we have long had both the title and poſſeſſion, yet this has been in a great degree without utility; and, as from a long deduction of facts we have clearly ſhewn, has for near two hundred years been reputed by the beſt judges a negligence equally detrimental and diſgraceful to government. By this means multitudes who have been for a ſeries of years, and if things go on in their preſent ſtate will be for ever unprofitable to the community, might be connected with and rendered uſeful to ſociety. Abundance of foreigners from the Northern Parts of Europe, who are all Proteſtants, might be eaſily induced to ſettle under a milder climate, and a better government than their own; and theſe would unqueſtionably bring, what is far preferable to riches, induſtry and the uſeful arts along with them. Being incorporated with the natives, and having a like intereſt in their defence they would convert theſe iſles, which have hitherto been the weakeſt parts of our dominions, into a ſtrong barrier, facilitate our navigation, and in time of war render a paſſage through theſe ſeas impracticable to our enemies. In ſuch circumſtances a conſtant ſupply of very able and hardy ſeamen might upon any emergency be drawn from hence, who, as ſoon as it ceaſed, would chearfully return to their families and their uſual occupations. As ſoon as commerce was eſtabliſhed, and the people came to have, as they very ſoon would, a reliſh for a more commodious way of living, they would draw in ſome meaſure the neceſſaries, and derive all the conveniencies of life, and moſt of the inſtruments for tillage, manufactures, and carrying on their reſpective trades, from Great Britain. In proportion as they grew ſtill more eaſy in their circumſtances, and numbers amongſt them came to have tolerable fortunes, they would probably quit their poſſeſſions here to purchaſe ſettlements on the continent, ſo that the accumulated fruits of all their pains and induſtry would in the end centre in ſome part or other of this iſland On views far leſs probable, and much more uncertain, large ſums have been ſpent, and annual ſupplies given, for the ſettling and maintaining more diſtant colonies, which having in a reaſonable ſpace anſwered our expectations, fully juſtifies the policy of ſuch meaſures, and thereby renders it clearly inexcuſable to remain blind to the innumerable advantages, which with more than equal certainty might be ſecured the ſtate by taking proper notice of countries that lie at our own doors. This being once effectually undertaken, though without any great expence, the ſettlement will undoubtedly make its own way; ſo that if any ſubſequent aſſiſtance ſhould be neceſſary, it will be chearfully afforded in conſequence of the progreſs made, and the viſible ſecurity of its turning to account, and repaying with intereſt whatever may be farther for ſuch encouragement laid out.

'Theſe

These motives being premiſed, we will now venture modeſtly to ſuggeſt what ſeems to be the propereſt means for effecting theſe great and ſalutary purpoſes. In the firſt place, it will be requiſite to regulate and eſtabliſh property by law, without which there can be no ſuch thing as induſtry. Men will not ſow, that others may reap. They will not be ſedulous in improving, if themſelves and their poſterity are not to enjoy the profits of their labour. The public have an intereſt in theſe lands; they have long enough ſuffered them to lie waſte and uncultivated; they have a right therefore to take ſuch ſteps as may have a tendency to promote cultivation, by making the cultivators ſecure and happy. This would effectually prevent the natives from abandoning their country, and this alone would ſoon render theſe iſles populous. The next thing is, to erect courts of judicature in every one of the great iſles, in the ſame manner as Arran and Bute are become a ſhire already; that juſtice might be at every man's door, and not as at preſent on the other ſide the ſea, where it cannot be in every man's power to go and ſeek it. Public ſchools ſhould be erected upon the plan of the charter ſchools in Ireland, where induſtry and the Engliſh language ſhould be taught and practiſed together; and if in each of the great iſlands the elements of the mathematics and navigation were taught, the ſociety would reap advantages much ſuperior to any expence that might be incurred. A cuſtom-houſe ſhould be erected upon every one of the large iſlands, with a compleat eſtabliſhment of officers, which would effectually prevent ſmuggling, and protect a fair and regular commerce. To theſe ſhould be added, copious magazines of ſalt to be furniſhed to the natives, receiving flax and hemp in payment, for the ſervice of the royal navy at a ſettled rate, which would render fiſheries practicable. But if the manufacture of canvas and ſail-cloth was eſtabliſhed in theſe iſles (even with foreign hemp) which might be done ſpeedily, with facility, and at no great expence, it would undoubtedly anſwer many excellent purpoſes; it would employ a great number of perſons of both ſexes, and of almoſt all ages; it would bring money into theſe parts of the Britiſh dominions, and prevents its being employed in the purchaſe of this commodity from foreigners; and, which is no inconſiderable motive to ſuch an undertaking, it would both quickly and effectually excite a ſpirit of raiſing hemp and flax; which circumſtance joined to the cheapneſs of living, would give them great advantages towards gaining ſo important a manufacture. It would be in another reſpect highly beneficial to the weſtern iſles, ſince in many, more eſpecially of the ſmall ones, the inhabitants make uſe of coarſe woollen cloths for ſails, and twiſt what twigs they can get into cordage. The very precedent and its immediate conſequences would awaken the people to induſtry, and by ſhewing them what labour would do, put an effectual end to the reign of indolence.—But to proceed. It will be alſo requiſite that packet boats ſhould be ſtationed between theſe iſles, Glaſgow, Liverpool, and Briſtol, by which a ſettled and ſtated correſpondence would be introduced, orders conveyed, and intelligence received, which in a little time would be found in many reſpects highly beneficial. A company or two of invalids, compoſed as far as poſſible of men bred up in their youth to ſome trade, manufacture, or other uſeful occupation, ſhould be ſent by way of garriſon into the great iſles; and the public might employ annually, for a few years, a ſmall ſum, in compounding the debts of ſeamen and artificers in priſon, on condition of their going and ſet-

settling there with their families, for a certain reasonable term. Foreigners might be invited by a general naturalization, being protestants, on condition of purchasing land, and setting up some business of public utility, their privileges to be void, if more than five years out of the isles, and not during that space in his majesty's service. An exclusive right might be allowed to any inhabitant who introduced into any of the isles a manufacture unexercised in any of the king's European dominions, for the term of twenty-one years, or for life. A fishing boat, with its equipage and nets, might be given at the public expence to any native who had served seven years in the navy, upon his marrying and settling in any one of these isles. It is hoped, that all these propositions will appear plain, practicable, and not attended with any exorbitant charge.

'But after all that has or can be said, the great point in respect to these isles and therefore reserved for the conclusion, is the fishery; for which it is allowed by our own, and also admitted by foreign writers, that they are better situated than any other countries in the world. They have the sea on every side, the ocean on the north, and the immense atlantic on the west. They have the advantage of innumerable creeks and havens on every side, so that all winds are favourable to them for some purpose or other; and though the currents in the narrow seas which divide some of isles, render the sailing between them dangerous to strangers, yet even these sounds are safely and commodiously navigated by the natives, who from their habit in this respect, may be stiled Seamen of Nature's making.'

After surveying the Æbudæ, the intelligent observator directs his course to the islands of Orkney, which appear to have been known at a more early period than the former. Under the title of the Orkneys is comprehended a great number of inhabited islands, besides islets or holms. Our author observes, that they are very advantageously situated for commerce, and might, by the care of government, not only be rendered flourishing in themselves, but highly beneficial to the nation. The means he advises for this purpose are in general the same with those that have been recommended for the improvement of the western islands; but two additional expedients are here suggested which deserve to be laid before our readers.

'These are modes of improvement which have been, some of them, mentioned long ago and are all of them so plain and obvious, that they cannot be controverted; but I will conclude with two, that, as far as I know, were never hitherto suggested, and which, I apprehend, would not only be very effectual, but would also be equally quick and certain in their operations. The first is the erecting an university, which might be done at a very small expence, added to the application of what the people already pay in virtue of the old ecclesiastical establishment. This university, from the centrical situation of the Orkneys, would be probably attended with the following happy effects. First it would take away the necessity of sending the youth out of the country, where their parents are compelled to be at the charge of their education, and who, from this very circumstance of being brought up in another place, and accustomed to other objects, people, and man-

manners, are so weaned from their country, that not one in five of them return. In the next place, it would save the expences which their parents are now at, or, in other words, would keep considerable sums of money in the country, which now, and unless some such remedy is applied, will for ever go out of it, and consequently contribute to increase the circulation, which is a point of infinite importance. Lastly, it would attract numbers of young persons from the northern extremity of the continent, from the islands, and it may be from Norway, Denmark, and Germany, which would bring both men and money into the Orkneys, and be productive of other advantages, on which there is not room to insist. My other propoial is, that the East India Company be allowed to erect a spacious magazine in one of these islands, where also a collector and a sufficient number of king's officers should also reside, to receive the duties of such East India Commodities as might be taken off by British subjects; and which being afforded cheaper, would increase the consumption to the profit of the company, and of the revenue. This would likewise effectually prevent smuggling, more especially if a custom house cutter was to be also stationed at the same island, and to cruize occasionally from thence. It would likewise enable the company to send their goods to Hamburgh, to Lubec, and to other ports, on easier terms than they could be supplied by the Dutch, and the new Northern companies: which it is well known have been erected by the assistance of British subjects, and have been, are, and ever will be, very detrimental to this nation.

'If this history, description, and account of their produce and resources, should be so fortunate as to throw light sufficient on this subject, to induce an able and intelligent administration, to look with attention upon the Orkneys, and by the methods here proposed, or any other, enable the inhabitants to turn their abilities and labour to their own, and to the public emolument, it will certainly produce very salutary, perhaps very surprizing effects. The bringing the endeavours of thirty thousand persons, to live in that ease, and with those comforts which their fellow subjects in general enjoy, would increase their correspondence with Britain and her colonies, promote the consumption of their commodities and manufactures, and consequently the revenue of the excise as well as customs. These are advantages we have very prudently sought, by peopling countries at a vast distance; would there be less prudence in drawing the same resources here at home? these people are confessed to be frugal and diligent; but they wish to find the sweets of their own labour, and to feel their industry rewarded. What is this, but an earnest inclination to resume their fisheries, to serve on board our fleets, to bring more raw commodities to our markets, in order to carry more of our manufactures to theirs, to be instructed in our arts, to copy our examples, and thereby make these British islands more and more resemble Britain? Ought we not to cast an eye on such people, ought we not to encourage their desires? In a word, ought we not to put it in their power to pay us tribute? This is all they ask, or I for them.'

On quitting the Orkneys, which taken together are said to be equal in extent to the county of Huntingdon, Dr. Campbell proceeds to the Shetland islands, computed to be near three times as large. Among the reasons assigned why these islands

iſlands have hitherto been ſo imperfectly known, our author enumerates their having been commonly placed, in all the old maps, two degrees further north than they really are ſituated, to make them correſpond with Ptolemy's deſcription of Thule; and likewiſe the many fabulous relations publiſhed of their being uninhabitable. It is admitted that, in reſpect to climate, the Shetland iſlands have not much to boaſt, but that they are very far however from being ſuch miſerable habitations as ſome have repreſented them. In the interior part of the main land, the country, we are told, is generally mountainous, mooriſh, and boggy; yet not to ſuch a degree as to render it utterly impaſſable: for many of the roads are as good as can be expected without the aſſiſtance of art, and the people frequently travel them on all occaſions. Near the coaſts, we are informed, there are ſometimes for miles together flat pleaſant ſpots, very fertile both in paſture and corn: but the inhabitants are ſo much addicted to fiſhery, that ſcarcely more than a fifth part of the land is cultivated. We ſhall ſubmit to the reader's peruſal a part of the author's obſervations reſpecting the improvement of theſe iſlands.

'It is pretty evident, that if Britain had been as attentive to her intereſts as the Dutch, ſhe might have drawn from the poſſeſſion of the Shetland iſles no ſmall ſhare of wealth to herſelf; in conſequence of which, the inhabitants muſt have been in a much better ſtate than they are. The buſineſs now is to look forward, and to conſider paſt miſtakes as proper admonitions. There is no doubt, that they may be ſtill made profitable by proper means, and a conſtant attention. A great part of the lands at leaſt a conſiderable proportion of them, that now, and perhaps without encouragement may for ever continue uſeleſs, might be brought into cultivation, if diſtributed amongſt induſtrious families, at very eaſy, and till in ſome degree improved, at no rents. This would give ſuch as were ſettled on them a property, inſtil thereby a deep-rooted affection and ſtrong attachment to their country, and furniſh a part of their ſubſiſtence. To facilitate their fiſhery, which muſt ever furniſh the reſt, magazines ſhould be erected to ſupply them with all things requiſite for that employment, without reſpect of perſons, at equal, and at the loweſt rates; and means muſt be likewiſe found to enable them gradually to procure larger boats, buſſes, and other veſſels, ſo as to put it in their power to catch, cure, and export their herrings and other fiſh in their own bottoms, towards which nothing would contribute more than to ſend a frigate annually to protect them from the encroachments and inſults of foreigners. The leſſer iſles ſhould be alſo improved, by erecting ſalt works in ſome, by eſtabliſhing the manufacture of nets in others, by ſupplying the neceſſary materials and conveniencies for building ſtout boats, and making caſks in the larger iſlands. Kelp might be certainly made even on the Holms and Skerries; and having that and train-oil, would lead them to the making coarſe glaſs and ſoap, which would vary and increaſe their cargoes. Two or three companies of invalids properly choſen and employed as garriſons, would prove an eaſy and effectual method to teach the natives many

many little manual arts, and a variety of useful trades, of which they are at present ignorant, and by which industry would spread in consequence of its being apparently, certainly, and speedily rewarded. As the people come to live better, and to bring home cargoes in return for their fish and other commodities, customs and excise would quickly repay the public for the encouragements proposed; and if this was not sufficient, they might be obliged to furnish a certain supply of seamen to the royal navy in time of war, which they would be very far from considering as a hardship; and it might be, as has been suggested on a former occasion, a point of policy, to see these sailors, when they were no longer necessary, brought back to their own homes, where the lights they must obtain from experience would be of no small use.'

The following remarks, with which Dr. Campbell concludes his account of these islands, are so judicious and pertinent, that it would be unpardonable not to extract them.

'If the prospect of these islands seem to occupy a large space in this volume, it may be some apology to say, that their having been hitherto very indifferently, indeed hardly known, and consequently little attended to, not only recommended them to, but required for them a larger consideration in a Political Survey; and if still more is necessary to be said, let me have permission to observe, that the present state and circumstances of this country made it at this time still more peculiarly requisite. For the British dominions being now grown not only to an empire, but to a most extensive empire, there seems to be nothing of so great importance towards supporting its splendour and authority, as strengthening the center and seat of government; towards which, it can be esteemed no trivial supply, if by connecting more closely to us these islands, we may have the use and assistance of so many thousands of active and able men, equally capable of being employed at land or on sea, and who, from the situation of the countries they inhabit, may be at any time employed to the most useful purposes with the greatest facility. These islands are our own, we have not only an undisputed title, but an interrupted possession, so that we need not go to seek or to discover them; but barely to examine their utility, and by what means and methods we may avail ourselves of them and their inhabitants to the utmost; and as has been often touched already, it ought to be no bar to such inquiry, that in their present state they seem to be almost useless; for if we call to mind the ancient condition of Cornwall, of several of the Northern counties of England, and the best part of Ireland, and compare them with what we now see to be the produce of these countries, and of which they were always capable; we can entertain no doubt that, by a like application of skill and assistance, the like effects may follow even here. Some difficulties will very probably occur, but they will be far from being great; for we need not either forces or fleets, we need not depopulate the happy regions of South Britain to plant these. They are for our purpose sufficiently peopled already; and if those who now inhabit them had the power of providing for their posterity, they would quickly become in proportion to their extent, as populous as any other province that we have.'

Though

Towards the concluſion of the firſt volume we are preſented with a retroſpective view of the contents, in which the author recapitulates the general obſervations he had formerly made on the advantages accruing to Great Britain from its inſular ſituation and other circumſtances.

[*To be continued.*]

VI. *Medical Memoirs of the General Diſpenſary in* London, *for Part of the Years* 1773 *and* 1774. *By* John Coakley Lettſom, *M.D. F.R. and A.S.S.* 8*vo.* 5*s. ſewed.* Dilly.

THERE is too much ground for ſuſpecting that ſome of the medical caſes publiſhed of late years have been unduly fabricated; and it were to be wiſhed, that the authors of thoſe narratives were obliged to confirm the truth of them ſolemnly, previous to their publication. Nothing is more uſual at preſent than for a raw phyſician to bring forth his obſervations almoſt immediately after he has finiſhed his ſtudies. The conſequence of this is, that he endeavours to compenſate by invention for the defect of experience; and if he confines himſelf to purloining a few caſes from any preceding writer, and diſguiſing them with ſome trifling variations, it is, perhaps the moſt innocent part of his conduct. We mean not, however, to inſinuate that the caſes in theſe Memoirs are of this *manufactured* kind.

The firſt article in this volume is Obſervations on Fevers with Symptoms of Putreſcency. A variety of caſes is here related, in which the bark is ſaid to have been ſucceſsfully adminiſtered without waiting for a remiſſion of the fever, and where expoſure to cold air, as practiſed in the ſmall pox, has been uſed with advantage. Two of the caſes we ſhall lay before our readers, as a ſpecimen.

'William Hopkins, at No. 36, Beech-Lane, aged 68. Oct. 9, 1773.

'I firſt ſaw this patient about the tenth day of a putrid fever: his pulſe was 130; his weakneſs was ſo conſiderable, and his tongue and teeth ſo furred, that he was incapable of articulating any thing diſtinctly; he was very deaf, and deſipient, or delirious, almoſt conſtantly, with a nauſea and frequent vomiting; and his eyes were blood-ſhot and glaſſy, a ſymptom pathognomonic of the true putrid fever. I did not expect this worthy old man could ſurvive many hours; he had not ſlept for three days, his breath was exceſſively laborious, and his ſweat offenſive: I felt at the ſame time much ſolicitude

tude for his recovery; he had been induſtrious, and had contributed to bring up near an hundred children, grand-children, and great grand-children.

'I gave him unc. ij. of the julep. emet. which produced two or three motions upwards and downwards; after which he he took the following:

'℞ miſt. Peruv. decoct. Peruv. ana p. æ. ſumat. unc. duas alternis horis.

'℞ miſt. anod. ſeſcunciam hor. ſomni.

'He was ordered to be taken out of bed, and expoſed to a current of air, betwixt the door and the window, and to drink a pot of porter, at leaſt, in a day. The thermometer was 58°.

'10. He got ſome ſleep laſt night, his fever was more favorable, and the pulſe not above 120. He continued the bark, and porter, and expoſure to air.

'11. His complaints did not appear worſe, nor the pulſe quicker, but he had got very little reſt. His breathing, however, was tolerably free, and his deſipientia nearly removed.

'His opiate was repeated, and his bark continued.

'12. His fever ſeemed intirely removed; and all his other ſymptoms were ſo favorable, that I continued the bark as before, and did not ſee him for about three days afterwards, when, to my ſurprize, I found him at his buſineſs.

'During the ſpace of three days, he took the bark in the doſe preſcribed, every two hours, without any regard to the exacerbation of the fever; and though the fever never recurred after the third day, he continued that medicine a few days longer, in order to obviate the return of the diſeaſe.

'I did not obſerve the appearance of the urine, as it ſeldom is ſteady or regular, or allows any probable prognoſtic in this ſpecies of fever. He never was ſenſible of ſweating during the courſe of it; and, in genetal, I have found that ſweating is uſually prejudicial, or, at leaſt uſeleſs, in this ſpecies of fever; a mild perſpiration, however, excited by the bark, does not prove injurious, though it is a proceſs I never attempt to pomote.

'Mary Alford, aged 12. Oct. 15.

'Three days afterwards, a grand-daughter of William Hopkins was attacked with the ſame fever: her pulſe was full 130, delirium coming on in the evening, and laſting through the night, with deſipientia in the day, and almoſt conſtant watchfulneſs: nauſea, and vomiting of bilious matter, were frequent; a raſh covered the body, with numerous petechiæ, and ſhe involuntarily paſſed many very fetid dark colored ſtools;

ſtools; the eyes appeared blood-ſhot and glaſſy. She was ordered,

'Applic. emplaſt. veſicat. brach.

'℞ miſt. Peruv. decoct. Peruv. ana p. æ. capiat unciam unam ſecundis horis.

'R. Julep. emet. ſeſcunciam ſtatim; & miſt. anod. unciam hora ſomni: and to be expoſed, with the uſual quantity of cloaths, to a current of air, and to drink as much porter and ſmall beer as ſhe could; drinks acidulated with mineral acids were alſo recommended. The thermometer, in the morning, ſtood at 50° within doors.

'She had ſlept after her vomit, her ſtools were leſs frequent, and of which ſhe gave notice.—She was ſenſible, drank porter, and beer freely, and occaſionally took the miſt. acid. with the bark; pulſe 115, and leſs fever evident.

'18. She reſted without the opiate, and her fever ſeemed nearly vaniſhed: ſhe had regular ſtools, and the bark, beer, and air, were ſtill continued. In two days time ſhe was ſo well as not to require my attendance.

'As the patient, at firſt, appeared in conſiderable danger, I ſubmitted to the importunities of the family in applying a bliſter; for, in theſe fevers, I do not find any evident advantage from the uſe of veſicatories, neither can I charge them with injury, when ſo ſparingly applied.'

In the formula mentioned in the laſt of theſe caſes, it would have been better had the author been ſomewhat more explicit. For according to the order in which the medicines are there preſcribed, an emetic immediately ſucceeds the adminiſtration of the bark, which is certainly a ſoleciſm in practice.

The other ſubjects treated in this volume are, Speculations on Opium; Obſervations on a Species of Leproſy; a Defence of Inoculation; Method of treating the Confluent Small-pox; Remarks on the Hooping-cough; Tables of Diſeaſes and Deaths, with the Formulæ of the General Diſpenſary. We ſhall make no other remark on any of theſe articles, than that the queries and anſwers reſpecting the hooping-cough are, in our opinion, very improperly introduced; as Dr. Lettſom might, with equal reaſon, have obtruded upon the public the ſentiments of any other practitioner whatever.

IX. *Rational*

VII. *Rational Recreations, in which the Principles of Numbers and Natural Philosophy are clearly and copiously elucidated, by a Series of easy, entertaining, interesting Experiments. Among which are all those commonly performed with the Cards.* By William Hooper, *M. D.* 4 *Vols.* 8*vo.* 1*l.* 1*s. Boards.* L. Davis.

EVERY attempt to facilitate the acquisition of useful knowledge is certainly very commendable and deserving of encouragement. Many arts and sciences being in their own nature difficult, those persons who labour to render them easy and entertaining, at the same time that they instruct us in the knowledge of them, certainly merit our esteem. This must be understood, however, with some restrictions, as the means of facilitating and amusing must evidently be at least compatible with the object inculcated. For we may be amused without being instructed, especially in mathematical and philosophical subjects, in which it very seldom happens that the amusement is the means of instruction; and, in learning those subjects, we must beware that those people who pretend to instruct by making the business an amusement, or by rendering the subject easy to the meanest capacity (as is often pretended), do not make us pedants, instead of administering to us the true knowledge of it. At least, however, to people who read for amusement, collections from mathematical and philosophical subjects must be very useful, as by these means their taste for entertainment is turned to things truly rational and innocent, instead of leading to others of a low, trifling, or dangerous tendency.

Collections of the kind now presented by Dr. Hooper, have often been made before by persons very skilful, as Worster, Baptista Porta, bishop Wilkins, Ozanam, Van Etten, Leybourn, Guyot, &c. from all or most of whom the doctor professes chiefly to extract his materials, which he has at least arranged in very good order, and described intelligently.

We shall give a short account of the principal matters here treated of, with extracts of some parts which have not references to the plates and figures, from which a judgment may be formed of the whole.

Our author generally prefaces the set of experiments or recreations, in each subject, with a short account of the principles of it, in definitions and aphorisms, 'such as, he says, require no previous knowledge, and very little capacity or attention to comprehend; so that the reader will readily discover, at the same time he admires the phenomena, the source from whence they proceed, and learn, that far from being

marvellous or incomprehenſible, they are the regular and neceſſary effects of the laws of nature.' In theſe definitions, &c. however, we meet with deſcriptions not always ſcientific, and ſometimes falſe, which the author may have been partly led into by his deſire of adapting his ſubject to the perceptions of thoſe readers for whoſe uſe chiefly he profeſſes to write. Thus his firſt definition in Arithmetic is falſe, viz. 'By the powers of any number is meant the ſeveral times that number is multiplied into itſelf;' for the number of multiplications made, is the *exponent* of the power, but not the *power itſelf*. Again, in the ſixth definition, *duplicate* proportion is defined for *double*, &c.

Vol. I. contains Recreations in Arithmetic and Mechanics, or ſuch as relate to, or reſult from, the powers and properties of numbers and the mechanic powers. In the firſt part of which, or that relating to numbers, beſides the definitions and aphoriſms, are contained various methods of counting, as by the Roman abacus, Neper's rods, and Chineſe ſwan-pan; to tell the numbers that people have thought of, various ways; tricks with the cards; magic ſquares; different methods of writing in cypher, and the rules of decyphering; with viſible and auricular correſpondence. From this part we ſhall extract the following ſpecimens.

'Recreation IX. *The Confederate Counters.*

'Preſent to three perſons a ring, a ſeal, and a ſnuff box, of which deſire each perſon to chuſe one, privately. The three perſons you diſcriminate in your mind by the letters A, E, I, and by the ſame letters you diſtinguiſh the ring, the ſeal, and the box. Provide 24 counters, of which give the firſt perſon A, 1, the ſecond perſon E, 2, and the third perſon I, 3. Put the 18 remaining counters on the table, and let him that has the ring take as many counters more as he already has; him that has the ſeal take twice as many as he has, and him that has the box four times as many. While they are taking the counters you retire out of ſight, and when they have done you return, and caſting your eye on the table, take notice how many counters are left.

'The remaining counters will be either 1, 2, 3, 5, 6, or 7, which you are to refer to the vowels in the ſyllables of the following verſe:

1 2 3 5 6 7

Par fer—Ce ſar—ja dis—de vint—ſi grand—prince.

If there be but one counter left, the two vowels in the ſyllables *par fer* denote that the firſt perſon has the ring, to which you have aſſigned the letter A; the ſecond perſon has the ſeal, to which you have aſſigned the letter E; and conſequently the third perſon muſt have the box. In like manner, if there be ſix counters remaining, the two vowels in the ſyllables *ſi grand*, ſhew that the firſt perſon has the box, denoted by the letter I; the ſecond perſon has the

ring,

ring, to which the letter A is assigned; and consequently the third person has the seal: and so of the rest.

'It appears by aphorism 16, that the three articles can be taken only six different ways. Now each of these ways necessarily changes the number of counters to be taken by the three persons: from whence it follows, that the counters remaining on the table will also be of six different numbers; the vowels in the syllables of the verse serve only to aid the memory in discovering the manner in which the three articles are taken.'

'Recreation XI. *Three dice being thrown on a table, to tell the number of each of them, and the order in which they stand.*

'Let the person who has thrown the dice double the number of that next his left hand, and add 5 to that sum; then multiply the amount by 5, and to the product add the number of the middle die; then let the whole be multiplied by 10, and to that product add the number of the third die. From the total let there be subtracted 250, and the figures of the number that remains will answer to the points of the three dice as they stand on the table.

'*Example.* Suppose the points of the three dice thrown on the table to be 4, 6, and 2.

Then the double of the first die will be — —	8
To which add — — — —	5
	13
	5
That sum multiplied by 5 will be — — —	65
To which add the number of the middle die —	6
	71
And multiply the sum by — — —	10
	710
To that product add the number of the the third die —	2
	712
And from the total subtracting — — —	250
The three remaining figures — — —	264

will answer to the numbers on the dice, and shew the order in which they stand.'

'Recreation XXVIII. *The metamorphosed cards.*

'Provide thirty-two cards that are differently coloured; on which several different words are wrote, and different objects painted. These cards are to be dealt two and two, to four persons, and at three different times, shuffling them each time. After the first deal every one's cards are to be of the same colour: after the second deal, they are all to have objects that are similar; and after the third, words that convey a sentiment.

'Dispose of the cards in the following order.

Order of the cards.	Colours.	Objects.	Words.
1	Yellow	Bird	I find
2	Yellow	Bird	In you
3	Green	Flower	Charming
4	Green	Flower	Flowers
5	White	Bird	To hear
6	White	Orange	Beauty
7	Red	Butterfly	My

Order of the cards.	Colours.	Objects.	Words.
8	Red	Flower	Notes
9	Red	Flower	In
10	Red	Butterfly	Shepherdeſs
11	Green	Butterfly	Lover
12	Green	Butterfly	Your
13	White	Flower	Of
14	White	Flower	an inconſtant
15	Yellow	Orange	Image
16	Yellow	Flower	Enchanting
17	White	Orange	Ardour
18	Yellow	Butterfly	My
19	Yellow	Butterfly	Phyllis
20	White	Bird	Birds
21	Red	Orange	Sing
22	Red	Orange	Dear
23	Green	Orange	and ſweetneſs
24	Green	Orange	The
25	Green	Bird	Of
26	Green	Bird	Preſent
27	Yellow	Flower	As
28	Red	Bird	Changes
29	Red	Bird	Boſom
30	Yellow	Orange	Me
31	White	Butterfly	Your
32	White	Butterfly	I long

'The cards thus coloured, figured, and tranſcribed, are to be put in a caſe, in the order they here ſtand.

'When you would perform this recreation you take the cards out of the caſe, and ſhow, without changing the order in which they were put, that the colours, objects, and words are all placed promiſcuouſly. You then ſhuffle them in the ſame manner as before, and deal them, two and two, to four perſons, obſerving that they do not take up their cards till all are dealt, nor mix them together: and the eight cards dealt to each perſon will be found all of one colour. You then take each perſon's cards, and put thoſe of the ſecond perſon under thoſe of the firſt, and thoſe of the fourth perſon under thoſe of the third. After which you ſhuffle them a ſecond time, and having dealt them in the ſame manner, on the firſt perſon's cards will be painted all the birds; on the ſecond perſon's cards, all the butterflies; on thoſe of the third, the oranges; and on thoſe of the fourth, the flowers. You take the cards a ſecond time, and obſerving the ſame precautions, ſhuffle and deal them as before, and then the firſt perſon, who had the laſt time the birds in his hand, will have the words that compoſe this ſentence.

'*Sing dear birds, I long to hear your enchanting notes.*

The ſecond perſon, who the laſt deal had the butterflies, will now have theſe words,

'*Of an inconſtant lover your changes preſent me the image.*

The third, who had the oranges, will have this ſentence,

'*As in my Phyllis, I find in you, beauty and ſweetneſs.*

The fourth, who had the flowers, will have theſe words.

'*Charming flowers, adorn the boſom of my ſhepherdeſs.*'

In

In the second part of this volume, treating of Mechanics, after the aphorisms, which treat of the Properties of human Bodies, the Properties of Pendulums, of the Mechanic Powers, and of compound Machines, are given various recreations concerning dials, clocks, mills, carriages, but none of them can be transcribed on account of the figures.

Vol. II. contains Recreations in Optics, Chromatics, and Acoustics. Here a wide field of entertainment must arise from the properties of light refracted and reflected, of lenses, telescopes, microscopes, camera obscura, magic lanthorn, and the effects of sounds. We shall extract the following specimens.

'Recreation II. *Optical augmentation.*

'Take a large drinking glass of a conical figure, that is, small at bottom and wide at top; in which put a shilling, and fill the glass about half full with water: then place a plate on the top of it, and turn it quickly over, that the water may not get out. You will then see on the plate a piece of the size of a half crown; and somewhat higher up, another piece of the size of a shilling.

'This phenomenon arises from seeing the piece through the conical surface of the water at the side of the glass, and through the flat surface at the top of the water, at the same time: for the conical surface dilates the rays and makes the piece appear larger; but by the flat surface the rays are only refracted, by which the piece is seen higher up in the glass, but still of its natural size. That this is the cause will be further evident by filling the glass with water, for as the shilling cannot be then seen from the top, the large piece only will be visible.

'After you have amused yourself with this remarkable phenomenon, you may give the glass to a servant, telling him to throw out the water, and take care of the two pieces of money; and if he have no suspicion of the deception, he will be not a little surprised to find one piece only.'

'Recreation IV. *Alternate illusion.*

'With a convex lens of about an inch focus, look attentively at a silver seal, on which a cypher is engraved. It will at first appear cut in, as to the naked eye; but if you continue to observe it some time, without changing your situation, it will seem to be in relief, and the lights and shades will appear the same as they did before. If you regard it with the same attention still longer, it will again appear to be engraved: and so on alternately.

'If you look off the seal for a few moments, when you view it again, instead of seeing it, as at first, engraved, it will appear in relief.

'If, while you are turned toward the light, you suddenly incline the seal, while you continue to regard it, those parts that seemed to be engraved will immediately appear in relief: and if, when you are regarding these seeming prominent parts, you turn yourself so that the light may fall on the right hand, you will see the shadows on the same side from whence the light comes, which will appear not a little extraordinary. In like manner the shadows will appear on the left, if the light fall on that side. If instead of a seal,

you look at a piece of money, these alterations will not be visible, in whatever situation you place yourself.'

'Recreation V. *The camera obscura, or dark chamber.*

'We shall here give a short description of this optical invention; for tho' it is very common, it is also very pleasing, and tho' almost every one has seen it, every one knows not how to construct it.

'Make a circular hole in the shutter of a window, from whence there is a prospect of the fields, or any other object not too near; and in this hole place a convex glass, either double or single, whose focus is at the distance of five or six feet. Take care that no light enter the room but by this glass: at a distance from it, equal to that of its focus, place a pasteboard, covered with the whitest paper; let it be two feet and a half long, and eighteen or twenty inches high: bend the length of it inwards, to the form of part of a circle, whose diameter is equal to double the focal distance of the glass. Then fix it on a frame of the same figure, and put it on a moveable foot, that it may be easily fixed at that exact distance from the glass where the objects paint themselves to the greatest perfection. When it is thus placed, all the objects that are in the front of the window will be painted on the paper, in an inverted position, with the greatest regularity, and in the most natural colours.

'If you place a moveable mirror without the window, by turning it more or less, you will have on the paper all the objects that are on each side of the window.

'If instead of placing the mirror without the window you place it in the room, and above the hole (which must then be made near the top of the shutter), you may receive the representation on a paper placed horizontally on a table; and draw, at your leisure, all the objects that are there painted.

'Nothing can be more pleasing than this Recreation, especially when the objects are strongly enlightened by the sun: and not only land prospects, but a sea-port, when the water is somewhat agitated, or at the setting of the sun, presents a very delightful appearance.

'This representation affords the most perfect model for painters, as well for the tone of colours, as that degradation of shades, occasioned by the interposition of the air, which has been so justly expressed by some modern painters.

'It is necessary that the paper have a circular form, for otherwise, when the center of it was in the focus of the glass, the two sides would be beyond it, and consequently the images would be confused. If the frame were contrived of a spherical figure, and the glass were in its center, the representation would be still more accurate. If the object without be at the distance of twice the focal length of the glass, the image in the room will be of the same magnitude with the object.

'The lights, shades, and colours in the camera obscura appear not only just, but, by the images being reduced to a smaller compass, much stronger than in nature: add to this, that these pictures exceed all others by representing the motion of the several objects: thus we see the animals walk, run, or fly, the clouds float in the air, the leaves quiver, the waves roll, &c. and all in strict conformity to the laws of nature. The best situation for a dark chamber is directly north, and the best time of the day is noon.'

Re-

'Recreation XXXI. *To set fire to a combustible body, by the reflection of two concave mirrors.*

'The rays of a luminous body placed in the focus of a concave mirror being reflected in parallel lines, if a second mirror be placed diametrically opposite the first, it will, by collecting those rays in its focus, set fire to a combustible body.

'Place two concave mirrors at about twelve or fifteen feet distance from each other, and let the axis of each of them be in the same line. In the focus of one of them, place a live coal, and in the focus of the other, some gunpowder. With a pair of double bellows, which make a continual blast, keep constantly blowing the coal, and notwithstanding the distance between them, the powder will presently take fire.

'It is not necessary that these mirrors be of metal or glass, those made of wood or pasteboard, gilded, will produce the explosion, which has sometimes taken effect at the distance of fifty feet, when mirrors of eighteen inches or two feet diameter have been used.

'This experiment succeeds with more difficulty at great distances; which may proceed from the moisture in a large quantity of air. It would doubtless take effect more readily, if a tin tube, of an equal diameter with the mirrors, were to be placed between them.'

'Recreation XXXIX. *The artificial rainbow.*

'Opposite a window into which the sun shines direct, suspend a glass globe filled with water, by a string that runs over a pulley, so that the sun's rays may fall on it. Then drawing the globe gradually up, when it comes to the height of about forty degrees, you will see, by placing yourself in a proper situation, a purple colour in the glass, and by drawing it gradually up higher, the other prismatic colours, blue, green, yellow, and red, will successively appear; after which the colours will disappear, till the globe is raised to about fifty degrees, when they will again be seen, but in an inverted order, the red appearing first, and the blue or violet last: and when the globe comes up to little more than fifty-four degrees they will totally vanish.

'These appearances serve to explain the phenomena of natural rainbows, of which there are frequently two; the one being about eight degrees above the other, and the order of their colours is inverted, as in this experiment, red being the uppermost colour in the lower bow, and violet in the other.

'The rainbow is not in the clouds, but in the falling rain, and always opposite the sun. The different order of the colours in the bows arises from their different reflections; those of the under bow being caused by two refractions and one reflection, and those of the upper, by two refractions and two reflections, and therefore the colours of this are less bright than the other, their strength being diminished by every reflection.

'Now, it has been proved by repeated experiments, that forty degrees forms the greatest angle by which the most refrangible rays can, after one reflection, be refracted to the eye; and that something more than forty-two degrees forms the greatest angle, under which the least refrangible rays can come to the eye after one reflection. Therefore all the colours of the lower bow must lie in the space of less than two degrees. In like manner it has been

proved, that fifty degrees make the leaſt angle under which the leaſt refrangible rays can be viſible to the eye after two reflections; and that about fifty-four degrees will be the leaſt angle under which the moſt refrangible rays can come to the eye after two reflections. Therefore all the colours of the upper bow muſt be in leſs than four degrees.

'It follows from what is here ſaid, that all rainbows are of a circular form and equal magnitude, and as they are always oppoſite the ſun, the parts we ſee of them muſt be in proportion to its height above the horizon: when his altitude is forty degrees, only the upper rainbow can be viſible, and when it is fifty-four degrees there can be no rainbow; but as the ſun's height, during the winter half year, is never equal to forty degrees, there may then be always two bows viſible.'

In this volume, as in the former, ſome few inaccuracies in the principles occur; thus, at p. 7, in treating of the refractions of bodies, the *angles* are uſed inſtead of the *ſines* of the angles.

[*To be continued.*]

VIII. *Four Tracts, together with Two Sermons on Political and Commercial Subjects. By* Joſiah Tucker, *D. D. Dean of* Gloceſter. 8*vo.* 3*s. ſewed.* Rivington.

THE firſt of theſe pieces contains a ſolution of the important queſtion, Whether a poor country, where raw materials and proviſions are cheap, and wages low, can ſupplant the trade of a rich manufacturing country, where raw materials and proviſions are dear, and the price of labour high?

The author clearly proves, that a poor country can never rival a rich one in the more operoſe, complicated, and expenſive branches of a manufacture; and that it never can loſe its trade, while it retains its induſtry.

This tract was never printed before, and is now publiſhed as a kind of introduction to thoſe that follow, or as a ſort of baſis, on which the ſucceeding arguments are chiefly founded.

In the ſecond tract the author conſiders the caſe of going to war for the ſake of trade; and endeavours to ſhew, that neither princes nor people can be gainers by the moſt ſucceſsful wars; that trade will make its way to the country where goods are manufactured the beſt and cheapeſt; that conquering nations neither manufacture well, nor cheap, and conſequently muſt ſink in trade, in proportion as they extend in conqueſt.

This piece was firſt publiſhed in the year 1763, juſt after the concluſion of the war, and is the fragment of a greater work.

Tract III. is a letter ſuppoſed to be written by a merchant in London, to his nephew in America. This was firſt printed in

in the year 1766, towards the close of the debate about the Stamp Act; and is calculated to shew the unreasonableness of the Americans in claiming an exemption from parliamentary taxes.

Among other arguments in favour of this claim, it has been urged, that the king hath granted charters of exemption to the American colonies. Our author having shewn, that the king could not legally and constitutionally grant such exemptions, proceeds to deny the fact, and to prove, that no such charters were ever granted. 'Many of the colony charters, he says, assert quite the contrary, by containing express reservations of parliamentary rights, particularly that great one of levying taxes. And those charters, which do not make such provisoes in express terms, must be supposed virtually to imply them; because the law and constitution will not allow, that the king can do more either at home or abroad, by the prerogative royal, than the law and constitution authorize him to do.'

In another place he has this remark: 'Our former princes claimed a right, and frequently exercised the power of levying taxes, without the consent of parliament. But upon settling the colonies, this supposed right, which cost Charles I. his crown, and his life, was not insisted on in any of the charters, and was expressly given up in that which was granted to lord Baltimore for Maryland. Now this clause, which is nothing more than the renunciation of obsolete prerogative, is quoted in our newspapers, as if it was a renunciation of the rights of parliament to raise taxes. Whereas the king in that charter stipulated only for himself, his heirs, and successors, not to raise taxes by virtue of the prerogative royal; which certainly he might do, and which was very proper to be done for the encouragement and security of a new colony. But he could not stipulate for the parliament; and indeed he did not attempt to do it.'

In the fourth Tract the author endeavours to point out the true interest of Great Britain in regard to the colonies; and to explain the only means of living with them on terms of mutual satisfaction and friendship.

'After having pondered and revolved the affair over and over, I confess, he says, there seems to me to be but the five following proposals, which can possibly be made, viz.

'1. To suffer things to go on for a while, as they have lately done, in hopes that some favourable opportunity may offer for recovering the jurisdiction of the British legislature over her colonies, and for maintaining the authority of the mother country.—Or if these temporising measures should be found

found to ſtrengthen and confirm the evil, inſtead of removing it;—then,

'2dly, To attempt to perſuade the colonies to ſend over a certain number of deputies, or repreſentatives, to ſit and vote in the Britiſh parliament; in order to incorporate America and Great Britain into one common empire.—Or if this propoſal ſhould be found impracticable, whether on account of the difficulties attending it on this ſide of the Atlantic, or becauſe that the Americans themſelves would not concur in ſuch a meaſure;—then,

'3dly, To declare open war againſt them as rebels and revolters; and after having made a perfect conqueſt of the country, then to govern it by military force and deſpotic ſway. —Or if this ſcheme ſhould be judged (as it ought to be) the moſt deſtructive, and the leaſt eligible of any;—then,

'4thly, To propoſe to conſent that America ſhould become the general ſeat of empire; and that Great Britain and Ireland ſhould be governed by vice-roys ſent over from the court reſidencies, either at Philadelphia or New-York, or at ſome other American imperial city —Or if this plan of accommodation ſhould be ill digeſted by home-born Engliſhmen, who, I will venture to affirm, would never ſubmit to ſuch an indignity;—then,

'5thly, To propoſe to ſeparate entirely from the colonies, by declaring them to be a free and independent people, over whom we lay no claim; and then by offering to guarantee this freedom and independence againſt all foreign invaders whomſoever.'

Theſe being all the plans, which, in the nature of things, ſeem capable of being propoſed, the author examines each of them in their order; and finds them all impracticable or improper, except the laſt.

But as the propoſal of an entire ſeparation from our North American colonies may probably ſeem extravagant and abſurd to thoſe, who are wholly occupied within the narrow circle of trade, and are ſtrangers to the revolutions of ſtates and empires, the author enters into a diſcuſſion of the ſuppoſed diſadvantages attending ſuch a disjunction; and then ſets forth the manifold advantages, which England would derive from ſuch a ſcheme.—We ſhall briefly mention two or three of them.

1. A disjunction from the northern colonies would effectually put a ſtop to our preſent emigrations; as it is a capital offence to inveigle artificers and mechanics to leave *the kingdom.* 2. In caſe of a ſeparation we ſhould ſave betwen 3 and 400,000l. a year, by being diſcharged from the payment of any

any civil or military eſtabliſhment belonging to the colonies. 3 The ceaſing of the payment of bounties on certain colony productions would be another great ſaving; perhaps not leſs than 200,000l. a year. 4 When we are no longer connected with the colonies by the imaginary tie or an identity of government, then our merchant exporters and manufacturers will have a better chance of having their debts paid, than they have at preſent: for as matters now ſtand, the colonists chooſe to carry their ready caſh to other nations, while they are contracting debts with their mother country, with whom they think they can take greater liberties. 5. After a ſeparation from the colonies, our influence over them would be much greater than ever it was, ſince they began to feel their own weight and importance: for at preſent we are looked upon in no better light, than that of robbers and uſurpers; whereas we ſhould then be conſidered as their protectors, mediators, benefactors.

The author points out ſome other advantages, which he thinks would attend a ſeparation from our northern colonies. But for his reaſoning at large upon this important ſubject, we muſt refer our readers to the tract itſelf.

The Sermons ſubjoined to theſe pieces, are upon ſubjects of a ſimilar kind. In the firſt the author ſhews the Connection and mutual Relation between Chriſtian Morality, good Government, and national Commerce. In the ſecond, he points out the true Boundaries between the luxurious and the temperate, the vicious and the virtuous Enjoyment of God's good Creatures; with their reſpective Effects and Influence on national Commerce, national Riches, and national Proſperity.

The reader who has a taſte for political diſquiſitions, cannot fail of receiving entertainment and inſtruction in the peruſal of theſe excellent tracts.

IX. *Obſervations on Antimony, read before the Medical Society of* London, *and publiſhed at their Requeſt.* *By* John Millar, *M. D.* 8*vo.* 2*s.* Johnſon.

WE have ſeldom ſeen any obſervations ſo vague, ſuperficial, and indeciſive as thoſe which are related in this pamphlet. A few inſtances may be ſufficient to confirm the truth of this remark.

'It is now, ſays the author, more than twenty years ſince it (arſenic) was taken in large quantity by four perſons, on whom it had no other effect than, what is uſually produced by antimonial preparations, to excite violent vomiting. All of them were

were lately, and, I believe, are ſtill in perfect health. To this I was an eye-witneſs, and took large lumps of white arſenic out of the pot in which their victuals were prepared. It happened at Kelſo, in the ſhire of Roxburgh, and is well known in that country.'

Before this author had aſſerted that arſenic was here taken in *large* quantity, he certainly ought to have ſpecified the quantity which had been put into the pot, and alſo the weight of the *large lumps* which he took out of it. Without this preciſion, the allegation muſt remain totally unſupported: and in fact it appears highly probable, that only a very ſmall portion of arſenic was diſſolved.

Speaking afterwards of the calx of antimony, he thus proceeds:

'It enters the compoſition of a medicine deſcribed by the judicious Dr. Morton, with which, in three inſtances, he cured an obſtinate intermitting fever. In one caſe the diſeaſe was of two years ſtanding, and in all of them had reſiſted a diligent and ſkilful application of the Peruvian bark. But theſe were the only opportunities he had of trying it; for having never met with any other caſe in which that excellent febrifuge diſappointed his expectation, he deemed it an unpardonable wantonneſs to uſe a precarious remedy, while he was poſſeſſed of one more certain and efficacious.'

We are here informed, that though Dr. Morton adminiſtered the calx of antimony ſucceſsfully in three caſes, which had reſiſted the Peruvian bark, and were the only opportunities he had of trying it, yet he deemed it an unpardonable wantonneſs to uſe a *precarious* remedy, while he was poſſeſſed of one more certain and efficacious, viz. the Peruvian bark. We muſt leave to the acuteneſs of others to diſcover the force of this reaſoning.

We ſhall next cite what this author calls the reſult of his own experience and obſervation.

'In one inſtance, ſays he, I have ſeen a dangerous pleuritic fever, of ſeven days ſtanding, accompanied with an inceſſant cough, a hard, full, quick pulſe, laborious breathing, and violent pain in the breaſt, perfectly cured in a few hours by the uſe of antimonial wine.

'A dropſy of two years ſtanding, occaſioned by a tedious remitting fever, and accompanied with an obſtruction in the liver, which had withſtood the diligent application of a variety of medicines, under the direction of ſeveral ſkilful practitioners, was cured in a few days by a medicine which owed its efficacy to tartar emetic.

'An

'An obstinate dysentery, which had long resisted many other methods of cure, was perfectly removed by two doses of the vitrum antimonii ceratum.

'Encouraged by these signal instances of the efficacy of antimonial medicines, and by the universal prejudice in their favour, I have used them in many thousand cases, but never, even in slighter diseases, with the same success. When given with much attention and caution, they have generally failed where milder medicines have proved effectual, and in some instances they have been prejudicial.

'In a recent dropsy and visceral obstructions occasioned by a remitting fever, tartar emetic was prescribed not only without success, but with an apparent aggravation of the symptoms, which were afterwards perfectly removed by the use of Peruvian bark, snake-root, and rhubarb.'

From this passage we learn, that antimony proved effectual in the cure of three obstinate and dangerous diseases; and yet that this same active mineral generally failed, in *many thousand cases*, where milder medicines succeeded. What a capricious, powerful and inactive medicine this same antimony must be!

'I have been desired, proceeds he, to visit children and some grown persons in fevers, attended with convulsions, which were, with good reason, attributed to the misapplication of antimonials, and in one case an imprudent use of them was judged to be the cause of death.'

We know not any medicine the *misapplication*, or *imprudent use* of which may not be productive of the same effect.

We shall dismiss this performance with observing, that the charge which it contains against antimony is extremely ill supported, and in many places palpably inconsistent.

X. *An Enquiry into the Moving Powers employed in the Circulation of the Blood; in a Lecture delivered at* Newcastle, *the 28th of* December, 1773, *to a large Company of Gentlemen of the Faculty and others. By* Andrew Wilson, *M. D.* 8*vo.* 1*s.* 6*d.* Dilly.

THIS enquiry is divided into seven propositions, of which we shall give a general detail.

The first proposition is, that the heart is not the fountain or origin of the motion of the animal fluids. According to this ingenious author, the circulation of the blood is chiefly promoted by the fluids in the lacteal and absorbent vessels. But it is evident, that this hypothesis does not account for the

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origin of the motion. For the circulation is carried on before any aliment has been received by the bowels, and the fluids muſt have been previouſly conveyed to the orifices of the abſorbent veſſels before theſe return them to the large veins.

The ſecond propoſition is, that the blood, in being ſubjected to the contractions of the ventricles of the heart, acquires no quantity of motion that it was not poſſeſſed of before. In ſupport of this opinion, Dr. Wilſon argues, that as the heart tranſmits by its contractions no blood into the arteries, but what is received from the veins, ſo it cannot deliver it faſter, or with greater momentum. Our author even affirms, that the abſolute momentum of the blood moving in the vena cava and all the veins, is greater than the momentum with which it moves in the aorta and all the arteries. For, though the heart can deliver no blood to the arteries, but what it receives from the veins, yet the veins really receive as much reſiſtance to the motion of the blood in them, by every contraction of the auricles of the heart, as the arterial blood receives acceſſion of momentum by the contractions of the ventricles; excepting in ſo far as the muſcular vigour of the auricles and ventricles may differ from each other.

In the third propoſition it is affirmed, that the arterial motion of the fluids does not neceſſarily depend on the impulſes of the heart, but can be accompliſhed independent of any ſuch force. As examples in favour of this doctrine, the author mentions the circulation or progreſſive motion of the ſap in vegetables, which is conducted without any impulſe analagous to the action of the heart; the peculiar œconomy of the liver; and the manner in which the blood is tranſmitted thro' the heart of the fœtus.

In the fourth propoſition the author endeavours to prove, that the muſcular power of the heart is not ſufficient to impreſs ſuch a momentum on the fluids as to carry them to the ultimate limits of the circulation. In the fifth, he maintains, that there are other powerful agents always acting in the animal œconomy, which, by a mechanical neceſſity, influence the progreſſive motion of the blood, as well where the powers of the heart can be traced, as where they cannot poſſibly reach. Among theſe the author reckons a tendency to motion in the fluids themſelves. In the ſixth propoſition, he contends for the influence of another power, which he calls the principle of life; and in the ſeventh propoſition he declares himſelf of opinion, that both the primary and final intention of the agency of the heart in the animal œconomy, muſt be ſomething very different from, and leſs obvious than, the

the ſupporting of the progreſſive motion of the blood. That our readers may be enabled to form ſome idea of the author's ſentiments on this head, we ſhall lay before them the following paſſage.

'Firſt, then, it muſt be attended to, that the alternate pulſations of the heart neceſſarily imply a correſpondent alternation of the effluxes, or powers of the nervous ſyſtem, and of their origin the brain; at leaſt in ſo far as their powers immediately reſpect the action of the heart.

'Phyſiologiſts generally ſuppoſe that the chambers of the heart, namely, the auricles and ventricles of the heart, are in a paralytic ſtate during the time of their diaſtoles, or during the time they are filling again with blood, after they have emptied themſelves by their ſyſtoles or contractions. It is alſo now ſuppoſed by ſome ingenious phyſiologiſts, that the heart is conſtantly rouzed out of this paralytic ſtate, by the irritation of the blood that fills theſe cavities from time to time. But this theory wholly reſts upon the ſuppoſition, that the relaxed ſtate of theſe muſcles is owing to ſome peculiarity in their ſtructure, by which they cannot preſerve their muſcular contraction above an inſtant at a time, and that they cannot recover it but by the reiterated action of a ſtimulus upon them.

'Now all this is ſo contrary to the nature and tendency of muſcular fibres, and all that we know of them in other caſes, that the ſuppoſition ought not to be admitted upon leſs than a demonſtration, that it cannot be explained upon other principles more agreeable to the animal œconomy. We have inſtances of the natural contractile power of muſcular fibres being relaxed by irritation, as happens to both the ſphincters of the principal excretories in the body when they are ſollicited to a diſcharge: but I do not remember one inſtance of muſcular fibres whoſe natural contraction depends on irritation, excepting the circular fibres of the iris. No ſound muſcle can be in a relaxed paralytic ſtate, except from a defect of the influence of the nerves which communicate with it upon it. Hence it follows, that the intermiſſions of muſcular action in the heart, muſt proceed from an intermiſſion in the action of the brain and nerves upon it. There muſt be eſtabliſhed intermiſſions there of the effluxes from theſe organs of life upon the heart, which determine its alternate ſtates of action and inaction.

'Therefore, before phyſiologiſts take upon them to determine the uſe of the contractions and relaxations of the heart, it becomes a neceſſary previous enquiry, to diſcover what may be the uſe of theſe intermiſſions in the vital organs where they ori-

originate; because possibly the importance of these alternations there may be greater than in the heart, where they appear more sensibly, though only as an effect. I cannot propose here to enter more minutely into this disquisition: I shall therefore dismiss it with this reflection. Seeing reaction must always be equal to action, and as no effect can be greater than its cause, therefore the alternate efforts of the brain on the nerves that agitate the heart, must have as great an effect on the brain itself and its effluxes, as it has secondarily on the heart itself and the fluids whose course it regulates.

'Secondly, there is good reason and ground to suppose, that the concussions of the heart have also a direct effect forward, upon the system of the solids in which the fluids agitated by the heart move. I do not mean merely that passive expansion and pulsation which it causes in the arteries, though I include it; but that every shock of the heart excites a reciprocal orgasmus, or active tension, through the whole series of the solids, which keeps them always prepared and enlivened for admitting and acting upon the fluids every where, in the manner I have attempted above to express my conception of. Whether the arterial and venous systems connected with the ventricles and auricles of the heart by tendinous-like beginnings, act as antagonists to the muscular contraction, I shall submit to the decision of further enquiry and observation.

'Thirdly, that the contractions of the heart also momentarily irritate and rouse that vital principle animating every fluid particle, I have no doubt.'

On the whole, though the author of this enquiry has shewn just reasons for being dissatisfied with the common opinion respecting the power of the heart in conducting the circulation, yet it must be acknowledged, that of what he assigns as the causes of this motion, some are not sufficiently supported by the established principles of the animal œconomy, and others seem inadequate to the effect. On a subject of such importance, however, the exertion of so much ingenuity as Dr. Wilson here discovers deserves to be applauded; and though the hypothesis he endeavours to confirm, considered in all its parts, should not meet with numerous abettors among physiologists, even those who dissent from the author's doctrine will subscribe to the justness of his arguments against the validity of the received opinion with respect to the circulation of the blood.

FOREIGN

FOREIGN ARTICLES.

XI. *A General Theory of the Polite Arts delivered in ſingle Articles, and digeſted according to the Alphabetical Order of their technical Terms. By* John George Sulzer, *Fellow of the Royal Academy of Sciences at* Berlin. *Vol. I.* A—I. *4to.* Leipzig. German.

THIS work has been undertaken for the purpoſe of rendering the powers of poetry and eloquence, and the charms of all the polite arts ſubſervient to the promotion of moral ſentiment and virtue. Mr. Sulzer, one of the moſt eminent writers of Germany, has every where proved the arts, which are the ſubject of his work, capable of producing theſe great and deſirable effects; he has pointed out to the ſeveral claſſes of artiſts the real and intrinſic dignity of their reſpective ſtudies, together with the ſureſt means of proſecuting them in the moſt advantageous manner.

Such are his general views: the merits whereof will beſt appear from ſome ſpecimens; in the ſelection of which we will at once attempt to gratify the generality of our readers with ſuch eſſays as, in our opinion, are moſt intelligible and univerſal; and to do ſome juſtice at leaſt to the excellent author of this work by a faithful tranſlation of a few of the moſt intereſting articles.

'*Inſcription*, a ſhort ſpeech, by which a remarkable fact is expreſſed on a monument. Though an inſcription is not neceſſarily compoſed in verſes, yet it may be conſidered as a peculiar ſort of epigram, and termed an epigram for a monument. From its purpoſe, an inſcription is to expreſs ſome memorable fact in the moſt conciſe and energetic terms. It is therefore one of thoſe works, the importance of which is not to be eſtimated by their bulk; ſince it is often more difficult to compoſe a perfect inſcription, than a long diſcourſe; and ſince the moſt arduous taſk of poetry and eloquence is to denote an extenſive ſubject by a few maſter ſtrokes, and to ſay a great deal in a few words. As no deſcriptions nor elaborate images are here to be employed to ſtrike the imagination, the few expreſſions muſt be in the higheſt degree pregnant, forcible, and plain. An excellent genius only, and even this but in ſome fortunate inſtant, can ſucceed in compoſing an inſcription. How much ſenſe may be crowded into the ſhorteſt, appears from that which Pouſſin has, in a famous picture, placed on the tomb of a ſhepherdeſs, "I alſo was in Arcadia," upon which Mr. Du Bos has, in his Reflexions on Poetry and Painting, vol. i. ſect. 6. made ſome pertinent remarks.

'The ancients were often very ſucceſsful in their inſcriptions; and we would adviſe ſuch as are engaged in a ſimilar taſk, to ſtudy thoſe preſerved by Pauſanias, in his account of Greece; thoſe that are ſtill extant in the Greek anthology; and the beſt of thoſe that have been collected from ancient monuments.

'Beſides the ingenuity of invention, a perfect, ſimple, forcible, conciſe, and very harmonious expreſſion is required for an inſcription, in order to fix it the better in the memory. If poſſible, it ought to be compoſed in verſe, in hemiſtichs, diſtichs, tetraſtichs. This, however, is not always practicable. Inſtead of verſe, it ought therefore to be divided into ſhort, harmonious ſentences.

Hence a ſtyle has ariſen peculiar to inſcriptions, and termed the ſtylus lapidaris. For a model of a good inſcription we may propoſe that on the chapel near Murten in Swiſſerland, in which the bones of the Burgundians who were ſlain there in a famous battle, have been collected:

DEO OPT. MAX.
CAROLI INCLYTI FORTISSIMI DUCIS BURGUNDIAE EXERCITUS MURATUM
OBSIDENS AB HELVETIIS CAESUS
HOC SUI MONUMENTUM RELIQUIT.

'On account of its noble ſimplicity, the inſcription on the Houſe of Invalids at Berlin, deſerves alſo a place here: LAESO ET INVICTO MILITI. On one of the largeſt public buildings of that city, on the contrary, there is a German inſcription that would diſgrace even a tradeſman.

'Sometimes the queſtion has been ſtarted, whether it would not be adviſeable for painters to illuſtrate their works, like monuments, by inſcriptions? That a picture would thus be greatly improved, is apparent*. But it is very difficult to place them with as great propriety as Pouſſin has done in the above inſtance; yet there are many means for doing ſo. Such inſcriptions may find a place on buildings, on monuments, on vaſes, and on other parts of a picture. Whoever views the plate of Fueſsli's, publiſhed at London in 1768, repreſenting Dion at Syracuſe ſeeing a ſpectre, will readily diſcover ſeveral ſituations happily adapted to receive an inſcription. This matter is important and deſerves an accurate conſideration.

'*Monument.* A work of art erected in public places, intended to perpetuate the memory of remarkable perſons or facts to poſterity. Every monument is deſigned to attract the eyes of the beholders, and to excite in their minds ſentimental ideas of the perſons or facts, to whoſe memory it has been reared. To this claſs therefore are to be referred, the tombs, and ſtatues of eminent perſons, trophies, triumphal arches, &c. and thoſe works of architecture and ſculpture, which ſpeak to poſterity. As the polite arts are chiefly deſigned to excite lively images, and to promote virtuous ſentiments in the human mind, monuments are ſome of the moſt important works, and therefore well worth ſerious attention.

'Since the invention of the art of writing, a written account put up in public places, appears to be the eaſieſt mean for attaining the purpoſe of monuments: and hence the plaineſt monuments took their riſe, ſuch as pyramids, columns, or mere plain walls, on which inſcriptions, cut in ſtone, or caſt in metal, have been placed. It appears very natural, that among a nation ſenſible to public virtue and merit, ſuch monuments ſhould be very frequent. Suppoſe the public places and neighbouring walks of a city decorated with monuments, by which the memory of every illuſtrious action was tranſmitted to poſterity, it is eaſy to conceive the great utility of them. It is indeed a matter of ſurprize, that ſo very ſimple a mean for ſtimulating mankind to virtue and heroiſm, in the moſt forcible manner, by the example of their anceſtors, ſhould be almoſt entirely neglected. We content ourſelves with

* See Du Bos Reflex. tom. i. ſect. 13.

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preſerving the memory of the dead by erecting monuments in ſequeſtered cemeteries, whilſt in the public and moſt frequented places we behold not a ſingle object tending to inſpire the mind with a noble or virtuous ſentiment?

'One of the public walks at Athens was a portico, in which the atchievements of the moſt eminent citizens were delineated. What could be eaſier than to adorn all public walks with monuments, and to transform them into ſchools of virtue and of patriotic ſentiments?

'This neglect of the uſe of public monuments, however, ſhall not hinder us from enquiring into their different ſpecies, and pointing out the taſte requiſite for the execution of them.

'In every monument there are two objects demanding our attention, viz. its body, conſiſting of a maſs ſtanding by itſelf, and attracting the eye by a ſtriking and peculiar figure; and its ſoul or ſpirit, calculated to make the chief impreſſion, for which the monument is deſigned.

'The invention of the body of a monument is eaſy: a pyramid, a column, a pillar, a wall with a pedeſtal and cornice, whether plain, or adorned with pilaſters or columns, are ſufficient. A ſound judgment of fitneſs and propriety only, is here required, in order exactly to proportion the ſize and grandeur of the work to the importance of the object; and to avoid the impropriety of perpetuating the memory of private virtue by a work approaching to the eclat of a triumphal arch, or that of a ſplendid atchievement by which the whole ſtate was benefited, by the ſimple appearance of a plain wall. Both the ſize and the character of the ſtructure muſt be accurately adjuſted to the object for which it is intended; and thus the inventor muſt prove himſelf a man of taſte and ſound judgment.

'The artiſt therefore may chuſe from among numberleſs forms and figures of monuments, from the plaineſt tombſtone to the majeſtic triumphal arch, from the ſingle column to the ſplendid portico, what is moſt ſuitable to every object. After a judicious choice of the form, much alſo depends on the propriety of its embelliſhments: an article in which there are generally more faults committed by exceſs than by defect; the ſafeſt way, therefore, is to endeavour at a noble ſimplicity. All the triumphal arches ſtill extant at Rome from the times of the Cæſars, might yet be diſencumbered of a multitude of decorations, and by theſe means be improved. The chief deſign of ſtructures like theſe, is to procure a proper place for the inſcription or the figures, which conſtitute the eſſential part of the monument, and to adorn that part with ſuitable decorations. When the ſtructure has attracted the eye of the paſſenger, his attention muſt, on a nearer approach, be wholly turned on the ſpirit of the monument; and conſequently the embelliſhments muſt admit nothing by which that attention may be diverted from the principal object. It is alſo a matter of conſequence to make the decorations perfectly agree with the character of the principal idea which is to be impreſſed. Great and ſerious objects admit of no ſprightly elegancies; while in others, agreeable and pleaſing embelliſhments are required. Here alſo an artiſt may exert a ſound judgment, or an extravagant fancy; for in the polite arts there is nothing ſo inſignificant but what becomes a ſubject of great applauſe, or of ſevere cenſure.

'Yet what we have already ſtyled the ſpirit of the monument, will always remain its moſt eſſential part. This either conſiſts

merely of inſcriptions, of which we have already ſpoken, or in hiſtorical or allegorical figures. Of ſuch works it will always be expected that they ſhould expreſs more than what a mere inſcription poſſibly could, ſince otherwiſe the latter would be preferable. Such figures, therefore, ſhould never be attempted by ordinary artiſts: for it certainly requires uncommon talents, by theſe means to impreſs the human mind with ſtrong emotions, and, at the ſame time, to be perſpicuous in that part which relates to the hiſtory, and to diſplay the whole ſpirit of an action by a few figures.

'There are two ancient monuments * now extant, on which important events are hiſtorically diſplayed by a long ſeries of figures. But ſuch works are too ſumptuous and too extenſive. Theſe repreſentations are therefore moſt ſuitable for monuments, in which the moſt eſſential parts only of the objects are expreſſed in a few figures; and as this can be performed by none but the greateſt geniuſes, we may ſafely affirm, that a perfect monument of this kind is one of the moſt difficult and moſt capital atchievements of art. And here the deſcription of an admirable monument, invented by Mr. Nael, a ſtatuary who is yet living, deſerves a place.

'It is the tomb of a virtuous and very beautiful lady who died in child-bed. This monument repreſents a grave, covered with a plain tombſtone: on a nearer approach, you are ſuddenly tranſported into that awful and amazing ſcene, where the tombs will open of themſelves, and reſtore their dead. The tombſtone, by a tremenduous earthquake, appears ſplit in the middle, and through the chaſm is beheld the perſon there buried, with all the ſenſe of that bliſs, which ſhe is now going to enjoy, with her child, expreſſed in her face, and in her attitude. Her child, now alſo living, ſhe carries in her left arm, and with her right ſhe puſhes the ſhattered tombſtone aſide in order to riſe from the grave. "Here I am, Lord, and the child which thou haſt given me," with the names of the two deceaſed perſons, are inſcribed round the tombſtone.

'Were public monuments as general as they ought to be, the deſign and execution of them, in every country, might, with great propriety, be intruſted to a ſociety of learned men, diſtinguiſhed for their taſte in the polite arts, in imitation of an eſtabliſhment of that kind, by Lewis XIV. in France.

'There is hardly a circumſtance in which the modern manners and cuſtoms are ſo widely different from thoſe of the ancient Greeks, as the uſe of monuments. To be convinced of this, we need only read Pauſanias. A Greek could hardly walk a thouſand paces, either in cities or in the high roads, without meeting ſome intereſting monument. Tombs were not, as now, raiſed in places where nobody chuſes to tarry, or walk for entertainment, but near highways, where they could not but attract general notice. In cities, all the public places, all the porticoes, and ſeveral buildings raiſed expreſsly for that purpoſe, were filled with public monuments. Thus a Greek every where met with frequent occaſions for very ſerious and exalted reflexion; while we, on the contrary, at preſent meet with few ſuch noble objects of contemplation.

[*To be continued.*]

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* The columns of Trajan and of Antoninus.

FOREIGN

FOREIGN LITERARY INTELLIGENCE.

12. *Anecdotes* Orientales. *Première Partie. Contenant les anciens Rois de* Perſe, *et les différentes Dynaſties* Perſes, Turques, & Mogoles, *qui ſe ſont élévées ſucceſſivement en* Aſie *juſqu'aux Califes et aux Sophis excluſivement: Seconde Partie, Contenant les Rois de* Perſe *de la Dynaſtie des Sophis, les Mogols ou Empereurs de l'*Indouſtan, *et les Sultans* Turcs *de la Famille* Ottomane *depuis la Fondation de ces grands Empires juſqu'à nos Jours.* 2 *vols.* 8*vo.* Paris.

IN the firſt volume of theſe Eaſtern Anecdotes, the compiler traces the hiſtory of the ancient Perſians as far back as the year 2400 before the Chriſtian æra, and endeavours to delineate it, not from the monuments of the Greeks, but the records of other Eaſtern nations.

In the ſecond, he gives us the hiſtory of the dynaſty of the Sophi's in Perſia, which began in 1500, and ended in 1750; from which he proceeds to the Indian and Mogul anecdotes; and concludes the volume with a ſhort hiſtory of the Turkiſh empire, from its foundation to the preſent time.

The ſeveral parts of his hiſtory are preceded by introductions, in which he attempts to characteriſe the manners of each reſpective people. Chronology is not entirely neglected. In this performance the author ſeems to have beſtowed more care and attention than might have been expected in a compilation of Anecdotes.

13. *Riſtretto della Dottrina* Criſtiana, *compoſto dal Padre* Giuſeppe Fierard, *della Compagnia di* Geſu. Bergamo. 8*vo.*

Containing, 1. A ſort of catechiſm, in which the principles of Chriſtianity are explained to children; 2. More fully inculcated for perſons of maturer age; and 3. To every article, the proper texts and examples from the Bible are ſubjoined.

14. *Précis des Argumens contre les Matérialiſtes, avec de nouvelles Réflexions ſur la Nature de nos Connoiſſances, l'Exiſtence de Dieu, et l'Immortalité de l'Ame. Par M.* J. de Pinto. 8*vo. A la* Haye.

A ſhort tract, highly valuable for the ſeaſonableneſs and ſpirit of its deſign and contents, the moderation and candour of its author in the defence of a good cauſe, the ſtrength of his arguments, and the preciſion of his ſtyle.

15. *Le Jardinier Prévoyant, contenant en pluſieurs Tableaux le Rapport des Operations Journalières, avec le Tems des récoltes ſucceſſives qu'elles préparent, et ſuivi de Conſiderations ſur le Jardinage.* 16*mo.* Paris.

A very judicious manual for gardeners.

16. *Second Mémoire ſur les Avantages qu'il y auroit à changer la Nourriture des Gens de Mer. Par M.* Poiſonnier des Perrieres, *Ecuyer, Chevalier de l'Ordre du Roi, l'un de ſes Médecins Ordinaires,* &c. 8*vo.* Paris.

What ſort of victuals, eaſily preſerved in long voyages, will prove moſt conducive to the health of mariners, is a queſtion of great importance, and which merits an attentive inveſtigation. Our author has declared himſelf entirely for a vegetable, but eſpecially a farinaceous diet; yet being ſenſible that it is obſervation and experience that muſt here decide, he has not only ſupported his ſentiment by plauſible theories and arguments, but taken particular care to draw his proofs from experiments,

17. *Les Amuſemens innocens; contenant le Traité des Oiſeaux de Volière, ou le parfait Oiſeleur. Ouvrage dans lequel on trouve la Deſcription de Quantité d'Oiſeaux de chant; la Conſtruction de leurs Nids, la Couleur de leurs Oeufs, la Durée et le Temps de leur Ponte, leurs Caracteres; leurs Moeurs; la Maniere de les élever; la Nourriture qui leur convient; les différentes Ruſes que l'on emploïe pour les prendre; la Façon de faire les Filets, la Pipée, &c.; la Manière de les apprivoiſer; et la Cure de leurs différentes Maladies. Traduit en Partie de l'Ouvrage* Italien d'Olina, *et mis en Ordre d'après les Avis des meilleurs Oiſeleurs.* 12*mo.* Paris.

This production appears to be not only uſeful to bird-catchers, but alſo, by many curious details on the manners of a variety of birds, valuable for ornithologiſts.

18. *Poëſies ſacrées et philoſophiques, tirées des Livres Saints. Par M. le* Franc de Pompignan. *Nouvelle Edition, conſidérablement augmentée et enrichie de Gravures.* 4*to.* Paris.

The merit of theſe poems we may ſuppoſe to be well known to ſuch of our readers as are verſed in the French literature; others will find it well diſplayed in an *Examen des Poëſies Sacrées de M. L. F. de P.* written by the celebrated marquis de Mirabeau, and ſubjoined to this ſuperb edition.

19. *Mémoire pour préſerver les Bêtes à Cornes de la Maladie épizootique qui regne dans la Généralité de* Soiſſons; *Par M.* du Fot, *Médecin Penſionnaire du Roi et de la Généralité de* Soiſſons, *&c.* 8*vo.* Soiſſons.

This uſeful pamphlet appears to have been drawn up from experience and careful obſervation.

20. *Abrégé d'Aſtronomie, par M.* de la Lande, *Lecteur Royal en Mathematique; de l'Académie Royale des Sciences de* Paris, *&c.* 8*vo. (with cuts).* Paris.

An accurate abſtract of Mr. de la Lande's Aſtronomy in three quarto volumes, made by himſelf for the uſe of young ſtudents.

21. *L'Hygieine, ou l'Art de conſerver la Santé. Poëme* Latin *de M.* Geoffroy, *&c. traduit en* François. *Par M.* de Launay, *Docteur en Médecine, &c.* 8*vo.* Paris.

Of the excellent original we have already taken notice; of this tranſlation into French proſe, we will only obſerve that it appears to be accurate, harmonious, and elegant.

22. *L'Inoculation. Poëme en quatre Chants. Par M.* L. R. *(M. L' Abbé* Romans, *Grand Vicaire de* Tarbes). 8*vo.* Paris.

This didactic poem on Inoculation is dedicated to the empreſs of Ruſſia. We admire the poet's courage in undertaking ſo unpromiſing a ſubject; his ſkill in avoiding or palliating the moſt diſguſtful details; a variety of beautiful and pathetic paſſages; his taſte and judgment in forming the plan; and his ſpirited and harmonious verſification.

23. *L'Agriculture. Poëme dédié au Roi. Par M.* Roſſet. 4*to.*

Another excellent didactic poem, which for its various merits, has well deſerved the honour of being printed at the Louvre, and adorned with elegant plates.

24. *Réponſes Critiques à pluſieurs difficultés propoſées par les nouveaux Incrédules, ſur divers endroits des Livres Saints, pour ſervir de Continuation à celles qui ont déja paru. Par M.* Bullet, *Profeſſeur en Theologie, &c. Tome II.* 12*mo.* Paris.

The difficulties ſolved in this volume, were raiſed in the queſtions, *Sur l'Encyclopédie*; in *Dieu et les Hommes*; *Le Dictionnaire Philoſophique*, and a variety of other productions of the like ſtamp, againſt the Canon of the Bible, the Pentateuch, the Book of Judges, thoſe of the Kings; the Prophecies of Jonas, Zachariah, and Malachi; againſt the Goſpels, the Acts of the Apoſtles, and the Epiſtles of St. Paul.

MONTHLY CATALOGUE.

POETRY.

25. *Infancy. A Poem. Book the Firſt. By* Hugh Downman, *M. D.* 4*to.* 1*s.* Kearſly.

THIS is the firſt book of a poem, which we ſuppoſe the author intends to complete, on a ſubject of the greateſt importance, the management of children. His precepts are founded upon the principles of nature and reaſon. The firſt relates to the application of the infant to the mother's breaſt,

' —— e'er yet the ſun
Hath from its birth incirc'l'd half the ſphere.'

This direction correſponds with that of Dr. Cadogan, in his celebrated Eſſay on the Nurſery of Children. Our author expatiates on the utility of this practice, both to the infant and the mother. He then proceeds to give ſome directions relative to the choice of a nurſe, and other incidental circumſtances.

This, we are perſuaded, if we may judge by the ſpecimen before us, will be a valuable didactic poem.

26. *The Prieſt Diſſected: A Poem, addreſſed to the rev. Mr. ——. Author of* Regulus, Toby, Cæſar, *and other Satirical Pieces in the public Papers.* 4*to.* 2*s.* 6*d.* Dodſley.

This poem was occaſioned by the following paſſage, in an extract of a letter from Bath, printed in the St. James's Chronicle, Mar. 22, 1774.

' One of our Bath bards, who was allowed to be a tolerable rhymer, though no poet, has, alas! once more attempted to commit ſuicide in the river Avon. For he ſome time ſince plunged his muſe in the mud about a cabbage-garden; and now, ' damned with the love of fame,' has thrown himſelf in a ſecond time, and has had a very narrow eſcape; for he is whelmed in the *majeſty of mud**, and juſt expiring. His Muſe's Winding-Sheet is bawled through the ſtreets for one penny; and the great Guide of Bath, now, with Milton's drowned Lycidas, ' floats on his watry bier,' I fear never to riſe again

* Alluding to this expreſſion in a piece, included in the preſent publication, under the title of Stanzas, occaſioned by reading a very ſatirical copy of verſes, highly reflecting on Mrs. ***'s poetical aſſembly at Bath-Eaſton.

in the eſteem of the learned, who find his genius was ſhort-lived, and never ordained to gain the ſublime heights of Parnaſſus, but only to gambol at the foot with Buckhorſe and Blunderhead, &c. Cæſar.'

The writer of this letter is ſeverely chaſtiſed for theſe ſatirical reflections, in the publication before us. And the chaſtiſement is not unmerited. For the author of the Bath Guide is injuriouſly treated, when he repreſented as only fit 'to gambol at the foot of Parnaſſus with Buckhorſe and Blunderhead.' There is a ſpirit of poetry, or at leaſt an energy of expreſſion, in the following deſcription, far ſuperior to that of a mere 'rhymer.'

'By heav'ns I'll drag thee forth; as erſt the ſon
Of Jove, from Pluto's ſelf his trophies won,
What time Euryſtheus by fell Juno's ire
Compell'd the godlike hero to aſpire
To deeds of matchleſs fame; he undiſmay'd
Pierc'd through the realms of everlaſting ſhade,
Th' infernal king's prerogative to quell,
And drag the triple-headed thief from hell;
Him watchful e'en in ſlumbers at the door
Liſt'ning th' arch-hell-hound heard, and ſtraight with roar
Inſufferable, ſhook the gates of Dis,
And made Styx ſhudder thro' it's deep abyſs;
Nathleſs (like him the ſkilful artiſt's hand
Has giv'n depicted in the front to ſtand,)
Calm and ſerene amid the ſcorching flame,
The hero tug'd,—and out the monſter came;
Conquering he ſmil'd, and lo! th' accurſed race
Of ſnakes, that erſt in life were ſcribblers baſe,
Dropt ſangleſs at his feet; in foul abode
Trembling aloof th' affrighted harpeys ſtood,
Baſe fiends! which all mythologiſts agree
Were printers once, and kept ſuch dogs as thee.—
'Out to the realms of light—I'll ſpeak thy name—
Thou dy'ſt a victim to my injur'd fame—
Heav'ns!—when I point my vengeance at his heart,—
Soft mercy pleads—and checks my trembling dart.'

We ſhould be almoſt inclined to attribute the Heroic Epiſtle to this writer, if he had not attempted to obviate ſuch a notion, in the following lines.

'Nor ſhall it e'er in future times be ſaid,
(If e'er in future times my verſe be read)
That I (tho' fame applaud me to my wrong)
Stood forth the champion of Heroic Song,
Or once have felt, (to heav'n direct my ways)
The conſcious pang of ſelf-condemning praiſe;
Tho' but with ivy deck'd, without a frown
I can behold another's laurel crown,
Unfit for me; who from the ſecret ſhade
Ne'er to the throne my humble muſe convey'd;
Ne'er dar'd at majeſty my jeſt to aim,
Or ſport familiar with its ſacred name.'

Yet, after all, this declaration seems to carry with it an air of ambiguity, which leaves us in our former uncertainty.

27. *Odes by* Bradshaw Galliard, *Esq.* 4to. 2s. 6d. Johnson.

We cannot compliment Mr. Galliard by classing him with Pindar or Horace, or any other elegant ode-writer. His muse is too much of a slattern, and the dress and manner he in one of his odes recommends to her, seems well adapted.

'Come, Clio, slip your pattens on,
Tuck up your skirts, and trudge along
To t'other side St. Paul's.'

We suppose it is by poetic licence, that the word *of* is omitted after *side*, for, however the phrase, as here written, may be vulgarly used, it is improper; but we have greater instances of liberty taken with our language in some of these odes—for instance,

'Daughters of almighty Jove,
Muses with *thee* what joys I find.'

'Muses 'tis in *thy* retreat.'

The picture which is drawn of the sun in the Ode on Winter is, in our opinion, boyish, and void of beauty.

'The sun, astonished at the sight,
In terror has withdrawn his light.
Nor dares he 'gainst their [the winds] wrath display
The glorious brightness of his ray.'

'Fear has his *courage froze*,
He without force remains,
And his pale visage shews
Great are his pains.'

To do Mr. Galliard strict justice, we shall quote entire The Triumph of Bacchus, which is equal to any of the pieces in his publication.

'Immortal Bacchus, thee I chant;
Silence ye nymphs, and mark me well,
Let others in heroic rant,
Of conquerors and tyrants tell.

Let them in their labour'd lays,
The boist'rous Hector's feats rehearse;
Great god of wine, fit object of our praise,
To thee I dedicate my verse.

Their brows with vine-leaves crown'd,
Thy joyous troops advance,
With measur'd steps thrice shake the ground,
And lead the mazy dance.

But soft—what transports yet unknown
Seize all at once my agitated breast?
'Tis there the god erects his throne,
E'en the whole god reigns there confest.

Bacchus to my dazzled sight,
His sacred mysteries reveals,
My every trembling sinew feels
A thrilling tumour of delight.

Away,

Away, profane ones, fly this bleſt abode,
What ma'n't enthuſiaſtic rage inſpire?
Faithful adherents of the pamper'd God,
Ordain the feaſtings, bring me forth my lyre.
Come, let us celebrate this glorious day,
But, in the zenith of our mirth,
Guard well to give diſſenſion birth,
Drive anger far away.

To Scythians leave the cruel art,
Their cups to craſh in wild diſpute;
The barb'rous centaur's vengeful dart
Our honeſt hands ſhall ne'er pollute.

Muſt we engage, come on my lads,
Fill each a bumper to the brim;
My Bachanalian comrades
Lend me a thyrſis to begin.

What athlets down! what ſpoils around!
I ſee, e'en victors on the ground;
Oh! ſon of Jove, who can withſtand
Thy influence divine;
My rivals ſtretch'd along the ſand
Now ſwim in floods of wine.'

28. *The* Graham; *an Heroic Ballad. In Four Cantos. By* Thomas Blacklock, *D. D.* 4*to.* 2*s.* 6*d.* Davies.

The ſubject of this poem is acknowledged to be entirely fictitious, and is well calculated to recommend the cordial union of South and North Britain, the moral which the author inculcates. This ſalutary admonition is delivered in the four laſt ſtanzas, which we ſhall quote as a ſpecimen.

'By ſanguine proof, ye nations, taught
What various ills from diſcord riſe,
Diſcord with all the curſes fraught
That earth can feel or hell deviſe;
With ſacred vigilance of thought,
Your union cultivate and prize;
Union, eternal ſource of joy,
Which nought can leſſen or deſtroy.

England! for induſtry and toil,
Wiſdom, and poliſh'd arts, renown'd,
Whoſe happy clime and grateful ſoil
Diffuſe exhauſtleſs plenty round;
So from thy ſhores may foes recoil,
Involv'd in ſhame, and grief profound,
As thou behold'ſt with placid eyes
Thy ſiſter kingdom's glory riſe.

Scotia! to earth's remoteſt verge,
By each conſpicuous virtue known,
Whoſe glorious deeds, whoſe talents large,
Enrich all climates but thy own:
To him thy duty firſt diſcharge,
From whoſe paternal hand alone
Thy bleſſings, which no meaſure know,
Thy freedom, wealth, and ſafety, flow.

Nor let ſeductive Pleaſure's charms,
From Wiſdom's ways thy ſoul allure,

Nor quench thy gen'rous thirſt of arms,
Nor all thy recent fame obſcure:
Thy breaſt, while noble ardour warms,
For ſacred faith, and virtue pure,
Till heav'n and earth ſhall paſs away,
Thy glory ne'er ſhall feel decay.

With reſpect to poetical merit, this ballad is certainly not defective. The narrative part in particular, breathes much of an epic ſpirit; and the whole poem diſplays a vigour of fancy unuſual to the ſituation of mind in which it appears to have been written.

29. *The* Bermudian: *A Poem. By* Nathaniel Tucker. 4*to.* 1*s.* 6*d.* Cadell.

The deſcription of Bermuda which Mr. Tucker, who is a Bermudian, has given us, we have peruſed with much ſatisfaction.

'—— Ubi plura nitent in carmine, non ego paucis
Offendar Maculis' ————

ſays Horace; and in this he wiſely conſulted his own intereſt as a reader, as well as the credit of his brother writers; for he who is reſolved to be diſpleaſed at every thing which is not excellent, will find little entertainment in reading. We endeavour to adopt Horace's maxim, and are therefore entertained with Mr. Tucker's performance, notwithſtanding a few blemiſhes which occur in ſome parts.

If this be a juvenile production, as is hinted in a ſonnet prefixed to it, we may expect pieces ſtill more finiſhed from the ſame author.

30. *The Tears of Genius. Occaſioned by the Death of Dr.* Goldſmith. *By* Courtney Melmoth. 4*to.* 1*s.* 6*d.* Becket.

Whatever were the poetical abilities of Dr. Goldſmith, we do not heſitate to aſſert that his panegyriſt poſſeſſes ſtill greater. The doctor has given us only two poems within the ſpace of ſeveral years; and we know, from very good authority, that the compoſition of each employed him many months.—Do but mark how much inferior *his* talents muſt have been to thoſe of Mr. Melmoth, who, as he himſelf aſſures us in his dedication, *began and finiſhed* his poem, which is longer than either of Dr. Goldſmith's, within a few hours.—So exceedingly fertile is the invention of a great poet!

Mr. Melmoth has repreſented Genius ſitting under a cypreſs in the church-yard of Auburn, lamenting the deaths of Goldſmith, Gray, Young, Sterne, Shenſtone, Lyttelton, and Hawkeſworth; and the widow-lady (for Mr. Melmoth acquaints us that Genius is a widow) very gravely charges that inflexible tyrant Death, with the murder of all thoſe great men.

How far the good lady's anger may operate upon this 'Cormorant Monſter of the gorging Grave,' as Mr. Melmoth ſtyles him, we cannot ſay; but certainly her complaints muſt affect him, if he has any ſenſibility.

We hold the memory of Young in great veneration, but we cannot agree with Mr. Melmoth in ranking him above any other writer.

The verſes on lord Lyttelton are, in our opinion, the beſt part of this publication; but our limits will not permit us to quote them.

31. *A Monody on the Death of Dr.* Goldſmith. 4*to.* 1*s.* 6*d.* Davies.

Of the ſeveral elegiac compliments that have been paid to the memory of Dr. Goldſmith by his friends, this may be conſidered as the moſt conſpicuous. If the author has indulged himſelf in a profuſion of panegyric, he has likewiſe, in many places decorated his ſentiments with agreeable imagery, and rendered the Monody poetical.

32. *An Impartial Character of the late Dr.* Goldſmith; *with a Word to his Encomiaſts. A Poem.* 4*to.* 1*s.* Kearſley.

This character is drawn with an appearance of impartiality, Whether the author's opinion is equally unbiaſſed with reſpect to the merit of thoſe writers againſt whom he directs ſome ſatirical ſtrokes, we know not; but we think that he ought to have confined his pencil to the features of the object he was delineating.

33. *The Country Juſtice. A Poem. By one of his Majeſty's Juſtices of the Peace for the County of* Somerſet. *Part the Firſt.* 4*to.* 1*s.* 6*d.* Becket.

After relating the origin of juſtices of the peace in England, with the reaſons for that eſtabliſhment, the author of the poem draws the character of a reſpectable country juſtice; preſenting us alſo with general motives for lenity in the execution of the office, with an apology for vagrants, and a deſcription of the gypſey-life. The ſeveral objects here exhibited are placed in a view poetically picturesque, and through the whole are interſperſed ſentiments equally tempered with juſtice and humanity.

34. *Freedom: a Poem. Inſcribed to* John Wilkes, *Eſq. By a Native of the* Weſt-Indies. 4*to.* 6*d.* Plummer.

This little poem is repreſented as being the production of a very young genius, who diſplays, at leaſt, a generous enthuſiaſm in favour of his ſubject.

35. *A Paſtoral Ballad in Four Parts; Admiration, Hope, Diſappointment, Succeſs.* 4*to.* 1*s.* Longman.

An humorous burleſque, repreſenting the paſſion of a ſhepherd with one leg and one eye, for a ſhepherdeſs in the ſame ſituation, and who was alſo born dumb.

36. *La Fête Champêtre.* 4*to.* 1*s.* Almon.

If the Fête Champêtre at the Oaks proved not more entertaining than this repreſentation of ſome of the company, we cannot regret our not having ſeen it; and we are of opinion, that this author has as little pretenſions to the honourable meed mentioned in the cloſe of the following couplet, as it has to conſonance with *worn*.

'The Roman enſigns ſtill are worn,
With olive chaplets laurel crown.'

37. *The Two* Engliſh *Gentleman; or, the Sham Funeral. A Comedy by* James Stewart. 8*vo.* 1*s.* 6*d.* Bell.

Had the author crowned his labour with another funeral, viz. that of his manuſcript, he might have prevented its public condemnation.

POLITICAL.

38. *A Letter humbly submitted to the Perusal and Consideration of the Electors and People of England.* 8*vo.* 1*s.* Baldwin.

This Letter contains such salutary admonitions respecting the choice of members of parliament at the next general election, as have been frequently repeated, and certainly never can be inculcated too much.

39. *Observations on the Act of Parliament, commonly called the* Boston *Port-Bill; with Thoughts on Civil Society and Standing Armies. By* Josiah Quincy, *jun.* 8*vo.* 1*s.* 6*d.* Dilly.

A verbose and violent declamation against the conduct of the British legislature, concluded with an address to the Americans, in such an intemperate style of exasperated patriotism, as might almost render Mr. Quincy's friends apprehensive lest he exceed the bounds of law. We entertain no doubt, however, but he will attend to the maxim, *cedant arma togæ.*

40. *Thoughts on the Act for making more effectual Provision for the Government of the Province of* Quebec. 8*vo.* 1*s.* Becket.

The author of this pamphlet sets out with examining how far the act, which is the subject of consideration, is founded on the fundamental principles of government, as applicable to the inhabitants of a country obtained by conquest. The principles to be kept in view, in settling the form of such a government, he divides under the following heads: first, to adopt such a form as is suitable to the genius of the people; secondly, one that does not violate a treaty of peace; and, thirdly, that can be readily carried into execution, and supported with the smallest expence.—There needs few arguments to evince, that at least the two first of these important ends are answered by the act in question. The native Canadians are perfectly happy under the dispensation of the French laws, to which they have ever been accustomed; and with respect to the continuance of their civil and religious liberties, as enjoyed before the cession of that country at the last peace, it was positively secured to them by the public faith of the British nation.—The author of this pamphlet refutes, in a sensible manner, the various objections that have been made to the act, and shews clearly, in our opinion, that they are destitute of just foundation. Nor indeed can the case be otherwise, considering the argument already mentioned respecting the treaty of peace, which ought ever to be held inviolable by civilized nations.

41. *An Appeal to the Public, stating and considering the Objections to the* Quebec *Bill.* 8*vo.* 1*s.* Payne.

After what has been said in the former article, we shall only observe of this performance, that it further evinces the propriety, justice, and expediency of this so much agitated bill.

42. *A Letter to the Earl of* Chatham, *on the* Quebec *Bill.* 8*vo.* 1*s.* Cadell.

A concise, but satisfactory vindication of the late act of parliament, relative to the government of Canada.

43. *The*

43. *The Substance of the Evidence delivered to a Committee of the Honourable House of Commons by the Merchants and Traders of* London, *concerned in the Trade to* Germany *and* Holland, *and of the Dealers in foreign Linens, as summed up by Mr.* Glover. 8*vo.* 1*s.* 6*d.* Wilkie.

The evidence here summed up relates to an object of great national importance, and calls for the most minute and dispassionate investigation. It was delivered in the course of an enquiry into the state of the linen manufacture in Scotland and Ireland, which is said to be on the decline, occasioned, as is alledged, by the great importation of foreign linens. Of the cause of this declension, however, Mr. Glover professes to entertain a very different idea, which he endeavours to support by a variety of observations.

This ingenious gentleman imputes the present unprosperous state of the linen manufacture in North Britain to the excess of paper circulation, and the shock which the public credit of that country received in June 1772. The many late emigrations from Scotland, which have also been regarded as consequences of the great importation of foreign linen, he maintains to be totally unaffected by that trade, and that they proceed entirely either from the oppression of the landlords, or an inclination in the people themselves.

To give a minute detail of the arguments and calculations produced by Mr. Glover, would greatly exceed the limits of a Review; suffice it therefore to say, he endeavours to maintain, that the increasing of the duties on foreign linens imported, and the retaining of the new duty upon export to the colonies, will equally prove injurious to the Scotch manufacturer.

44. *The Speech of a* Scots *Weaver. Dedicated to* Richard Glover, *Esq.* 8*vo.* 1*s.* 6*d.* Nicoll.

Whether or not this pamphlet be the production of a Scots manufacturer, now in the country of England, as we are told in an advertisement, it is written as a reply to the subject of the preceding article, and contains many forcible remarks on the arguments advanced by Mr. Glover.

In the first place, it is here positively asserted, that the decay of the linen manufacture in Scotland preceded the institution of the Air Bank, by the space of three years, and therefore cannot be owing to the cause assigned by Mr. Glover. Secondly, it is affirmed, that the manufacturing counties of England and Ireland feel the decay of the linen trade in a still higher degree than Scotland; though the latter has scarce any correspondence with them that can possibly affect this branch of commerce.

The author of the pamphlet proceeds afterwards to answer several objections mentioned by Mr. Glover against the expediency of promoting the British and Irish linen manufactures, in which we must candidly acknowlege, that the reply appears to be well founded.

DIVI-

DIVINITY.

45. *Hiſtoric Proof of the Doctrinal Calviniſm of the Church of* England. *By* Auguſtus Toplady, *A. B.* 2 *Vols.* 8*vo.* 10*s. ſewed.* Keith.

The principal deſign of this work is to prove, that the earlieſt fathers, and many eminent perſons before and ſince the Reformation, but more eſpecially our Engliſh martyrs and reformers, were zealous believers of the doctrines termed Calviniſtic; and that the church of England is founded upon theſe principles: that, on the other hand, Arminianiſm coincides with Popery, Pelagianiſm, Ranteriſm, &c.

In treating of theſe topics the author has diſplayed great induſtry and reading, and, by the way, not a little zeal and acrimony.

But admitting that he is right in his principal point, that the early fathers, and our Engliſh martyrs and reformers, maintained the ſame principles as Calvin, ſhall we from thence infer, that Calviniſm is a faithful repreſentation of Chriſtianity? This is by no means a neceſſary conſequence. The fathers in general, and moſt of the writers, which our author has introduced, were miſerable critics in points of ſacred literature. And it is a moſt deſpicable retrogradation to adopt their crude and indigeſted notions, in oppoſition to the ſentiments, or rather the demonſtrations of the moſt rational and judicious writers, which either the laſt or the preſent age has produced.

46. *Solitary Walks: To which are added, the Conſolations of Religion in the Views of Death and Loſs of Friends, a pathetic Addreſs on the late rev.* Edward Hitchin, *B. D. with poetical Meditations, written among the Tombs.* 8*vo.* 2*s. ſewed.* Otridge.

As all who employ their pens in the ſervice of virtue and religion, deſerve to be favourably regarded by the public, the author of theſe pieces is not without his ſhare of merit. There are, indeed, but few ſentiments and reflections in them, which are likely to engage the attention of the manly and diſcerning reader; but they are written in a ſort of poetical ſtyle, and a ſtrain of piety, which may probably be agreeable to thoſe who are admirers of Hervey's Works, or Pearſall's Contemplations.

Take a ſpecimen of his taſte in the following deſcription of the good Chriſtian's houſehold.

'Devotion is his chaplain, chaſtity his chamberlain, ſobriety his butler, temperance his cook, hoſpitality his houſekeeper, Providence his ſteward, charity his treaſurer, and circumpection his porter, who keeps the door of his lips.'

John Bunyan could not have allegorized in a more admirable manner. In one inſtance however, there ſeems to be a ſmall miſtake: 'Providence, ſays the author, is the good man's *ſteward.*' But an eminent Oliverian divine, with more propriety affirms, that the *good Chriſtian* is the *ſteward*, and Providence the lord of the manor.

CONTRO-

CONTROVERSIAL.

47. *A Defence of the Conſiderations on the Propriety of requiring a Subſcription to Articles of Faith.* 8*vo.* 1*s.* Wilkie.

A ſpirited refutation of Dr. R———'s pamphlet, mentioned in the laſt volume of our Review, p. 389.

MISCELLANEOUS.

48. *An Account of the late Dr.* Goldſmith's *Illneſs, ſo far as relates to the Exhibition of Dr.* James's *Powders. By* William Hawes. 3*d Edit.* 4*to.* 1*s.* Brown.

In this account it is related, that Dr. Goldſmith ſent for Mr. Hawes on Friday the 25th of March, at eleven o'clock at night; when he complained of a violent pain extending over the fore part of his head; his tongue was moiſt; he had no cold, ſhivering, or pain in any other part, and his pulſe beat about ninety ſtrokes in a minute. He informed the apothecary that he had taken two ounces of ipecacuanha wine as a vomit, and that he intended to take Dr. James's powders. The writer of the narrative, we are told, endeavoured to diſſuade him from this reſolution, and to ſecure Dr. Goldſmith's compliance, adviſed that a phyſician ſhould be called. This, it ſeems, was accordingly done; but Dr. Goldſmith, perſiſting in the reſolution of having recourſe to the Fever Powder, took the ſame night two or three doſes of it, though it had operated both as a purgative and an emetic; nor did he deſiſt from repeating the doſes next day. On Saturday evening he was ſo much reduced, that he was ſcarcely able to ſpeak.

To conclude ſo diſagreeable a ſubject, we ſhall only obſerve, that whereas, in the firſt edition of this narrative, Mr. Hawes was ſilent with reſpect to the perſon by whoſe means Dr. Goldſmith was ſupplied with the Fever Powder, it is acknowledged, in a ſubſequent edition, that the medicine was carried from his own ſhop, by his ſervant. Whether this conduct was defenſible, it would be invidious to inquire. Mr. Hawes reſts his juſtification on the uſual practice of apothecaries; and we have no deſire to invalidate ſuch a plea, ſo far as it relates to caſes which fate has rendered irreparable.

With reſpect to this author's remarks on the abuſe of the Fever Powder, they are equally applicable to every other medicine of great efficacy.

49. *The Life of Dr.* Oliver Goldſmith. 8*vo.* 1*s.* 6*d.* Swan.

The incidents in the life of Dr. Goldſmith, like that of the generality of men who have devoted themſelves to literary purſuits, not being ſufficient to afford materials for many pages, the biographer has prudently eked out his pamphlet with large extracts from the doctor's poetical works.

50. *Two Chapters of the laſt Book of Chronicles; Six Letters to the good People of* England; *and ſeveral other Pieces relative to the Diſpute between* Engliſhmen *in* Europe *and in* America. 8*vo.* 1*s.* Almon.

Theſe ſeveral pieces are collected from the news-papers, and appear to have been written by a friend to the colonies.

THE CRITICAL REVIEW.

For the Month of *Auguſt*, 1774.

ARTICLE I.

Philoſophical and Critical Obſervations on the Nature, Characters, and various Species of Compoſition. By John Ogilvie, *D. D.* 2 *Vols.* 8*vo.* 12*s.* Robinſon.

LIterary compoſition has employed the pens of the moſt eminent ancient and modern critics, but has never been treated more ſcientifically than in the elaborate production now before us. Not content with drawing his obſervations from examples, the author has aſcended to the ſources of intellectual ſenſation, and developed the influence of the ſeveral faculties of the mind, both ſeparately and when combined, on the art which is the ſubject of his enquiry. The irradiations of genius are here traced to their center with the acute diſcernment of philoſophy, and in the various provinces of compoſition the theory and practice are perſpicuouſly delineated.

In the firſt ſection we are preſented with introductory obſervations on the nature of compoſition, and with the method in which the author propoſes to inveſtigate his ſubject.

'Compoſition, ſays he, will probably be contemplated by a mind that reflects on its nature, importance, and tendency, in the two following general lights. It will be conſidered in one view as the reſult of a peculiar combination, and propenſity of the faculties of the mind: in another, as an art, diſtinguiſhed by particular characters, divided into various ſpecies; and producing effects of the greateſt importance to the civilization and happineſs of mankind. It is propoſed, in the preſent Eſſay, to examine this copious ſubject under theſe general heads: in the proſecution of

which, after having endeavoured to point out the ſpheres of the intellectual powers in this art, to mark the ſignatures by which each is diſcriminated; to diſplay their diverſified combinations, and to lay down ſuch rules as tend to bring theſe moſt nearly to an equipoiſe, when found to have been originally diſproportioned; we propoſe to conſider, in ſeparate ſections, the principal characters of claſſical compoſition; to take a view of its various ſpecies, as formed by the union of theſe characters; and to conclude the work by making ſome obſervations on the deſign, importance, and tendency of the art.'

The faculties of the mind whoſe offices in the province of compoſition the author deſcribes, are the underſtanding; the imagination, or inventive power; diſcernment, as indicating the operation of both; and memory. The three firſt of theſe faculties, he obſerves, though poſſeſſing diſtinct departments, neceſſarily exert united influence in every ſpecies of compoſition, when properly executed. The author thus diſcriminates the powers of imagination and judgment.

"The underſtanding is that power of the mind which determines the relation of parts to each other in laying down the plan of a performance of whatever nature; which judgeth of its comprehenſion as ſuited to the ſubject; which, following the ſeries of effects to their original, inveſtigates a cauſe; and ſuperintends the conduct of this procedure in ſuch a manner as to make the expreſſion bear the ſame relation to the ſentiments of any performance which theſe laſt are required to do to each other."—"Imagination, or the inventive faculty, as it is denominated, is that which ſtrikes out happy imitations, forms new and original aſſemblages of ideas; and thus ſupplies the materials of thoſe juſt and beautiful illuſtrations, which at the ſame time improve the expreſſion of compoſition, and heighten the effect of its ſentiment."—"By diſcernment we underſtand that faculty which, without carrying on any regular proceſs, comprehends as it were inſtantaneouſly the proper manner of treating any ſubject, by fixing upon the points that are of principal conſequence, and accompliſheth by this mean, at once, purpoſes which the underſtanding alone *cannot* effectuate in *ſome caſes* by any exertion; and obtains in thoſe to which it is adapted, by a ſlow and deliberate procedure." This power appears to participate of both the former, but is conſtituted wholly by neither. From judgment, conſidered by itſelf, it differs remarkably in quickneſs of perception at all times univerſally, and even upon ſome occaſions, in its choice of objects. From imagination it is no leſs diſtinguiſhed by making *a juſt* inſtead of a *ſuperficial* or *indiſcriminate ſelection of means*; and by going to the bottom of a ſubject, inſtead of ſkimming lightly on its ſurface. Diſcernment, thus including a part of the offices both of judgment and imagination, we ſhall find to act in different departments, according to the proportion in which either of theſe faculties is conferred on an individual. Thus when a large ſhare of the inventive is united with a much greater proportion of the reaſoning power, to which laſt therefore it is wholly ſubſervient, the intellectual eye, though taking cognizance in general of all objects, will be conſpicuous principally, either in conducting, or in judging of that diſquiſition which is directed by the underſtanding. It judg-

judgeth for inſtance in this caſe of the force and propriety of an argument, whoſe connection with the ſubject might wholly eſcape the obſervation of a leſs intelligent mind. It brings together proofs from every quarter, to ſupport and confirm an hypotheſis framed originally by an act that indicates the moſt acute perception; and hits (to uſe the language of an eminent writer) upon that particular point on which the bent of each argument turns, or the force of each motive depends." Thus it is, that philoſophical diſcernment is peculiarly conſtituted, and becomes conſpicuous, either in the ſphere of compoſition, when a ſubject is methodiſed and diſcuſſed, or in forming an eſtimate of the execution when ſubmitted to critical inveſtigation.

'A proportion of the inventive faculty more adequate to that of the reaſoning power, (each ſuppoſed to exiſt in an eminent degree) renders the influence of diſcernment ſtill more conſpicuous than in the former inſtance, becauſe it appears with equal advantage in this caſe, when judging of the arts, as well as of the inveſtigations of ſcience; and will pronounce as properly of what is beautiful in the one, as of what is juſt and deciſive in the other. The means by which both is effectuated we ſhall conſider more particularly, when we come to treat of this as a diſtinct faculty, operating univerſally on the various branches of compoſition.'

In the four ſubſequent ſections Dr. Ogilvie conſiders ſeparately the above mentioned faculties of the mind, as they relate to compoſition. The firſt in order is that of the underſtanding.

This faculty, our author obſerves, is principally conſpicuous in the diſcovery of a theory or hypotheſis; the diſpoſition of the ſeveral parts of a work in ſuch order as moſt effectually anſwers the purpoſe intended; the comprehenſion of the plan beſt adapted for the proſecution of every ſubject; and laſtly, the propriety of ſentiment and illuſtration. On theſe ſeveral heads we meet with many judicious and appoſite remarks. We ſhall lay before our readers the arguments which are advanced to prove the influence of the underſtanding on propriety of ſentiment.

'In all productions whatever, propriety of ſentiment is invariably characteriſtical of an author's underſtanding; and points indeed ſo naturally to this original, as never, when diſcovered, to be aſcribed to another. But what, it will be ſaid, is meant by this term *propriety* when applied to the ſentiment of Compoſition in the various ſpecies of the art? It is a vague and general deſignation that admits of different views, according to that branch of the preſent ſubject to which it is applied; and its ſenſe ought therefore to be determined and exemplified in each of theſe departments conſidered by itſelf. This requiſition is undoubtedly juſt, and in order to anſwer it, we muſt enter ſomewhat more particularly into the ſubject.

'Propriety characteriſing the different ſpecies of Compoſition, ſuggeſts different ideas, according to the nature and tendency of each. Thus in philoſophy, where it is expected that every poſition will be confirmed by the beſt adapted evidence, propriety of ſentiment is ſaid to obtain when the author, though ſometimes

drawn into little digreſſions, yet keeps cloſe in general to the principal object of his reſearch; and ſelects from the various arguments or illuſtrations that occur to him, thoſe whoſe immediate tendency is to prove or explain the point which he hath ultimately in view. In hiſtory, where the narrative manner takes place of the didactic, ſentiments have propriety, when theſe grow as it were naturally out of the detail, and ſeem to be neceſſary parts of the work itſelf, rather than ſuperfluities that may be lopped off from it. In eloquence, propriety of ſentiment requires, that the orator ſhould fix upon ſuch motives and arguments as he knows will make the moſt laſting impreſſion upon the audience to whom his diſcourſe is addreſſed; and that the whole ſhould be enforced by obſervations judiciouſly adapted to the nature of the ſubject, and to the circumſtances of the hearers.—With regard to the poetic art indeed, as it admits of much greater variety of Compoſition than any of the others it is more eaſy in moſt caſes to perceive the effects of this propriety of ſentiment, than to ſay particularly by what it is conſtituted. Without however having recourſe to the various ſpecies of this art, it may be obſerved, that we always applaud the judgment of the writer, when we find moral and inſtructive ſentiments wrought into his performance, without either leading the reader from the ſubject, or breaking the unity of deſign. In deſcriptive pieces particularly we view theſe as buſtoes diſpoſed artfully in variegated ſcenery, where they form agreeable and attractive decorations.

'The underſtanding claims as a province peculiarly its own, the power of diſtinguiſhing any performance by this characteriſtic of propriety. It effectuates this purpoſe by giving cloſe attention as well to the nature of objects, as to the juſtneſs of their diſpoſition; and by taking into its eſtimate whatever is neceſſary to render the exhibition adequate and complete. Thus it is that the ſentiment in hiſtorical narration riſes ſo naturally out of the detail, as if it made a part of, and was neceſſary to ſum it up. Thus a clear relation is perceived to take place in the diſquiſitions of philoſophy, betwixt the obſervations or arguments, and the end, whether an ultimate or ſubordinate one, which theſe are adduced to bring about. In the firſt caſe, a judicious and of conſequence comprehenſive ſurvey of events includes thoſe ſentiments that either render the narration inſtructive, or ſerve to connect one part of the ſubject with another; in both which caſes their propriety is obvious. In the laſt inſtance where narration takes no place, it is the power of underſtanding likewiſe that by permitting nothing to paſs that is either frivolous or unappropriated, renders the whole an object of rational approbation.

'With regard to the arts of eloquence and poetry, where an ampler range is opened to imagination; can any reaſon be aſſigned why effects of the ſame kind ſhould not likewiſe be conſidered as derived from the ſame original? And does it not indicate a defect of this faculty, when theſe are wholly overlooked as ſignatures of it, merely perhaps becauſe they appear in a ſpecies of richer and more diverſified Compoſition? At many times indeed we may venture to affirm, that a ſingle thought thrown out at once, and ſeeming to riſe out of the ſubject by a kind of new creation, will diſcover to a mind capable of taking in its whole force, greater extent of judgment and deeper inſight into the ſprings by which the mind is moſt powerfully actuated, than thoſe elaborate reſearches

by

by which truth is elucidated, after carrying on a progreſſive and complicated detail.

'This attention to propriety of ſentiment as the teſt of underſtanding, will ſhow us that the opinion, however univerſally prevalent, is fallacious, that the diſtinguiſhing criterion of this power is ſtrength and juſtneſs of argument. In order to judge properly of this point, we muſt make allowances for the various ſubjects of ſpeculation, each requiring to be treated in a manner peculiar to itſelf. As florid epithets therefore, and pompous declamation, would be juſtly looked upon in a diſcourſe profeſſedly philoſophical to be evidences of a defective underſtanding; ſo a ſeries of reaſoning uniformly ſupported in a piece (which as far as any ſubject can be treated in this manner) ought to be purely pathetic or deſcriptive, indicates in fact a deficiency of judgment as much as the former. The difference only is, that in the one caſe an author diſcovers that defect in the execution of his ſubject, which in the other is conſpicuous from his choice of it.'

The third ſection is employed on the influence of imagination in compoſition; where the author conſiders at large the operations of this faculty, as they relate to the images, incidents, ſentiments, or characters in the various departments of literature. The judicious remarks, together with the illuſtrations produced on theſe ſubjects, diſplay Dr. Ogilvie's abilities in a very advantageous point of view. The following extract will be admitted to juſtify this eulogium.

'The incidents of any work conſidered as the immediate offſpring of imagination, may be viewed either as means of arreſting attention by their variety, novelty, and agreeable arrangement; or as circumſtances that upon ſome occaſion, aſtoniſh and exalt the mind by that grandeur and ſublimity of which they are viewed as indications. In the firſt of theſe views it is obvious, that if we judge a great imagination to be characteriſed by the complicated incidents that it works into a fable, we ſhall then be led to admire the authors of the old romance much more than theſe of the Iliad, the Æneid, or Odyſſey. For the former have varied their narration with a detail of imminent dangers, fortunate eſcapes, unexpected interviews, ſurprizing revolutions, ſucceſsful temerity, and reſolute enterprize; to which in the writings of the others (the Odyſſey itſelf not excepted) we meet with nothing of this kind in all reſpects adequate. Upon the ſame principle the Orlando Furioſo might be preferred equally both to the one and other, diſtinguiſhed as it is by ſo amazing a ſeries of ſtupendous events, that the mind is loſt among them as in a labyrinth, and cannot diſentangle the parts of ſo complicated a plan.

'It will ſerve however to convince us that no very eminent ſhare of imagination is required to effectuate this purpoſe if we reflect that a compariſon of the works formerly mentioned with the Iliad, &c. will induce us to judge either that their authors poſſeſſed but an inferior proportion of imagination, or that the irregularity with which it appears to have operated, is wholly unaccountable and extraordinary. For if we lay it down as a principle, that the invention of incidents is always the criterion of a vigorous imagination, it will then follow, that a faculty which is deemed equal

at one time to the accompliſhment of a noble and intereſting purpoſe, ought likewiſe to be equal to another ariſing from the ſame cauſe; and demanding it is ſuppoſed an exertion no higher than the former. Should we judge therefore the invention of characters to demand no greater effort of the faculty above mentioned than is diſplayed in the preſent caſe; we may naturally aſk by what means it happens, that authors who have attained ſo high a degree of excellence in one of theſe ſpheres, are yet ſo deficient in the other? for amidſt all that variety of events by which the works that exhibit marks of this invention are ſeparately characteriſed, the reader, who may expect to meet with a correſponding variety of qualities in the minds and deportment of the principal perſonages, will be ſurpriſed to find evidences in this point of view of barren invention, defective arrangement, and upon the whole of an inſipid and diſguſting uniformity The numerous inſtances which we meet in theſe works, becauſe they indicate always the exiſtence of imagination, are upon a ſuperficial view ſuppoſed to determine its extent. But however beautiful in themſelves, yet the illuſion ſubſides when they are contemplated in this laſt light, and we perceive the weight that ought to be laid upon them.

'In the ſame manner it muſt be obvious that if the variety of events that may take place in a work, are no indications of a great, they are as little to be regarded as the marks of an exuberant imagination. The laſt mentioned quality is ſaid to characteriſe this power of the mind when it is obſerved to throw out a profuſion of images; to clothe its objects in the moſt luxuriant drapery; when, in ſhort, not ſatisfied with what is merely proper and expedient, it adds likewiſe whatever is ſuppoſed to be beautiful and ornamental.

'However, very little attention will ſerve to convince us that the talent of colouring Compoſition is wholly diſtinct from that of inventing incidents; and that though few men poſſeſs the former, who are not likewiſe capable of exerciſing the latter of theſe, yet the exertion of this laſt by no means implies a power in the perſon whom it diſtinguiſheth, of diſplaying the other to equal advantage. Thus will it be ſaid that, in the works formerly mentioned where we meet with a ſeries of ſtupendous and aſtoniſhing events; thoſe picturesque images are introduced which place the various ſcenes in ſucceſſion before the very eye of the ſpectator? Are the events even when ſuppoſed to be ſuch as might arreſt the attention of a judicious reader, as theſe deſcribed, or does the author who invents, appear able to paint them with that rich, vivid, and expreſſive colouring, which confers importance on the moſt trivial circumſtances, and excites admiration by ſomething wholly independent of any tranſaction, as the mind is taught to feel this paſſion when a ſenſation entirely oppoſite muſt have been raiſed even by correct and chaſtiſed compoſitions? Do we obſerve, in ſhort, that the power of multiplying and diverſifying events is naturally characteriſtical of that which throws out a blaze of imagery, and riots in luxurious ornament; or do we aſſociate with this idea, that likewiſe of a perſon,

> Qui irritat, mulcet, falſis terroribus implet
> Ut Magus, & modo me Thebis, modo ponit Athenis?

'After all however it is not our deſign to inſinuate that the ſpecies of invention laſt mentioned is never to be regarded as the criterion of fertile and copious imagination. Our obſervations on this

this ſubject regard rather the nature of thoſe objects which this faculty delights to contemplate, than the degree in which (excluding this laſt conſideration) it may be acknowledged to ſubſiſt.'

The fourth ſection treats of penetration, or diſcernment, as it regards compoſition. With how much propriety our author diſcriminates this faculty of the mind from the judgment, will beſt appear by a quotation.

'The word Diſcernment, ſays he, we have formerly obſerved, points out "that mental faculty which, without carrying on any regular proceſs, comprehends as it were inſtantaneouſly the proper manner of treating any ſubject, by fixing upon the points that are of primary importance; and accompliſheth, at once, by theſe means purpoſes which the underſtanding alone cannot effectuate in ſome caſes by any exertion; and abſtains in thoſe to which it is adapted by a ſlow and deliberate procedure." The term in this acceptation correſponds to a ſight clear, piercing, and qualified to take immediate as well as ample cognizance of the objects that are preſented to it. That there is a quality of the mind diſtinguiſhed by theſe characters, no man (whether poſſeſſed of it himſelf or not) will call in queſtion, who reflects upon the ideas which the deciſions and ſentiments of thoſe in whom it is judged to predominate, call naturally up to his thought. When we attempt to explain any point in which there is conſiderable difficulty, as many, perhaps the far greater number of men, muſt be gradually led to comprehend it by having every part of the proceſs clearly laid open, and every objection regularly ſuperſeded; there are a few with whom this method of proceeding is unneceſſary. As ſoon as the ſubject is laid down, and a few principal evidences laid before them, theſe take in the whole by a kind of intuitive perception; ſupplying the intermediate means ſo quickly, as to render particular repreſentation inexpedient. Such perſons we commonly denominate men of quick parts, or of acute intellect. When engaged in the ſame manner in the buſineſs of life, the ſame qualities by whoſe exertion they are acute critics in the former inſtance, render them penetrating obſervers in the other. In this laſt caſe indeed, ſome part of that knowledge of mankind which experience confers, muſt be acquired, without whoſe influence the greateſt abilities muſt fail of judging with adequate comprehenſion. But when there is a concurrence of this laſt with certain qualities which we ſhall explain afterwards, the man becomes capable of entering deeply into the characters of thoſe with whom he is converſant. He gains a facility of reading in the countenance thoſe ſenſations, however cloſely concealed, that actuate the heart; and of collecting from caſual, looſe, and unſupported aſſertions thrown out apparently at random, as hints of what might have been advanced, ſuch ſignificant and diſtinguiſhing criteria as are deciſive of their juſtneſs, propriety, and importance.

'When we conſider with the ſame object in view, the finer arts as they are called, particularly thoſe of poetry and eloquence, effects ſimilar to ſuch as have been already mentioned, naturally point to the ſame original cauſe. The tranſitions particularly in purely poetic compoſition, are often abrupt, and at firſt view appear to be unconnected. The thoughts likewiſe ſeem to ſtand detached from each other; and by the high colouring of imagination are

frequently rendered obſcure. Eloquence we have ſeen in the ſame manner to be often moſt conſpicuous, when abrupt interrogations, and ſtrokes of nature and paſſion are thrown into a diſcourſe, whoſe connection with the preceding circumſtances is apparently remote, and to be fully comprehended only by thoſe who have a thorough knowledge of the heart. As the perſon who works by theſe means upon the moſt powerful principles of human nature, muſt know every method of calling them into ſtrenuous exerciſe; he likewiſe who is ſenſible of the full force of every motive that is applied for ſuch purpoſes, muſt, it is obvious, poſſeſs a conſiderable proportion of the ſame intelligence; and of the faculty that lays open to him the heart and affections.

'That this mental power, by whatever deſignation it may be made known, ought to be conſidered in a diſtinct point of view from either of thoſe whoſe offices we have yet mentioned, will be obvious from the following account of its nature and effects.'

'We have already taken notice of one ſtriking difference betwixt the faculty of diſcernment, and the underſtanding or reaſoning power ſtrictly ſo called, as the former is diſtinguiſhed by a quickneſs of perception, which ſtands in oppoſition to the ſlow and cautious procedure of the latter. This is one of thoſe obſervations which it is neither neceſſary nor indeed practicable to confirm by regular argumentation. Every man's feeling and experience muſt decide on the truth of it. It is only requiſite that we obſerve, in order to know how far the powers here compared together, really differ in their method of operation; whether there are not many perſons poſſeſſed of unqueſtioned judgment as diſcovered either in carrying on, or in examining a regular proceſs of argument, who far, from taking in the whole the view of capital ſtrokes when expoſed ſeparately, find even the images that illuſtrate ſentiment to ſome minds, ſo many obſtructions to a perfect knowledge of the ſubject; and enter into it thoroughly only when objects paſs ſucceſſively in review, deſcribed in the ſimpleſt words, and placed in arrangement ſo nearly perfect, as not to be deficient in any point of the ſmalleſt conſequence. Should this be granted, we are naturally led to aſk, whence it is, that men, who unqueſtionably poſſeſs this intellectual power, and exhibit when called upon every indication of it, diſcover at the ſame time the traces of a procedure which never characteriſes the man of mere underſtanding? The different manner of operation here evidently diſtinguiſheth this laſt mentioned faculty from that to which we apply the word diſcernment, in whoſe conduct we obſerve the marks of underſtanding eminently conſpicuous, along with ſuch as appear to be derived from ſome original wholly diſtinct from it.'

The philoſophical enquirer afterwards conſiders the peculiar province of diſcernment, and its manner of operation in the various ſpecies of compoſition; but of this he treats more fully in a ſubſequent part of the work.

The fifth ſection is allotted to the uſe of Memory in Compoſition; in the ſixth, the author treats of the various Combinations of the intellectual Powers in the different Species of Compoſition; and in the ſeventh, of that Combination of the intellectual Faculties which gives riſe to the arts of Poetry and Criticiſm. Though Dr. Ogilvie's remarks on this ſub-

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ject are in a great measure anticipated by his ingenious essay on Lyric Poetry, we meet here with so many just observations, that we cannot avoid being impressed with the most favourable opinion of the eminent abilities with which he is endued for treating in an adequate manner this department in literature. It is sufficient at present to observe, that in the section before us he delineates distinctly that union of the intellectual powers, which gives rise to philosophy, history, poetry, fables, and criticism.

In the last section of the first volume our author enquires, Whether that Balance of the intellectual Powers, from which the Perfection of Composition results, can be obtained; and by what methods we can make the nearest approach to it. In treating of this subject he observes, that a mind which had received from nature a propensity to composition, and whose faculties are balanced with perfect equality, would attain the utmost excellence in this art of which human nature is capable. He then considers the causes by which this balance of the mental faculties is obstructed, and concludes with laying down such rules as may tend to supply this defect.

In our next Review we shall give an account of the succeeding, and most interesting part of this work, in which the author discovers not only great judgment and ingenuity, but extensive learning and a variety of critical observations.

[*To be continued.*]

II. *Rational Recreations, in which the Principles of Numbers and Natural Philosophy are clearly and copiously elucidated, by a Series of easy, entertaining, interesting Experiments. Among which are all those commonly performed with the Cards. By* William Hooper, *M. D.* 4 *Vols.* 8*vo.* 1*l.* 1*s. Boards. Concluded.* L. Davis.

IN our preceding Review we gave an account of the first and second volumes of this work: it remains to speak of the third and fourth.

Vol. III. contains the subjects of Electricity and Magnetism. The author explains, in the definitions and aphorisms prefixed to each subject, the respective properties of electricity and magnetism, as a necessary preparation to the comprehending those general laws of nature by which the several phænomena are produced in the succeeding Recreations; and of which the practitioner should have at least a general knowledge, to enable him to perform the several experiments. The definitions and aphorisms in electricity are followed by a description of an electrical apparatus, of general use, and particularly neces-

neceſſary to the Recreations contained in this diviſion of the work, ſuch as the revolving globe and rubber, with its prime conductor; the electric battery; the fulmineous conductor; and the electrometer. Under the head of Magnetiſm, the author has given the method of making artificial magnets; and the conſtruction of a magnetic perſpective glaſs. As the properties of electricity and magnetiſm are too well known to the philoſophers of this age, for them to receive any new information from what the author intends only as a ſuperficial explanation to thoſe who may amuſe themſelves with the recreations he deſcribes, it will be needleſs to make any extracts from that part of his work; we ſhall therefore content ourſelves with ſelecting ſome of the moſt entertaining.

'Recreation I. *The animated feather.*

'Electrify a ſmooth glaſs tube with a rubber, and hold a ſmall feather (or piece of leaf gold) at a ſhort diſtance from it. The feather will immediately fly to the tube, and adhere to it for a ſhort time, and then fly off; and the tube can never be brought cloſe to the feather till it has touched the ſide of the room, or ſome other body that communicates with the ground. If, therefore, the operator take care to keep the tube conſtantly between the feather and the ſide of the room, he may drive it round to all parts without touching it; and, what is very remarkable, the ſame ſide of the feather will be conſtantly oppoſite the tube.

'While the feather is flying before the ſmooth tube, it will be immediately attracted by an excited rough tube, or a ſtick of wax, and fly continually from one tube to the other, till the electricity of both is diſcharged *.

'This was one of the firſt, and is one of the moſt common experiments in electricity; it is however very entertaining, and ſhows the nature of electric attraction and repulſion altogether as well as a more elaborate performance.'

'Recreation IV. *The artificial ſpider.*

'Cut a piece of burnt cork, about the ſize of a pea, into the form of the body of a ſpider; make its legs of linen thread, and put a grain or two of lead into it, to give it more weight. Suſpend it by a fine line of ſilk between the electrified arch and an excited ſtick of wax, and it will, like a clapper between two bells, jump continually from one body to the other, moving its legs at the ſame time, as if animated; to the no ſmall ſurprize of thoſe who are unacquainted with the electric influence.'

'Recreation VI. *The magic picture.*

'Have a large print, ſuppoſe of the king, with a frame and glaſs. Cut a pannel out of the print at about two inches from the

'* This feather not badly repreſents one of that deſpicable ſort of women they call coquettes; who when an excited ſuitor appears, readily flies to him, but preſently quits him. If another ſuitor appear, ſhe in like manner flies to him, and in like manner leaves him; and then, unleſs a third party appear, is continually changing from one to the other; till at laſt, they both grow tired of her, and ſhe then remains as inſignificant and contemptible as a mere feather.'

frame

frame all round: with thin paſte, or gum water, fix the border that is cut off, on the inſide of the glaſs, preſſing it ſmooth and cloſe, then fill up the vacancy, by covering the glaſs well with leaf gold, or thin tin-foil, ſo that it may lie cloſe. Cover likewiſe the inner edge of the bottom part of the back of the frame with the ſame tin foil, and make a communication between that and the tinfoil in the middle of the glaſs; then put in the board, and that ſide is finiſhed. Turn up the glaſs and cover the foreſide with tin-foil, exactly over that on the backſide, and when it is dry, paſte over it the pannel of the print that was cut out, obſerving to bring the correſponding parts of the border and the pannel together, ſo that the picture will appear as at firſt, only part of it behind the glaſs, and part before. Laſtly, hold the print horizontally by the top, and place a little moveable gilt crown on the king's head.

'Now if the tin-foil on both ſides of the glaſs be moderately electrified, and another perſon take hold of the bottom of the frame with one hand, ſo that his fingers touch the tin-foil, and with the other hand endeavour to take off the crown, he will receive a very ſmart blow, and fail in the attempt. The operator who holds the frame by the upper end where there is no tin foil, feels nothing of the ſhock, and can touch the face of the king without danger, which he pretends to be a teſt of his loyalty. When a ring of perſons take a ſhock among them, the experiment is called the conſpirators.'

Recreation VII. *The Tantalian cup.*

'Place a cup or pot, of any ſort of metal, on a ſtool of baked wood, or a cake of wax. Fill it to the brim with any ſort of liquor: let it communicate with the branch by a ſmall chain, and when it is moderately electrified, deſire a perſon to taſte the liquor, without touching the cup with his hands, and he will immediately receive a ſhock at his lips; which, however, ſhould not be very ſtrong.

'The motion of the wheel being ſtopped, you offer to taſte the liquor yourſelf, and deſire the reſt of the company to taſte it likewiſe, which they will do without any inconvenience. You then give the ſignal to the operator, and while you are amuſing the company with diſcourſe, the cup is again charged, and you deſire the ſame perſon a ſecond time to taſte the liquor, when, to the no ſmall diverſion of the company, he will receive a ſecond ſhock.'

Recreation VIII. *The circular chimes.*

'Let a ſmall upright ſhaft of wood paſs, at right angles, through a thin round board, of about twelve inches diameter, and let the ſhaft turn on a ſharp point of iron fixed in the lower end; while a ſtrong wire in the upper end, paſſing through a ſmall hole in a thin braſs plate, keeps the ſhaft truly vertical. About thirty radii, of equal length, made of faſh glaſs, cut in narrow ſlips, are to iſſue horizontally from the circumference of the board; the ends moſt diſtant from the center being about four inches aſunder, and on the end of every one of them is fixed a braſs thimble. If a wire fixed to either of the links, while the other end of that chain communicates with the wire of a bottle electrified in the common way, be brought near the circumference of the wheel, it will attract the neareſt thimble, and ſo put the wheel in motion. That thimble, in paſſing by, receives a ſpark, and being thereby electrified, is repelled, and ſo driven forward, while

while a second thimble, being attracted, approaches the wire, receives a spark, and is driven after the first, and so on, till the wheel has gone once round; when the thimbles before electrified approaching the wire, instead of being attracted as they were at first, they are repelled, and the motion presently ceases.

'But if a wire communicating with the other chain, that is connected with another bottle charged through the coating, be brought near the same wheel, it will attract the thimble repelled by the first, and thereby double the force that carries the wheel round; and not only taking out the fire that had been communicated by the thimbles to the first wire, but even robbing them of their natural quantity; instead of being repelled when they come again toward the first wire, they are more strongly attracted; so that the wheel mends its pace, till it goes with great rapidity, twelve or fifteen rounds in a minute, and with such strength, that the weight of four or five pounds, when laid on it, does not visibly retard its motion.

'Now if a radius of baked wood, of about eight inches, be fixed in the upper shaft, and a number of small bells, corresponding to the notes of a tune, be placed on pillars, and fixed in two semicircular stands, at a proper distance from the thimbles, when the wheel turns round the radius will strike against the bells, and consequently play the tune; and as the celerity of the wheels is continually altering, so will be the time, or duration of the notes. It is to be observed, that the two semicircles in which the bells are fixed, must not be brought within reach of the radius till the wheel has acquired a considerable velocity, for otherwise they will at least check, if not totally stop, its motion. If the stroke of the wooden radius do not give a tone sufficiently acute, a piece of solid glass may be fixed to the end of it.

'If a greater variety of tones is required there may be two sets of bells, one for the treble and the other for the base. The bells may likewise be made to take out of the stand, so as to perform different tunes by being placed in different positions.'

Recreation XVII. *The electrical kite.*

'Take a large thin silk handkerchief, and extend it, by fastening the four corners to two slight strips of cedar. The handkerchief thus prepared and accommodated with a tail, loop, and string, will rise in the air as a common paper kite. To the top of the upright stick of the cross is to be fixed a pretty sharp-pointed wire, rising a foot or more above the wood. To the end of the twine next the hand is to be tied a silk ribband, and where the twine and silk join, a key, or tin tube may be fastened.

'This kite is to be raised when a thunder gust appears to be coming on, and as soon as the thunder clouds come over the kite, the pointed wire will draw the electricity from them, and the kite with all the twine will be electrified, the loose filaments of the twine will stand out every way, and be attracted by the finger. When the rain has wetted the kite and twine, so that it cannot conduct the electric fire freely, it will stream out plentifully from the key, on the approach of a man's knuckle. At this key a phial may be charged, and from the electric fire thus obtained, spirits may be kindled, and all the other experiments performed.

'The greatest quantity of electricity that was ever brought from the clouds by an apparatus, was by M. de Romas, of Nerac, in the south of France. This gentleman was the first who made use of a wire

wire interwoven in the hempen cord of an electric kite, which was seven feet and a half high, and three feet wide, so that it contained 18 square feet of surface. This cord was found to conduct the electricity of the clouds more powerfully than a hempen cord, even though it was wetted; and being terminated by a cord of dry silk, enabled the observer (by a proper management of his apparatus) to make whatever experiments he thought proper, without danger.

'By the help of this kite, on the 7th of June, 1753, about one in the afternoon, when it was raised 550 feet from the ground, and had taken 780 feet of string, making an angle of near 45 degrees with the horizon, he drew sparks from his conductor three inches long, and a quarter of an inch thick, the snapping of which was heard 200 paces. While he was taking these sparks, he felt, as it were, a sort of cobweb on his face, though he was more than three feet from the string of the kite: after which he did not think it safe to stand so near, and called aloud to all the company to retire, as he did himself about two feet.

'Thinking himself now secure enough, and not being incommoded by any body very near him, he took notice of what passed among the clouds that were immediately over the kite. There was no appearance of lightning there, or any where else, nor scarce the least noise of thunder, and no rain at all. There was a pretty strong wind at west, which raised the kite at least 100 feet higher than in any other experiment. Casting his eyes afterwards on the tin tube fastened to the string of the kite, and about three feet from the ground, he saw three straws, one of which was about a foot long, a second four or five inches, and the third three or four inches, all standing erect, and performing a circular dance, like puppets, under the tin tube, without touching each other.

'This little spectacle, with which several of the company were much delighted, lasted about a quarter of an hour; after which some drops of rain falling, he again perceived the sensation of the cobweb on his face, and at the same time heard a continual rustling noise, like that of a small forge bellows. This was a further warning of the increase of electricity, and from the first instant Mr. de Romas perceived the dancing straws, he thought it not advisable to take any more sparks, even with all his precautions; and he again intreated the company to retire to a still greater distance.

'Immediately after this came on the last act of the entertainment, which M. de Romas acknowledges made him tremble. The longest straw was attracted by the tin tube, upon which there followed three explosions, the sound of which greatly resembled that of thunder. Some of the company compared it to the explosion of rockets, and others to the violent crashing of large earthen jars against a pavement. It is certain that it was heard into the heart of the city, notwithstanding the various noises there.

'The fire that was seen at the instant of explosion had the shape of a spindle, eight inches long, and five lines in diameter. But the most astonishing and diverting circumstance was produced by the straw, which had occasioned the explosion, following the string of the kite. Some of the company saw it at 45 or 50 fathoms distance, attracted and repelled alternately, with this remarkable circumstance, that every time it was attracted by the string,

ſtring, flaſhes of fire were ſeen, and cracks were heard, though not ſo loud as at the time of the former exploſion.

'It is remarkable, that from the time of the exploſion, to the end of the experiment, no lightning at all was ſeen, and ſcarce any thunder heard. A ſmell of ſulphur was perceived, much like that of the luminous electric effluvia iſſuing from the end of an electrified bar of metal. Round the ſtring appeared a luminous cylinder of light, three or four inches in diameter; and as this was in the day time, M. de Romas did not queſtion but that if it had been in the night, the electric atmoſphere would have appeared to be four or five feet in diameter. An end was put to theſe remarkable experiments, by the wind's ſhifting to the eaſt, and rain, mixed with hail, coming on in great plenty.'

Vol. the IVth and laſt, contains, 1. Pneumatics; in which, after the principles, definitions, and aphoriſms, we have the deſcription and uſes of the air pump, anemometer, or wind-meaſurer, hygrometers of various ſorts, thermometers, barometers, &c. then various recreations or experiments with the air pump, &c. Of this part the following may ſerve as a ſpecimen.

'Recreation VIII. *The mercurial rod.*

'Take a piece of ſtick, cut it even at each end with a penknife, and immerſe it in a veſſel of mercury. When the air is pumped out of the receiver, it will at the ſame time come out of the pores of the wood, through the mercury, as will be viſible at each end of the ſtick. When the air is again let into the receiver, it falls on the ſurface of the mercury, and forces it into the pores of the wood, to poſſeſs the place of the air.

'When the rod is taken out and weighed, it is found to be ſeveral times heavier than before, and has changed its colour, being now all over of a blueiſh hue. If this ſtick be cut tranſverſly, the quickſilver will be ſeen to glitter in every part of it.'

'Recreation XIV. *The mercurial ſhower.*

'Cement a piece of wood into the lower part of the neck of an open receiver, and pour mercury over it. After a few ſtrokes of the pump, the preſſure of the air on the mercury will force it through the pores of the wood in form of a beautiful ſhower; which, if the receiver be clear and the weather be dry, will appear luminous in a dark chamber.'

2. Hydrology, or the Doctrine of Fluids; in which are given a deſcription and uſe of the hydrologic apparatus, the ſyphon, pumps, hydrometer, hydroſtatic balance, Archimedes's ſcrew, hydraulic ſcoop, bellows, fountains, jet d'eaus, caſcades, diving-bell, &c.

3. Pyrotechnics, or the Doctrine of Fire. Of which take the following ſpecimens.

'Recreation XXXVII. *The inflammable phoſphorus.*

'Take the meal or flour of any vegetable, put it into an iron pan over a moderate fire, and keep it ſtirring with an iron ſpatula, till it be converted into a black powder: to one part of this add four parts of crude alum. Make the whole into a fine powder, which

which being put into an iron pan over the fire, is to be kept conſtantly ſtirring with a ſpatula till almoſt ignited, to prevent its cohering in lumps, as it is apt to do upon the melting of the alum, in which caſe it muſt be broke again, ſtirred about, and accurately mixed with the flour, till it emit no more fumes, and the whole appear a fine, dry, black, fixed powder.

'Put this powder in a clear, dry phial, with a narrow neck, filling to about one-third from the top. Then ſtop the mouth of the phial with looſe paper, ſo as to let the air paſs freely through it, and leave room for fumes to come through the neck. Place the phial in a crucible, encompaſſed on all ſides with ſand, but ſo that it may not touch any part either of the bottom or ſides of the crucible, but a conſiderable ſpace be every where left between them. The phial muſt be covered up with ſand, ſo as only to leave a part of it bare, through which you may perceive whether the matter be ignited. In this ſtate the crucible is to be ſurrounded with coals kindled ſlowly, till it be well heated on all ſides, when the fire is to be raiſed, till the crucible, ſand, glaſs, and matter in it, be all red hot; in which ſtate they are to be kept for an hour; after this, the fire being ſtill kept up, the orifice of the phial is to be well cloſed with wax, to prevent any air from entering. Thus the whole being left to cool undiſturbed, you will at laſt find in the phial a black duſty coal, formed of the flour and alum.

'A ſmall quantity of the matter contained in this phial being ſhook out, into the cold air, immediately takes fire and burns; but having once felt the air, loſes all power of kindling thereby. This manner of producing fire appears the moſt extraordinary of all that have hitherto been diſcovered, ſince the matter thus prepared will preſerve its virtue three months, provided the air be kept from it: but if the ſmalleſt quantity of moiſture, even of that little which is lodged in the air, come to touch this powder, the experiment will not ſucceed.

'Recreation XXXVIII. *The liquid phoſphorus.*

'Take a piece of Engliſh phoſphorus, about the ſize of a pea, and cutting it very ſmall, put it into half a glaſs of quite clear water. Boil it in a little earthen veſſel over a moderate fire. Have a phial with a narrow neck and a glaſs ſtopper; take out the ſtopper and plunge the phial in boiling water: then take it out, and pouring out the water, put the boiling mixture immediately into it: inſtantly ſtop the phial, and cover it with a cement, that the air may not in any degree enter it.

'This mixture will ſhine in the dark for ſeveral months, though the phial be not touched: if it be ſhook, eſpecially in warm dry weather, very ſtrong lightnings will dart from the middle of the water.

'Some pleaſing amuſements may be produced by putting this phoſphorus in a long or broad phial, and paſting a paper over it, in which letters or figures are cut.

'Recreation XXXIX. *The fulminating gold.*

'Place a ſmall mattraſs, on a ſand heat, and in it put one part of filings of pure gold, and three parts of aqua regia. When the liquor has entirely diſſolved the gold, put the mixture in a phial, and add five or ſix times as much common water.

'Then take ſpirit of ſal ammoniac, or oil of tartar, and pour it, drop by drop, on the diſſolution, till the ebuliton ceaſes. Let this

this mixture reſt, till the gold be entirely precipitated to the bottom of the phial. Pour the water that ſwims at the top gently off, and after waſhing this gold duſt ſeveral times in common water, dry it by a very moderate heat, by putting it on a paper that will abſorb all its moiſture.

'If a grain of this powder be put in a copper ſpoon, over the flame of a candle, as ſoon as it is well heated, it will go off, with a report like that of a piſtol. If the ſpoon be not ſufficiently ſtrong, the matter will run through it, and make an exploſion underneath, with great violence.'

'Recreation XLI. *Prince Rupert's drop.*

'Take up a ſmall quantity of the melted matter of glaſs, with a tube, and let it drop, red hot, into a pail of water, by which it will receive its form, and be ſolid throughout; except that ſometimes it contain a few air bubbles. This drop or tear will have a ſmall tail, which being broke, the whole ſubſtance of the drop will burſt, with great violence, into a fine powder, and give conſiderable pain to the hand that breaks it.

'It is remarkable, that the bulb or body will bear the ſtroke of a hammer without breaking, but if the leaſt part of the tail be broke, the above-mentioned effect is produced. If the tear be cooled in the air, it will not produce the effect; and if it be ground away on a ſtone, nothing extraordinary appears. But if it be put into the receiver of an air-pump, and there broke, the effect will be ſo violent as to produce light.

'This phenomenon is ſuppoſed to proceed from the particles of the glaſs being in a ſtate of repulſion, while melted, but by being dropped into cold water, the external particles are condenſed, and hold the internal, which are ſtill in a ſtate of repulſion, as in a caſe, but when an opening is made in that caſe, by breaking off the tail, the confined particles ruſh forth, and burſt the drop with the greateſt violence.

'Recreation XLIV. *The magic picture.*

'Take two pieces of glaſs about three inches long and four wide: they muſt be quite level, and exactly of the ſame ſize. Place them one over the other, and let there be about one-twentieth part of an inch between them, which you may effect by paſting papers on their four corners. Join theſe two glaſſes together by a luting compoſed of lime ſlacked by lying in the air and reduced to very fine powder, mixed with the white of an egg. Cover all the borders of theſe glaſſes with parchment or bladder, except a ſmall opening left on one ſide, in order to introduce the following compoſition.

'Diſſolve by a ſlow fire ſix ounces of fine hogs-lard, and put to it half an ounce of white wax, and if you find it neceſſary to render it more ſenſible to the heat, add an ounce, or more, of the cleareſt linſeed oil. This, when liquid, is to be poured between the glaſſes by the ſpace left in their ſides, and which you are then to ſtop cloſe up. Wipe the glaſſes clean, and hold them before the fire, to ſee that the compoſition will not run out at any part. Then paſte a picture, painted on any thin ſubſtance, or a coloured print, with its face to one of the glaſſes, and fix the whole in a frame.

'The mixture between the glaſſes, while it is cold, will quite conceal the picture, but becoming perfectly tranſparent by heat, the

the painting will appear as if there was only a ſingle glaſs before it. As the compoſition cools, the picture will gradually diſappear, and at laſt be quite inviſible.'

'Recreation L. *The predicted earthquake and volcano.*

'Grind freſh iron filings, free from ruſt, with an equal quantity of pure ſulphur, for a long time, till the whole be formed into a fine powder. This mixture kept in a dry air will continue cold for any time, but if it be wrought up with only as much fair water as will form it into a ſtiff paſte, the maſs will ſoon grow warm, ſwell, heave, emit a thick ſmoke, and at laſt a ſulphureous fire and flame. Therefore take about fifty pounds of the above powder, and burying it privately about a foot deep under the earth, you may ſafely predict that in about eight hours time the ground will begin to heave and ſwell, that it will ſend forth hot ſulphureous ſteams, and at laſt, burſting into live flames, will form a true volcano.

'The pretended miracles of Mahomet and Haly, were, as Boerhaave obſerves on a ſimilar inſtance, mere trifles to this. If any leader of a ſect, a very few centuries paſt, had been in poſſeſſion of this ſecret, and had performed this miracle in confirmation of his doctrine, the man who had dared to diſbelieve it would have been regarded as a very hardened infidel indeed!'

4. To the whole is added an Appendix, containing various miſcellaneous recreations; as chymical preparations, tranſcolourations, ſympathetic inks, &c. with recreations of addreſs and dexterity, particularly with the cards, and an artificial memory.

To each volume is added a Table of Contents, which is not a mere direction to the page where the Recreation is to be found, but a conciſe recapitulation, adapted to refreſh the mind of the reader, who may be inclined to exerciſe his talents in performing any of the Recreations more copiouſly explained in the body of the work.

Dr. Hooper appears to have ſucceeded very happily in the execution of his performance, as it abounds in entertaining experiments, which will, doubtleſs afford amuſement to perſons of leiſure, who have ſenſe enough to prefer *Rational Recreations* to diſſipation and idleneſs.

III. *An Hiſtory of the Earth, and animated Nature. By* Oliver Goldſmith. *In Eight Vols. 8vo. 2l. 8s. boards.* Nourſe.

A Judicious ſyſtem of natural hiſtory, blending entertainment with information, has hitherto never appeared in the Engliſh language, nor indeed been accompliſhed in any other. The ſeveral works of this kind that have been publiſhed originally in our own tongue, are univerſally defective with reſpect to the eſſential quality which alone can render the ſtudy of natural knowledge both uſeful and agreeable. The

only book on this ſubject, in which the author has endeavoured to unite philoſophy with deſcription, is la Pluche's Nature Diſplayed. But even this juſtly admired work is far from being void of imperfections. Though it preſents us with a pleaſing idea of natural hiſtory, it is too ſuperficial, and it receives an air of puerility from being written in the form of dialogue. To theſe objections we may add, that it contains many diſſertations entirely foreign to natural hiſtory, gives no account of the later improvements that have been made in the ſcience, and is raiſed upon the foundation of the exploded ſyſtems of the Carteſian and Ramiſtic philoſophy.

Many of the defects of Nature Diſplayed are carefully obviated in the work now under our conſideration, in which Dr. Goldſmith appears to have exerted great application, and to have conſulted the whole accumulated tribe of the writers on natural hiſtory; particularly Buffon, Linnæus, Duhamel, Hale, &c.

In the beginning of this work, we are preſented with a Sketch of the Univerſe, or the Solar Syſtem; to which ſucceeds a Short Survey of the Globe, from the Light of Aſtronomy and Geography; with a View of the Surface of the Earth. The author then delivers a conciſe account of the different theories of the earth, the moſt conſpicuous of which are thoſe of Burnet, Whiſton, Woodward, and Buffon. Though theſe ſyſtems be merely imaginary, we agree with the author, that it is incumbent on the natural hiſtorian to be acquainted at leaſt with the out-lines of them; as ſuch a knowledge may prevent his indulging himſelf in ſimilar ſpeculations, from the idea of their being his own invention. For this reaſon we ſhall lay before our readers a part of each of theſe ſyſtems.

'The firſt who formed this amuſement of earth making into ſyſtem was the celebrated Thomas Burnet, a man of polite learning and rapid imagination. His Sacred Theory, as he calls it, deſcribing the changes which the earth has undergone, or ſhall hereafter undergo, is well known for the warmth with which it is imagined, and the weakneſs with which it is reaſoned, for the elegance of its ſtyle, and the meanneſs of its philoſophy. The earth, ſays he, before the deluge, was very differently formed from what it is at preſent: it was at firſt a fluid maſs; a chaos compoſed of various ſubſtances, differing both in denſity and figure: thoſe which were moſt heavy ſunk to the center, and formed in the middle of our globe an hard ſolid body; thoſe of a lighter nature remained next; and the waters, which were lighter ſtill, ſwam upon its ſurface, and covered the earth on every ſide. The air, and

all thoſe fluids which were lighter than water, floated upon this alſo; and in the ſame manner encompaſſed the globe; ſo that between the ſurrounding body of waters, and the circumambient air, there was formed a coat of oil, and other unctuous ſubſtances, lighter than water. However, as the air was ſtill extremely impure, and muſt have carried up with it many of thoſe earthly particles with which it once was intimately blended, it ſoon began to defecate, and to depoſe theſe particles upon the only ſurface already mentioned, which ſoon uniting together, the earth and oil formed that cruſt, which ſoon became an habitable ſurface, giving life to vegetation, and dwelling to animals.

'This imaginary antediluvian abode was very different from what we ſee it at preſent. The earth was light and rich; and formed of a ſubſtance entirely adapted to the feeble ſtate of incipient vegetation: it was an uniform plain, every where covered with verdure; without mountains, without ſeas, or the ſmalleſt inequalities. It had no difference of ſeaſons, for its equator was in the plain of the ecliptic, or, in other words, it turned directly oppoſite to the ſun, ſo that it enjoyed one perpetual and luxuriant ſpring. However, this delightful face of nature did not long continue the ſame, for, after a time, it began to crack and open in fiſſures; a circumſtance which always ſucceeds when the ſun dries away the moiſture from rich or marſhy ſituations. The crimes of mankind had been for ſome time preparing to draw down the wrath of heaven; and they, at length, induced the Deity to defer repairing theſe breaches in nature. Thus the chaſms of the earth every day became wider, and, at length, they penetrated to the great abyſs of waters; and the whole earth, in a manner, fell in. Then enſued a total diſorder in the uniform beauty of the firſt creation, the terrene ſurface of the globe being broken down: as it ſunk the waters guſhed out into its place; the deluge became univerſal; all mankind except eight perſons were puniſhed with deſtruction, and their poſterity condemned to toil upon the ruins of deſolated nature.'

—'The next theoriſt was Woodward, who, in his Eſſay towards a Natural Hiſtory of the Earth, which was only deſigned to precede a greater work, has endeavoured to give a more rational account of its appearances; and was, in fact, much better furniſhed for ſuch an undertaking than any of his predeceſſors, being one of the moſt aſſiduous naturaliſts of his time. His little book, therefore, contains many important facts, relative to natural hiſtory, although his ſyſtem may be weak and groundleſs.

' He begins by aſſerting that all terrene ſubſtances are diſpoſed in beds of various natures, lying horizontally one over the other, ſomewhat like the coats of an onion; that they are replete with ſhells, and other productions of the ſea; theſe ſhells being found in the deepeſt cavities, and on the tops of the higheſt mountains. From theſe obſervations, which are warranted by experience, he proceeds to obſerve, that theſe ſhells and extraneous foſſils are not productions of the earth, but are all actual remains of thoſe animals which they are known to reſemble; that all the beds of the earth lie under each other, in the order of their ſpecific gravity; and that they are diſpoſed as if they had been left there by ſubſiding waters. All theſe aſſertions he affirms with much earneſtneſs, although daily experience contradicts him in ſome of them; particularly we find layers of ſtone often over the lighteſt ſoils, and the ſofteſt earth under the hardeſt bodies. However, having taken it for granted, that all the layers of the earth are found in the order of their ſpecific gravity, the lighteſt at the top, and the heavieſt next the centre, he conſequently aſſerts, and it will not improbably follow, that all the ſubſtances of which the earth is compoſed, were once in an actual ſtate of diſſolution. This univerſal diſſolution he takes to have happened at the time of the flood. He ſuppoſes that at that time a body of water, which was then in the center of the earth, uniting with that which was found on the ſurface, ſo far ſeparated the terrene parts as to mix all together in one fluid maſs; the contents of which afterwards ſinking according to their reſpective gravities, produced the preſent appearances of the earth. Being aware, however, of an objection that foſſile ſubſtances are not found diſſolved, he exempts them from this univerſal diſſolution, and, for that purpoſe, endeavours to ſhew that the parts of animals have a ſtronger coheſion than thoſe of minerals; and that, while even the hardeſt rocks may be diſſolved, bones and ſhells may ſtill continue entire.

' So much for Woodward; but of all the ſyſtems which were publiſhed reſpecting the earth's formation, that of Whiſton was moſt applauded, and moſt oppoſed. Nor need we wonder; for being ſupported with all the parade of deep calculation, it awed the ignorant, and produced the approbation of ſuch as would be thought otherwiſe, as it implied a knowledge of abſtruſe learning, to be even thought capable of comprehending what the writer aimed at. In fact, it is not eaſy to diveſt it of its mathematical garb; but thoſe who have had leiſure, have found the reſult of our philoſopher's reaſoning to be thus. He ſuppoſes the earth to have been originally

ally a comet; and he conſiders the hiſtory of the creation, as given us in ſcripture, to have its commencement juſt when it was taken by the hand of the Creator, to be more regularly placed as a planet in our ſolar ſyſtem. Before that time, he ſuppoſes it to have been a globe without beauty or proportion; a world in diſorder; ſubject to all the viciſſitudes which comets endure; ſome of which have been found, at different times, a thouſand times hotter than melted iron; at others, a thouſand times colder than ice. Theſe alternations of heat and cold, continually melting and freezing the ſurface of the earth, he ſuppoſes to have produced, to a certain depth, a chaos entirely reſembling that deſcribed by the poets, ſurrounding the ſolid contents of the earth, which ſtill continued unchanged in the midſt, making a great burning globe of more than two thouſand leagues in diameter. This ſurrounding chaos, however, was far from being ſolid: he reſembles it to a denſe though fluid atmoſphere, compoſed of ſubſtances mingled, agitated, and ſhocked againſt each other; and in this diſorder he deſcribes the earth to have been juſt at the eve of creation.

'But upon its orbits being then changed, when it was more regularly wheeled round the ſun, every thing took its proper place; every part of the ſurrounding fluid then fell into a ſituation, in proportion as it was light or heavy. The middle, or central part, which always remained unchanged, ſtill continued ſo, retaining a part of that heat which it received in its primæval approaches towards the ſun; which heat, he calculates, may continue for about ſix thouſand years. Next to this fell the heavier parts of the chaotic atmoſphere, which ſerve to ſuſtain the lighter: but as in deſcending they could not entirely be ſeparated from many watery parts, with which they were intimately mixed, they drew down a part of theſe alſo with them; and theſe could not mount again after the ſurface of the earth was conſolidated: they, therefore, ſurrounded the heavy firſt deſcending parts, in the ſame manner as theſe ſurround the central globe.'

'—Mr. Buffon begins his ſyſtem by making a diſtinction between the firſt part of it and the laſt; the one being founded only on conjecture, the other depending entirely upon actual obſervation. The latter part of his theory may, therefore be true, though the former ſhould be found erroneous.

'The planets, ſays he, and the earth, among the number, might have been formerly (he only offers this as conjecture) a part of the body of the ſun, and adherent to its ſubſtance. In this ſituation, a comet falling in upon that great body might have given it ſuch a ſhock, and ſo ſhaken its whole

frame, that some of its particles might have been driven off like streaming sparkles from red hot iron; and each of these streams of fire, small as they were in comparison of the sun, might have been large enough to have made an earth as great, nay many times greater than ours. So that in this manner the planets, together with the globe which we inhabit, might have been driven off from the body of the sun by an impulsive force: in this manner also they would continue to recede from it for ever, were they not drawn back by its superior power of attraction; and thus, by the combination of the two motions, they are wheeled round in circles.

'Being in this manner detached at a distance from the body of the sun, the planets, from having been at first globes of liquid fire, gradually became cool. The earth also having been dashed obliquely forward, received a rotatory motion upon its axis at the very instant of its formation, and this motion being greatest at the equator, the parts there acting against the force of gravity, they must have swollen out, and given the earth an oblate or flatted figure.

'As to its internal substance, our globe having once belonged to the sun, it continues to be an uniform mass of melted matter, very probably vitrified in its primæval fusion. But its surface is very differently composed. Having been in the beginning heated to a degree equal to, if not greater than what comets are found to sustain; like them it had an atmosphere of vapours floating round it, and which cooling by degrees, condensed and subsided upon its surface. These vapours formed, according to their different densities, the earth, the water, and the air; the heavier parts falling first, and the lighter remaining still suspended.

'Thus far our philosopher is, at least, as much a system-maker as Whiston or Burnet; and, indeed, he fights his way with great perseverance and ingenuity through a thousand objections that naturally arise. Having, at last, got upon the earth, he supposes himself on firmer ground, and goes forward with greater security. Turning his attention to the present appearance of things upon this globe, he pronounces from the view that the whole earth was at first under water. This water he supposes to have been the lighter parts of its former evaporation, which, while the earthy particles sunk downwards by their natural gravity, floated on the surface, and covered it for a considerable space of time.'

After exhibiting the above mentioned theories, which, as being an history of opinions rather than things, the author has related succinctly, he proceeds to give a short account of those animal productions that are found either on the surface

of

of the earth, or at different depths below it. Theſe are ſhells, and other extraneous foſſils, the exiſtence of which within the bowels of the earth, has afforded ample ſubject of ſpeculation to natural hiſtorians. The philoſophers of this claſs have for a long time conſidered theſe marine ſubſtances as productions, not of the ſea, but of the earth; though, upon cloſer examination this opinion has at length been exploded; it being found that ſuch ſhells have, in every reſpect, the properties of animal and not of mineral nature. In conſequence of this diſcovery, ſome extraordinary conjectures have been formed, reſpecting the means by which thoſe foſſils have been depoſited in the earth. Our author obſerves, that an Italian ſuppoſes this depoſition to have been made at the time of the cruſades, by the pilgrims who returned from Jeruſalem.

'But, ſays he, this conjecturer ſeems to have but a very inadequate idea of their numbers. At Touraine, in France, more than an hundred miles from the ſea, there is a plain of about nine leagues long, and as many broad, from whence the peaſants of the country ſupply themſelves with marle for manuring their lands. They ſeldom dig deeper than twenty feet, and the whole plain is compoſed of the ſame materials, which are ſhells of various kinds, without the ſmalleſt portion of earth between them. Here, then, is a large ſpace, in which are depoſited millions of tons of ſhells, which pilgrims could not have collected though their whole employment had been nothing elſe. England is furniſhed with its beds, which though not quite ſo extenſive, yet are equally wonderful.'

'In ſeveral parts of Aſia and Africa, travellers have obſerved theſe ſhells in great abundance. In the mountains of Caſtravan, which lie above the city Barut, they quarry out a white ſtone, every part of which contains petrified fiſhes in great numbers, and of ſurprizing diverſity. They alſo ſeem to continue in ſuch preſervation, that their fins, ſcales, and all the minuteſt diſtinctions of their make, can be perfectly diſcerned.'

The following remark is ſo pertinent on this ſubject, that we cannot omit quoting it.

'From all theſe inſtances we ſee in what abundance theſe petrifactions are to be found; and, indeed, Mr. Buffon, to whoſe accounts we have added ſome, has not been ſparing in the variety of his quotations, concerning the places where they are moſtly to be found. However, I am ſurprized that he ſhould have omitted the mention of one, which, in ſome meaſure, more than any of the reſt, would have ſerved to ſtrengthen his theory. We are informed, by almoſt every traveller, that has deſcribed the pyramids of Egypt, that one of

them is entirely built of a kind of free-stone, in which these petrified shells are found in great abundance. This being the case, it may be conjectured, as we have accounts of these pyramids among the earliest records of mankind, and of their being built so long before the age of Herodotus, who lived but fifteen hundred years after the flood, that even the Egyptian priests could tell neither the time nor the cause of their erection; I say it may be conjectured that they were erected but a short time after the flood. It is not very likely, therefore, that the marine substances found in one of them, had time to be formed into a part of the solid stone, either during the deluge, or immediately after it; and, consequently, their petrifaction must have been before that period. And this is the opinion Mr. Buffon has all along so strenuously endeavoured to maintain; having given specious reasons to prove, that such shells were laid in the beds where they are now found, not only before the deluge, but even antecedent to the formation of man, at the time when the whole earth, as he supposes, was buried beneath a covering of waters.'

The deposition of these extraneous fossils is now generally ascribed to the sea by the writers on natural history; and undoubtedly this conjecture appears to be the best supported. The author of the work before us, however, makes one remark which tends to invalidate this opinion. It is, that we find fossil trees, which no doubt once grew upon the earth, as deep and as much in the body of solid rocks, as these shells are found to be; and that some of the former have lain at least as long, if not longer, in the earth than the latter; being found sunk deep in a marly substance, composed of decayed shells, and other marine productions. Mr. Buffon, he observes, has proved that fossil shells could not have been deposited in such quantities all at once by the flood; and, from the above instance, the author of the History thinks it is plain, that, in whatever way they were deposited, the earth was covered with trees before their deposition: consequently, that the sea could not have made a very permanent stay; as he supposes, for the same reason, that the earth was habitable, if not inhabited, before these substances were deposited.

'How then shall we account, says he, for these extraordinary appearances in nature? A suspension of all assent is certainly the first, although the mortifying conduct. For my own part, were I to offer a conjecture, and all that has been said upon this subject is but conjecture, instead of supposing them to be the remains of animals belonging to the sea, I would consider them rather as bred in the numerous fresh-water lakes that, in primæval times, covered the face of uncultivated nature.

ture. Some of these shells we know to belong to fresh waters: some can be assimilated to none of the marine shells now known; why, therefore, may we not as well ascribe the production of all to fresh waters, where we do not find them, as we do that of the latter to the sea only, where we never find them? We know that lakes, and lands also, have produced animals that are now no longer existing, why, therefore, might not these fossil productions be among the number? I grant that this is making a very harsh supposition; but I cannot avoid thinking, that it is not attended with so many embarassments as some of the former, and that it is much easier to believe that these shells were bred in fresh water, than that the sea had for a long time covered the tops of the highest mountains.'

After conjectural subject, the author advances to the internal structure of the earth, which is described in the subsequent chapter.

The first layer that is commonly found at the surface where it has not been washed off by rains, or removed by some other external violence, is a light coat of blackish mould, which seems to have been formed from animal and vegetable substances. Under this mould there generally lies gravel or sand, then clay or marle, next chalk or coal, marbles, ores, sands, gravels, and thus an alternation of these substances, each growing more dense as its situation is deeper. Such in general is observed to be the disposition of the different materials where the earth seems to have remained unmolested; but this order is frequently inverted, whether in consequence of original formation, or from accidental causes. In our next Review we shall finish the entertaining account which the author has delivered of the earth.

[*To be continued.*]

IV. *A Political Survey of* Britain: *being a Series of Reflections on the Situation, Lands, Inhabitants, Revenues, Colonies, and Commerce of this Island. Intended to shew that we have not as yet approached near the Summit of Improvement, but that it will afford Employment to many Generations before they push to their utmost Extent the natural Advantages of* Great Britain. *By* John Campbell, *LL. D. 2 Vols. 4to. 2l. 2s. boards.* [*Continued.*] Durham.

THE second volume commences with an account of the extent of territory in Great Britain and Ireland, where the facts which have been previously advanced are considered more mi-

minutely. The author here adopts the elaborate calculation of Dr. Edmund Halley, according to which England and Wales contain about thirty-nine millions of acres. The computation of Mr. Thomas Templeman, of Bury, is, that England contains forty-nine thousand four hundred and fifty square miles, or thirty one millions six hundred forty-eight thousand acres; Scotland, twenty-seven thousand seven hundred ninety-four squares miles, or seventeen millions seven hundred eighty-eight thousand one hundred and sixty acres; Ireland, twenty-seven thousand four hundred fifty-seven square miles, or seventeen millions five hundred seventy-two thousand four hundred and eighty acres. The whole extent of the British dominions, therefore, amounts to about one hundred and five thousand miles, or sixty-seven millions two hundred thousand square acres.

Our author afterwards treats of the various productions of Great Britain, observing that our fossils afford an inexhaustible fund of national wealth. He mentions fuller's earth as a peculiar and perpetual treasure; tobacco-pipe clay, with various others useful in manufactures and agriculture; the advantages arising to the public from the great quantity of our ochres, alum, copperas, &c. with lime, slate, the great variety of fine marbles, alabaster, and granite; salts of all sorts, materials for making glass; coals, black lead, tin, and a number of other valuable articles which are the produce of our island. In the subsequent chapter he treats largely of the productions of Britain as arising out of the soil; and afterwards of the animals in the British dominions. In displaying the several classes of the vegetable, mineral, and animal kingdoms, Dr. Campbell discovers a very extensive acquaintance, not only with the produce, but also with the manufactures of our country, and the commercial advantages derived from them.

'Let us here then (says the author in the conclusion of this part of the work) take a view of our present national situation, and, as far as the strength of human penetration will permit, open our eyes to the prospect of what may be our future condition, from the vigorous pursuits of our true interests with that steadiness and perseverance they deserve, and that probability of success which ought to encourage at the same time that it so visibly invites us. We have in our hands all the rich patrimony bestowed upon us by Providence, the singular prerogatives belonging to these islands, and the immense treasures of our numerous natural productions. We have likewise the several excellent instruments invented by the sagacity of our ancestors, and, together with them, we have all their acquisitions as well as their example. But great as these are, and to the most capable judges they will surely appear very great! these give us no title to be idle. We must proceed if we intend to preserve, for we have not yet arrived any thing near the possible sum-

ſummit of our grandeur. With all theſe mighty and manifold improvements, we may find means to meliorate, and that in a high degree, what is thus ſo happily improved already; and we have ſtill, it cannot be repeated too often, very large tracts of land utterly unimproved. Theſe iſlands are unqueſtionably capable of maintaining more than twice the number of their preſent inhabitants, and, which is more to the purpoſe, the very flouriſhing condition in which we are, demands, for this very reaſon, the utmoſt exertion of our abilities. The powers of this country, that is, of the two Britiſh iſles, muſt be augmented in proportion to their additional dominions, or, to expreſs myſelf figuratively, to avoid much circumlocution, but at the ſame time I hope not unintelligibly The denſity of the center of our ſyſtem muſt be ſo increaſed, that the force of its attraction may be equally felt through the wide expanſe of its dependencies. The means we have ſhewn to be clearly in our poſſeſſion; and the capacity of uſing them will never decay, while the great political principle of motion, our excellent conſtitution, continues inviolate.'

In the ſubſequent chapter, the author examines the artificial advantages in reſpect to different kinds of improvements, which are at preſent in our power. He very juſtly conſiders the diſſolution of the old tenures as the great baſis of modern improvements in the œconomical arts; to which he adds, the eſtabliſhing private property in full ſecurity, and the regulating the intereſt of money. In treating of theſe important ſubjects, he thus proceeds.

'In the firſt place, the alteration of our tenures, ought to be conſidered. The ancient ſyſtem, that is, from the time of the Norman conqueſt, was entirely military, introduced by the ſword, and calculated ſolely for the ſupport either of offenſive or defenſive war, as if one or other of theſe was to be ever the great national object. As to the culture of land, it was looked upon in a low contemptible light, and the holding it for this great and neceſſary end, to which the Creator deſtined it, was reputed a baſe tenure, which drew diſgrace on thoſe who occupied it for that purpoſe. By degrees indeed theſe military tenures were in ſome meaſure qualified and reduced, but it was only by degrees, by very ſlow degrees, and with much difficulty, through the concurrence of courts of law, and the influence of the prerogative acting in this very material point for the ſubjects eaſe and the general good. But theſe alterations, gradual as they were, produced ſo many beneficial conſequences, as excited an univerſal deſire of removing effectually the many reſtraints that were ſtill remaining, and for which, from a change of manners there was no longer any colourable pretence. At length, after the reſtoration, theſe ſlaviſh tenures were intirely taken away, and agriculture and all other improvements put on a proper and ſtable foundation. When mens eſtates were rendered certain, and every ſpecies of poſſeſſion was clearly and intelligibly defined, it gave ſpirit and courage to improve, which could not reaſonably be expected, and which indeed had never appeared before. In conſequence of this, lands very quickly increaſed in their value, not from any partial conceit, but becauſe being now capable of various methods of cultivation, they were really become of more worth. It was in effect an acquiſition

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of territory, or even ſomething better, as no new ſupply of people was required, and of courſe thoſe who poſſeſſed them, lived more at their eaſe and became rich. Beſides, improvements multiplied as well as increaſed, for it was rationally concluded, though every kind of land would not produce all things, yet moſt lands, when the nature of them was thoroughly underſtood, might through the effects of ſkill and labour be made to produce ſomething for uſe and profit, which with the certainty of a quiet poſſeſſion, made an object ſufficient to excite endeavours, the ſucceſs of which propagated a ſpirit of induſtry. This abolition therefore of feudal tenures, and all their conſequences, may be regarded as the corner ſtone of our improvements, as to which, if any doubts could ariſe, the hiſtory already given of the progreſs of thoſe improvements of every kind muſt be fully ſufficient to remove them, and place this point in its proper light.

'The cultivation of our lands producing materials, theſe in proceſs of time brought in a variety of manufactures, for the ſupport of which it grew abſolutely requiſite to give by law the moſt ample ſecurity to every ſpecies of private property, which, from the apparent expediency of the thing, was gradually and effectually done. This was another great inſtrument in promoting induſtry and encouraging application. In earlier times there were numerous obſtacles to the introducing new employments, the exerciſe of mechanic trades was very much embarraſſed, the recovery of debts had many difficulties, and ſeveral other points there were in a ſtate of incertainty, which are things rarely conſidered by the legiſlature, except in a commercial ſtate, ſuch as every iſland ought to be. Theſe have in this country been ſo well, ſo wiſely, and ſo preciſely regulated, that in ordinary caſes every man knows his right, knows how to ſecure it, and knows alſo how to vindicate or to recover it in caſe he is diſpoſſeſſed of it. By theſe laws reſpecting property, mankind were placed ſo much upon a level as to be equally free from fraud and oppreſſion, at leaſt with impunity; all theſe laws having, as they ought to have, a free courſe in their operations, without reſpect of perſons, which is far from being the caſe in many other nations. The ſecurity of the ſubject reſting on ſo firm and permanent a baſis, hath very naturally introduced a degree of confidence, exceedingly beneficial in all kinds of tranſactions, more eſpecially in what regards trade and manufactures, which are therefore carried on with the utmoſt ſpirit and alacrity, which nothing but this could inſpire. Hence ariſes the conſtant diligence, the laudable aſſiduity, the indefatigable perſeverance in thoſe engaged in occupations that reſpect the collecting and vending the commodities and manufactures of this country, in which they are amongſt the moſt uſeful citizens, as they enrich the public by that very attention which is exerted in acquiring fortunes for themſelves and their families. To this what ſtronger, what more certain inducement, than that they are firmly perſuaded they ſhall freely enjoy the fruits of their induſtry while living, and diſpoſe as freely of them to their poſterity, or having none, according to their inclinations at their demiſe? Circumſtances that excite, and at the ſame time ſupport, a diſpoſition to improvements of all ſorts, which inſenſibly diffuſe the like ſpirit on every ſide, and wherever they come carry invention, penetration, and emulation with them.

'The innumerable advantages flowing from the improvement of land, and the increaſe of induſtry even in their earlieſt ſtate, and

and when they were but proceeding to that degree of perfection which they have ſince gained, produced an increaſe of ſpecie, and this made way for regulating intereſt, a thing of the laſt importance to the public welfare. It was a long time before this matter was even tolerably underſtood. The Jews firſt, and the Lombards after them, lent money at a moſt exorbitant rate, and their practice was but too much followed, though vehemently cenſured by divines as a thing directly repugnant to the principles of religion, and this more eſpecially after the Reformation. Inſomuch, that in the reign of Edward VI. a ſtatute, which had been paſſed in the time of his father, allowing ten per cent. to be taken, was repealed, and all uſury forbidden under the ſevereſt penalties. But this did much more harm than good; for as no law could be made that would take away neceſſity, ſuch as were conſtrained to borrow, paid afterwards twenty and thirty per cent. with an addition of other inconveniencies. At length it was found requiſite to relax in this point, and to follow the example of the wiſe emperor Juſtinian, who could find no remedy ſo effectual for ſuppreſſing uſury, as allowing thoſe who had money to lend it to thoſe who could employ it, at moderate intereſt. The conſequences ſhewed the propriety of this meaſure; which however, like all other ſteps tending to public utility, had been very warmly controverted.

'But when theſe altercations ſubſided, and the practice was firmly eſtabliſhed, its effects demonſtrated the rectitude of the principle; for in conſequence of this method of obtaining money on moderate terms, the value of lands was raiſed, agriculture was encouraged, manufactures were promoted, commerce extended, and every ſpecies of induſtry was enlivened and ſupported. If any doubt could have remained in reaſonable minds, it muſt have been removed by the like conſequences in a ſtill higher degree, following on repeated reductions, which ſhewed there could be no error in reſpect to the firſt cauſe. It muſt however be acknowledged that we only copied the good example ſet us by our neighbours the Dutch, who had long enjoyed the beneficial fruits of ſo judicious and ſo beneficial a policy, to which they had recourſe in the very dawn of the republick, and to which they have ever ſteadily adhered. Thoſe who underſtand this matter beſt, who have conſidered it moſt maturely, and who have reflected, that the party who from ſelf-intereſt oppoſed it, were ſtrongly ſeconded by deep rooted and vulgar prejudices, I ſay, thoſe who have duly weighed all this, cannot but contemplate our acquiſition of this powerful inſtrument of national proſperity, with equal wonder and pleaſure.'

To give his readers a more diſtinct view of the Britiſh conſtitution, Dr. Campbell traces its progreſs from the earlieſt ages, beginning with the ſtate of the iſland at the arrival of Julius Cæſar, afterwards delineating it, as it exiſted under the government of the Saxons; and laſtly, exhibiting the alterations it received from the Norman Conqueſt, to the reign of Henry VII. inclusive. Our author next inveſtigates the ſtate of the public revenue during different periods of the Britiſh hiſtory.—Notwithſtanding the teſtimony of Cæſar, who affirms, there was no gold or ſilver in Britain, Dr. Campbell is of opinion, that the precious metals were not unknown in the

iſland at that time; and he founds this conjecture upon the diſcovery of many gold and ſilver coins, of Britiſh origin, and evidently of very high antiquity. To this argument, may, perhaps, be added the probability which ariſes from the commercial intercourſe that ſubſiſted, at a remote period, between the iſland of Britain and the Phœnicians, to whom the uſe of thoſe metals in exchange was undoubtedly known.

The ſubjects next treated of are the revenues of the Saxon monarchs, and the public revenue from the coming of the Normans to the Reſtoration. Dr. Campbell juſtly obſerves, that the methods employed in raiſing the revenue under the Normans was very complex, and productive of bad effects to the public. It will not be improper to lay before our readers what is advanced on this head.

'In order to form ſome notion of the revenue of our Norman kings, we muſt take notice in the firſt place of their crown lands, into the poſſeſſion of which the Conqueror entered as ſucceſſor to Edward the Confeſſor. Theſe, or at leaſt a very great part of theſe he retained in his own hands, letting out moſt of them to farm, for the ſupply of his houſehold, and for other purpoſes, converting others into foreſts, to gratify his paſſion for hunting, and tranſmitting both to his poſterity, who employed them in the ſame manner. Beſides theſe royal demeſnes, himſelf and his ſucceſſors held many other lands by forfeitures, extinction of heirs, and various other circumſtances under the general title of Eſcheats; and theſe, when in the crown, were as much the property of the king, and the profits ariſing from them as duely brought into the exchequer as thoſe that aroſe from the former. Theſe monarchs therefore had not only as large, but a much larger land revenue than the Saxon kings, to which we may add, their having a greater plenitude of poſſeſſion, ſince they were, or at leaſt acted as if they were at full liberty to alienate them at pleaſure. A prerogative conſidered at firſt as highly advantageous to their more potent ſubjects; but which in proceſs of time, and when the conſtitution came to be better regulated, was found very inconvenient and prejudicial to the people.

'The Conqueror indeed made a very free uſe of this extenſive power, and diſtributed the far greateſt part of the lands of England to thoſe by whoſe aſſiſtance he had acquired them. But this liberality, as it proceeded from political motives, and ſecured to him a ſtanding force without expence for the preſervation and protection of what he and they had acquired; yet it was not ſo abſolute a gift, as to be held ſimply by that condition, but was likewiſe ſubject to ſeveral others, which were readily ſubmitted to, not only for the ſake of acquiring ſuch ample poſſeſſions, but becauſe lands had been generally held under the like tenures in Normandy; and ſome of theſe conditions introduced by the Daniſh monarchs, were not totally unknown in England before the Conqueſt. The crown alſo let out to farm the profits ariſing out of counties and boroughs, for which the ſheriff, now become a miniſterial officer, accounted regularly to the exchequer, a court, which, as ſome of our ableſt antiquaries aſſert, was alſo derived from the ſame country, though others think that the Norman exchequer

chequer rather was regulated according to that of England; which ſentiments, though they ſeem ſo repugnant, may poſſibly be reconciled, by allowing the court to have come from thence, and the ſubſequent regulations made here adopted there. However this be, the exchequer ſeems clearly to have been coeval with the Conqueſt, and the firſt officers therein, ſuch of the Norman nobility as were capable of thoſe employments, from whence the judges to this day retain the title of barons. The juriſdiction of this court was at firſt very extenſive and embraced almoſt all kinds of cauſes, though in proceſs of time, and in conſequence of other judicatures being erected, it became merely a court of revenue.

'Another branch was that of proffers, fines, amerciaments, &c. theſe and a multitude of other impoſitions, the names and the nature of which can only be known from the old records, were levied upon the ſubject by the regal authority, and for the king's immediate profit, which ſhew that there was ſcarce any tranſaction of a public or even of a private concern, in which the crown did not take occaſion to interfere, and this always for its emolument. Men in thoſe days paid not only for their offences, but for favours, for obtaining juſtice, for the accelerating of it, or if that ſuited them better, for delaying it, for the crown's interpoſition in certain caſes, or for preventing ſuch interpoſition; ſometimes people were allowed to bid againſt each other; inſtances of all which ſtill remain upon the rolls, though without doubt many more have periſhed. It is on the whole very apparent, that though the particulars of which this branch of the royal income was compoſed, were frequently inconſiderable, yet numbers of them occurring continually, muſt have ſwelled it to a very large amount, and when attentively conſidered, affords us a very ſtrange idea of the times, as well in reſpect to the crown as in regard to the ſubject.

'As this of which we have been ſpeaking was, though incertain, yet a permanent income, ſo there was another branch, and that too not inconſiderable, which was caſual, and, like the former, comprehended under a variety of heads, ſuch as treaſure-trove, waifs, wrecks, forfeitures of felons, fugitives, outlaws, uſurers, and other delinquents, with ſeveral more of a ſimilar kind, which gave occaſion to many ſevere proceedings, and to no ſmall oppreſſion. For as the power of the crown was not to be directly reſiſted, and all applications for mercy or mitigation, however well founded, only involved the unhappy in a long train, perhaps of fruitleſs expence, it as frequently ſerved to enhance as to alleviate the misfortune. Beſides, this variety of claims afforded an opportunity to the inferior officers of the crown to diſturb and haraſs the ſubject on pretences that in thoſe days were ſeldom wanting, to ſuch as were diſpoſed to gratify either their avarice or their reſentment at the expence of their neighbours.

'As theſe ſeveral branches reached gradually to a number of individuals, by which large and continual ſupplies were brought into the royal coffers, ſo there were likewiſe means of levying ſtill larger impoſitions, as ſpreading wider in their influence, and which were practiſed only on extraordinary occaſions, and ſuch as were ſuggeſted to be of public or national concern. Theſe were ſtiled Danegelt, aids, ſcutage, tailliage, gifts. Of theſe Danegelt ſeems to have been the moſt general, being in effect what is now called a land tax through the whole kingdom, certain in its extent, though not in the rate, which varied according to the cauſe for which it

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was levied, or rather according to the will of the prince. It had been remitted, as hath been mentioned in the former book, by Edward the Confeſſor, but was revived by the Conqueror, and frequently, if not conſtantly levied by the firſt three Norman kings, and then, at leaſt, under that name, which was exceedingly odious, diſcontinued. The reſt were not ſo univerſal, but they fell notwithſtanding very heavy on thoſe who paid them, and were highly detrimental, as may be eaſily conceived, to induſtry in general, and to the cultivation of land in particular; for in thoſe days the drawing money out of the pockets of the ſubject for the purpoſes, whatever they were, of the crown was alone attended to, and the intereſts of the people, or the conſequences ſuch taxes might produce, were never, or at leaſt ſeldom conſidered.

'Cuſtoms upon merchandize were likewiſe levied, and levied according to the temper of thoſe times with much incertainty, and under a diverſity of denominations, which could not fail to render commerce languid and precarious. To this ſeveral other circumſtances concurred, ſuch as the confuſion attending ſo ſudden and ſo total a revolution. The wars in which our firſt Norman princes were continually involved with their neighbours, the diſtreſs and deſolation of this country, which of courſe diminiſhed its produce, the variety of duties exacted from foreign merchants, the ſeverity of the penalties impoſed, and many others. It was natural from ſuch diſcouragements that trade ſhould decline, and it actually did ſo, the very means employed for raiſing a revenue from it, defeating the end propoſed. In proceſs of time however, this evil cured itſelf, at leaſt in a degree, for when from the ſtate land was in, grazing came to be conſidered as the general improvement, our monarchs found themſelves conſtrained to be more attentive as well as more favourable to commerce, that by the exportation of the great ſtaple wool, they might repair in ſome meaſure the treaſures that their predeceſſors had ſo imprudently waſted.

'There is one article more of revenue that deſerves to be mentioned, and this is what aroſe from the Jews. They belonged in a peculiar manner to the king, living here ſolely by his permiſſion, and entirely ſubject to his will, ſo that he diſpoſed of them, their wives, their children, and their ſubſtance at his pleaſure. They were ſettled in great numbers in many of the moſt conſiderable towns in the kingdom, where they dealt in merchandize, lending money on mortgages, pawns, and other ſecurities, by which not a few became for thoſe days very rich. At ſome periods and under ſome monarchs, they ſeem to have been highly favoured, being allowed a chief prieſt and a kind of rulers among themſelves, which did not however exempt them in the leaſt from the abſolute power of the crown, or the univerſal hatred of the people, who ſuffered deeply by their extortions. Theſe unhappy men were frequently puniſhed for frauds and offences, ſometimes with and ſometimes without reaſon, and at all times taxed and pillaged without mercy, and without pity. In a word, they lived in a ſlaviſh and miſerable dependence, being the mere inſtruments of mercileſs princes, who ſometimes ſtripped individuals, and at others ſqueezed the whole community, a ſeparate court being erected for the receipt of theſe exactions called the exchequer of the Jews. At laſt, as hath been mentioned in a former book, the whole race, to gratify popular reſentment, were exiled and plundered, with which the nation was ſo well pleaſed as to grant a conſiderable ſubſidy to the crown.

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'The public revenue must always arise from the system of public policy, and therefore both in its nature and in the mode of levying, become, as we have frequently observed, a very material, and, and if the expression may be allowed, a very characteristic mark of that policy from which it arises, and upon which the stability of government, and of course the safety and happiness of the subject, must depend. The Norman system was evidently calculated to support, at the expence of the multitude, the grandeur of a few, who were to defend the vast property thus given them by the sword, and thence the military was the only honourable tenure, and those who cultivated the lands these nobles possessed were reduced to the meanest and most servile condition. The clergy, to whom the Conqueror was so much obliged, retained their ample possessions; but these were no longer exempt from public burdens, and consequently those who lived under them were but villains like the rest. We need not wonder, that in this state of things all kind of husbandry declined, and famines frequently ensued. The cities and towns were harassed by the crown, and their respective lords, by which they gradually decayed, and war affording a better subsistence than work, the number of artificers and mechanics diminished. The loss of people and discouragement of industry necessarily affected navigation and commerce, which suffered likewise by the frauds and exactions of the Jews, and was no-ways relieved by their punishments and confiscations, which served only to carry the produce of their extortions into the coffers of the crown, and left the evil unremedied. To our histories we may appeal for the truth of these assertions.

'There wanted not many other causes to heighten these disasters. The Norman kings had a violent passion for hunting, which induced them to convert vast tracts of country, in former times well inhabited and cultivated, into deserts. Their example spread this humour of depopulating amongst their nobility, and became a new and dreadful source of oppression on the subject. Civil wars on account of disputed titles to the succession, and those against the Scots, laid many parts of the kingdom waste, and rendered the northern counties almost a wilderness. But what contributed most to exhaust the blood and treasure of the nation were foreign wars and foreign dominions, which were so many continual drains upon the people, whatever events attended such disputes. If we lost, it produced new levies of men and fresh taxes for the support of armies in other countries. If we gained, it only added to the national expence of preserving these conquests. Such were the bitter fruits of a military government, the martial genius of our princes, and the political delusion of the times, in which the substance of the state was sacrificed to shadows, and the splendour of unavailing victories so dazzled the eyes of our rulers, that they neither discerned the miseries of the people, or formed any plans for the common good.'

The succeeding chapter on the finances contains an account of the public revenue from the Restoration to the late peace. The detail which Dr. Campbell has delivered of the public revenues from the earliest accounts of Britain, might be judged superfluous in a work of this kind, did it not tend to shew the connexion between this branch of political œconomy and the improvements in manufactures and commerce. On this ac-

count, we cannot but conſider as uſeful the hiſtorical view with which he preſents us, though it would have been rendered more valuable, could he have marked, with greater preciſion, the progreſſive influence of thoſe political objects on each other. But it is ſufficient for the purpoſe of the work, that he has ſo fully pointed out the improvements of which the Britiſh dominions are ſtill ſuſceptible.

[*To be concluded in our next.*]

V. *Curſory Remarks on Tragedy, on* Shakeſpeare, *and on certain* French *and* Italian *Poets, principally Tragedians.* 8*vo.* 3*s. ſewed.* Owen.

IN drawing the comparative merit of the poets of different nations, it has often been remarked that men of acknowledged diſcernment have betrayed a partiality in favour of the writers of their own country. Shakeſpeare, in the judgment of Engliſh critics, enjoys, unrivalled, the higheſt honours of the drama; whilſt the French admit Racine or Corneille to the firſt degree of excellence; and the Italians conſider Metaſtaſio as the moſt diſtinguiſhed favourite of the tragic Muſe. The author of the Remarks before us, endeavours to eſtabliſh a more impartial opinion on this ſubject, by acknowledging at once the defects of Shakeſpeare, and awarding to the foreign poets the praiſe to which they are entitled.

'In our Engliſh bard, ſays he, what a glow of fancy, what a rapidity of imagination, what a ſublimity in diction, what ſtrength, what a diſtinction of characters, what a knowledge of the human heart! Yet how inattentive to propriety and order, how deficient in grouping, how fond of expoſing diſguſting as well as beautiful figures! Were we to ſee a ſtatue, the ſeveral component parts of which, when detached and conſidered ſeparately, would be highly juſt in themſelves, and pleaſing to the eye, yet from a want of due correctneſs, ſymmetry, and proportion to each other, the whole figure ſhould be not only awkward and diſguſting, but even unnatural and monſtrous, we ſhould not heſitate to pronounce the ſculptor,

Infelix operis ſummâ quia ponere totum neſciit.
Horat. de Arte Poet.

Like ſuch a ſtatue are the tragedies of our author; their parts beautiful, their whole inconſiſtent.

'And is then poor Shakeſpear to be excluded from the number of good tragedians? He is; but let him be baniſhed, like Homer, from the republic of Plato, with marks of diſtinction and veneration; and may his forehead, like the Grecian

cian bards, be bound with an honourable wreath of ever-blooming flowers.

'If, after what I have said, any passionate admirer of Shakespeare shall think, that I hold cheap the idol of his heart, he is mistaken: I too can willingly offer incense at the same shrine; I too can feel with an equal degree of transport all his unrivaled strokes of nature, all his wonderful descriptive and creative powers; can love with Romeo, be jealous with Othello, can moralize with Hamlet, grow distracted with Lear; but I cannot talk bawdry with Mercutio, nor intoxicate myself with Cassio; I cannot play the fool with Polonius, nor the puppy with Oswald. In fine, whilst we consider thee, O divine Shakespeare, in any other light than that of a tragic poet,

——————— tibi maturos largimur honores,
Nil orituram alias, nil ortum tale fatentes.
Hor. Ep. i. lib. 2.'

In comparing Shakespeare and Corneille together, he thus proceeds,

'If Shakespeare abounds in scenes of murder and bloodshed, Corneille deals as largely in love intrigues. If Shakespeare's chief personages have sometimes their impertinent buffoons, Corneille's heroes have their insipid confidants. If the dialogue of the one is sometimes low, vulgar, and indecent, that of the other is as often tedious, romantic, and extravagant. If any excuse can be urged in extenuation of such faults and indecorums, the same ought to serve for both; for they were both under the same necessity of adapting themselves to the humour and caprice of the times, in which they lived. With an unparalleled enthusiasm of fancy, Shakespeare transports us into the airy regions of the sublime, to which Corneille perhaps does not so often rise; sometimes, indeed, with our English bard he is hurried into the turgid and bombast; sometimes with him he wanders in the pathless obscure; seldom however does he swerve from the laws of propriety and decorum, seldom, when compared with Shakespeare, does he deviate from those rules, the observance of which seems essentially necessary; as in all dramatic compositions regard ought to be had to the appearance of truth. For this reason it is that, however his inferior in other respects, he has a right of precedence above his English rival, when considered as a tragic writer.'

The abettors of the English poet will perhaps dissent from this determination, when it is considered, that Corneille has not in all his pieces preserved a regularity in the

conduct of the fable, nor an inviolable adherence to the unities of time, place, and action.

In the two following ſentences, our author juſtly characteriſes Racine; after which he proceeds to make many ſenſible remarks on his different tragedies.

'For elegance, correctneſs, harmony of verſe and beauty of ſentiment, Racine has hitherto remained without a rival. Unequal to Corneille in majeſty and ſublimity of ſtyle, but far his ſuperior in the tender and pathetic, and much more intelligent in the art of moving the paſſions and captivating the heart.'

The next French poet that the author produces is Voltaire, whoſe merit in the walk of tragedy he alſo places in a clear light.

'If Corneille and Racine greatly reformed and improved the French drama, Voltaire ſeems to have brought it to the greateſt degree of perfection to which it is capable of being raiſed. With a due obſervance of dramatic laws, with a thorough knowledge of the force and powers of poetry, with a taſte perhaps unequalled, and a genius ſuperior to moſt men, he has boldly, but judiciouſly, dared to make innovations on the French theatre, and to ſtrike out for himſelf a path to fame and immortality, unknown to, or at leaſt untrodden by any of his predeceſſors. In his early years he wrote his tragedy of Oedipus, in which, to comply with the actors, who otherwiſe refuſed to perform it, he was prevailed upon to introduce ſome love-ſcenes, which in his own opinion were extremely miſplaced, and ſpoiled the whole. But whatever errors of that kind his youth and compliance with the falſe taſte of the age might have led him into, he ſoon ſaw, acknowledged, and amended them: and in his ſubſequent pieces love was not permitted to intrude itſelf into an improper place, though he had too great a knowledge of nature and the human heart, to baniſh it entirely from the ſtage. Several of his tragedies, ſuch as Zara, Merope, Mahomet, the Orphan of China, and others are tranſlated into Engliſh, and have been, and are ſtill repreſented on our theatres with a degree of approbation and applauſe, that does honour to the merit of the author and to the feelings of a Britiſh audience. From theſe compoſitions we may learn, that a French tragedy is not a tiſſue of declamations and laboured recitals of the cataſtrophe, but an animated action, in which ſublimity of thought, beauty of ſentiment, and harmony of ſtyle, added to the intereſting and critical ſituation of the perſons repreſented, do not fail to excite the ſtrongeſt emotions that terror and pity are capable of inſpiring.'

'We

'We are here presented with an imitation of the Ode of Horace, *Donec gratus eram*, written by the duke de Nivernois, as an instance that the French are not destitute of good imitators. For the satisfaction of our readers we shall insert it.

HORACE & LYDIE.

Hor. Plus heureux qu'un Monarque au faîte des grandeurs,
J'ai vû mes jours dignes d'envie :
Tranquilles, ils couloient au gré de nos ardeurs ;
Vous m'aimiez, charmante Lydie.
Lydie. Que me jours étoient beaux quand des soiens les plus doux
Vous payiez ma flamme sincere !
Vénus me regardoit avec des yeux jaloux ;
Chloé n'avoit pas su vous plaire.
Hor. Par son luth, par sa voix organe des amours,
Chloé seule me paroît belle :
Si le destin jaloux veut épargner ses jours,
Je donnerai les miens pour elle.
Lyd. Le jeune Calaïs, plus beau que les amours,
Plait seul à mon amie ravie :
Si le destin jaloux veut épargner ses jours,
Je donnerai deux fois ma vie.
Hor. Quoi, si mes premiers feux ranimant leur ardeur
Etouffoient une amour fatale,
Si perdant pour jamais tous ses droits sur mon cœur,
Chloé vous laissoit sans rivale.—
Lyd. Calaïs est charmant ; mais je n'aime que vous :
Ingrat, mon cœur vous justifie.
Heureuse également, en des liens si doux,
De perdre ou de passer la vie !'

The author afterwards does justice to the merits of the Sophonisba of Trissino, the Rosmunda of Ruccellai, the Torrismondo of Tasso, the Merope of Maffei, and the La Clemenza di Tito of Metastasio.

He highly disapproves of the style in which the poetry of Tasso has been treated by French and English critics, under the opprobrious appellation of Clinquant, which was first bestowed on it by Boileau. Some, he alledges, subscribed to this censure from a deference to its author, and others from ignorance or misapprehension. We shall submit to the perusal of our readers a part of what is advanced on this subject.

'The author of the papers on pastoral poetry in the Guardian, not content with his being ruined in the opinion of most as an epic poet, accused him of failing in the language, sen-

timents, paſſions, and deſigns in the paſtoral ſtyle. But whoever was the author of thoſe papers, I will take upon me to prove that he has either wilfully aſſerted a falſity, with a deſign to impoſe on his readers, or had not red, or did not underſtand the work he preſumed to criticiſe. To prove this it will be neceſſary to quote the following lines from the xxviiith number of the Guardian. He there affirms "that Sylvia in Taſſo's poem enters adorned with a garland of flowers, and views herſelf in a fountain with ſuch ſelf-admiration, that ſhe breaks out into a ſpeech to the flowers on her head, and tells them, ſhe doth not wear them to adorn herſelf, but to make them aſhamed." In direct oppoſition to what is thus confidently aſſerted I will maintain, that Sylvia in Taſſo's poem, ſo far from making the abovementioned ſpeech to the flowers on her head, doth not make any ſpeech whatever to them. And for the truth of what I thus poſitively inſiſt upon, I refer the Italian reader to the Aminta itſelf. The paſſage, on which this falſe and miſtaken criticiſm is founded, is the following ſpeech of Daphne.

"Ora per dirti il vero, non mi riſolvo,
Se Silvia è ſimpliçetta, come pare
Alle parole, agli atti: ier vidi un ſegno
Che me ne mette in dubbio. Io la trovò
Là preſſo la cittade in quei gran prati
Ove fra ſtagni giace un Iſoletta,
Sovra eſſa un lago limpido, e tranquillo,
Tutta pendente in atto, che *parea*
Vagheggiar ſe medeſma, e inſieme inſieme
Chieder conſiglio all'acque, in qual maniera
Diſpor doveſſe in ſù la fronte i crini,
E ſovra i crini il velo, e ſovra'l velo
I fior che tenea in grembo, e ſpeſſo ſpeſſo
Or prendeva un liguſtro, or una roſa,
E l'accoſtava al bel candido collo,
Alle guancie vermiglie, e de' colori
Fea paragone; e poi, ſi come lieta
Della vittoria, lampeggiava un riſo,
Che *parea*, che diceſſe: Io pur vi vinco:
Ne porto voi per ornamento mio,
Ma porto voi ſol per vergogna voſtra;
Perchè ſi veggia quanto mi cedete."

Let us obſerve therefore that Daphne, when ſhe found Sylvia leaning over this clear lake, ſays only, that ſhe *ſeemed* to be admiring herſelf, that upon approaching the privet and the roſe to her neck and cheek, ſhe ſmiled, and *ſeemed* to ſay, that ſhe did not wear them to adorn herſelf, but to make them

them aſhamed. This ſpeech really in the mouth of Sylvia would have been abſurd; but the ſuppoſition of this ſpeech, as it is feigned by Daphne, is extremely natural and juſt; for their characters are diametrically oppoſite. Sylvia is artleſs and innocent, Daphne is an antiquated coquette, and experimentally verſed in all the myſteries of love Daphne, like the reſt of the world, judges of others by herſelf; had ſhe been in Sylvia's ſituation it is to be preſumed ſhe might have made the very ſpeech ſhe ſuppoſes Sylvia to have done: and Taſſo has herein given us a trait of her character.'

On the whole, this author's Remarks are ſo well founded, and the praiſe and cenſure he beſtows, ſo juſtly applied, that it would be injurious to tax him with being influenced either by prejudice or a ſpirit of ſingularity. To ſoundneſs of judgment he unites good taſte, and to a knowledge of the natural ſentiments of the heart, joins an intimate acquaintance with the works of the moſt celebrated poets.

VI. *State-Papers and Letters, addreſſed to* William Carſtares, *confidential Secretary to K.* William *during the whole of his Reign; afterwards Principal of the Univerſity of* Edinburgh. *Relating to public Affairs in* Great Britain, *but more particularly in* Scotland, *during the Reigns of K.* William *and Q.* Anne. *To which is prefixed the Life of Mr.* Carſtares. *Publiſhed from the Originals, by* Joſeph M'Cormick, *D. D. Miniſter at* Preſton-Pans. 4*to.* 1*l.* 1*s. boards*, Cadell.

NO memoirs whatſoever afford more authentic and ſatisfactory information of the intrigues of a court, the private motives and aims of parties, or the conduct of miniſters, than is contained in the literary correſpondence of thoſe who have been deeply engaged in the political tranſactions of the times. On this account, the publication of ſuch papers is of the moſt eſſential conſequence to hiſtory; and it is therefore with pleaſure that we behold this channel of intelligence ſo fully laid open within theſe few years, by the induſtry of compilers, and the ingenuous ſpirit of the families that are in poſſeſſion of thoſe private materials. The reigns of king William, and queen Anne, to which the papers in this volume relate, form a very intereſting period in the Britiſh hiſtory; and with reſpect to the latter eſpecially, it is doubtful whether our curioſity will ever be completely gratified. Even admitting that papers exiſt, which, if rightly underſtood, would lead us to the knowledge of the moſt ſacred arcana of adminiſtration, it is probable they are couched in ſuch myſterious terms and ſymbols, as will elude the inveſtigation of the moſt ingenious

decypherer: for in ſome of the letters which are here laid before us, the practice of writing in cypher is adopted.

Mr. Carſtares, to whom theſe letters are addreſſed, was ſo much in favour with king William, that, though of the clerical profeſſion, he was in a great meaſure the prime counſellor in the affairs of Scotland during the reign of that monarch. The government of North Britain, it is true, was committed to the earl of Portland as the oſtenſible miniſter, but by him it was devolved upon Mr. Carſtares, by whoſe influence all the public employments were diſpoſed of. This gentleman, whoſe father was a clergyman in the weſt of Scotland, had early diſtinguiſhed himſelf, for an inviolable attachment to the civil and religious liberties of his country. On being ſent over to complete his ſtudies at the univerſity of Utrecht, he had the honour of being introduced to the Prince of Orange, who contracted a great eſteem for him, and found him highly uſeful on account of his great knowledge of the ſtate of parties in Britain. Mr. Carſtares appears to have been a principal and zealous agent in conducting the conſpiracy which was formed in the reign of Charles II. to ſet aſide the popiſh ſucceſſion. The plot being diſcovered, he was apprehended and ſent down to Scotland, where he was inhumanly put to the torture by the privy council of that kingdom. We ſhall lay before our readers the account of this infamous tranſaction, as it diſplays in ſtrong colours the perſecuting ſpirit, and diſregard to truth and juſtice, which actuated the adminiſtration at this period.

'All his objections and remonſtrances being over-ruled by the majority of the privy-council, the public executioner was called upon to perform his inhuman office. A thumb-ſcrew had been prepared on purpoſe, of a particular conſtruction; upon its being applied, Mr Carſtares maintained ſuch a command of himſelf, that, whilſt the ſweat ſtreamed over his brow, and down his cheeks, with the agony he endured, he never betrayed the ſmalleſt inclination to depart from his firſt reſolution. The earl of Queenſberry was ſo affected, that, after telling the chancellor that he ſaw the poor man would rather die than confeſs, he ſtepped out of the council, along with the duke of Hamilton, into another room, both of them being unable longer to witneſs the ſcene; whilſt the inhuman Perth ſat to the very laſt, without diſcovering the leaſt ſymptom of compaſſion for the ſufferer. On the contrary, when the executioner, by his expreſs order, was turning the ſcrew with ſuch violence, that Mr. Caſtares, in the extremity of his pain, cried out, that now he had ſqueezed the bones in pieces, the chancellor, in great indignation, told him, that, if he continued longer obſtinate, he hoped to ſee every bone of his body ſqueezed to pieces. At laſt, finding all their efforts, by means of this machinery, fruitleſs, after he had continued no leſs than an hour and an half under this painful operation, they found it neceſſary to have recourſe to a ſtill more intimidating ſpecies of torture. The exe-

executioner was ordered to produce the iron boots, and apply them to his legs; but, happily for Mr. Carſtares, whoſe ſtrength was now almoſt exhauſted, the fellow, who was only admitted of late to his office, and a novice in his trade, after having attempted in vain to faſten them properly, was obliged to give it over; and the council adjourned for ſome weeks.

'Having now found, by experience, that all attempts to bring Mr. Carſtares to a confeſſion by violence would probably prove ineffectual, they empowered lord Melfort, one of the ſecretaries of ſtate, to treat with him upon milder terms. They ſpecified certain queſtions to be put to him; and upon condition he would anſwer them, they authorized the ſecretary to promiſe him an ample pardon to himſelf, and that he ſhould never be produced as a witneſs in any trial. Not only ſo, but, if Mr. Carſtares inſiſted upon it, they further engaged, that none of his anſwers to the interrogatories they were to put to him ſhould ever be produced in evidence, either directly or indirectly, againſt any perſon, or before any judicatory whatſoever.

'Upon theſe terms being propoſed to him, as he knew they had already diſcovered from major Holmes and Mr. Spence all the particulars of which he could inform them, as they expreſsly promiſed to diſpenſe with his being produced as evidence againſt any one of his friends, the apprehenſion of which was the chief cauſe of his ſilence hitherto, and as he could not figure to himſelf, that a privy-council, compoſed of perſons of the higheſt rank in the nation, could be capable of a breach of the moſt ſolemn engagements tranſmitted to him by a ſecretary of ſtate, he agreed to anſwer ſo many of the interrogatories that were ſpecified, having firſt ſtipulated that their promiſe to him ſhould be ratified by a deed of court, and recorded in their books. He told them, that the reaſon why he inſiſted upon this was, not that he had any thing to reveal which could, in the eye of the law, prove hurtful to his friends, but that he was determined rather to die an hundred deaths than ſubmit to the diſhonour of having his teſtimony produced in court againſt any one of thoſe who were at that time under proſecution before the criminal courts.

'The interrogatories which were put to him ſtand upon record in the regiſters of privy-council. And there are two blank pages which ſeem to have been left for inſerting his anſwers. But, why they have never been filled up, whether in conſequence of their previous agreement with him, or rather, becauſe he qualified his replies in ſuch a manner, that they could not anſwer the purpoſe they meant to ſerve by them, does not appear. That the firſt of theſe conſiderations had very little weight with them, is evident from their cauſing a paper to be printed immediately after his appearance before the council, entitled *Mr Carſtares's Confeſſion*. This paper contained a moſt lame, falſe, and imperfect account of the whole tranſaction; yet it was publicly hawked about the ſtreets of Edinburgh. Nor was this the only breach of faith to him of which the privy-council was guilty; for, in direct violation of the only condition upon which he would conſent to anſwer the queries propoſed to him, they ſuffered his evidence, as they falſely termed it, to be produced in open court againſt one of his moſt intimate friends, Mr Baillie of Jerviſwood. His natural fortitude could ſupport him under perſonal ſufferings, but it almoſt ſunk under the injurious imputation of his being in the ſmalleſt degree acceſſory to the ſufferings of a friend. However, before they went this length,

length, they ſent for him to the council, and endeavoured to prevail with him judicially to acknowledge his anſwers to their interrogatories before the juſticiary court.

'He told them, he had ſpirit enough left to reject their propoſal with diſdain, and to endure any ſeverities they could inflict, rather than comply with a demand which he conſidered as no leſs diſhonourable to themſelves than to him, it being a violation of the terms to which the ſecretary, in their name, and by their authority, had agreed.

'Even the chancellor was ſo convinced of the iniquity of their procedure in this particular, as to declare, that they could not, in honour, inſiſt upon it. Notwithſtanding, the advocate, in ſupport of his charge againſt Jerviſwood before the court of juſticary, produced a copy of Mr Carſtares's anſwers to the interrogatories of the privy-council, as an adminicle of proof, without taking any notice of the qualifications with which they were clothed, the alleviating circumſtances with which the facts to which they related were accompanied, or the conditions upon which he delivered them. Upon being queſtioned by Mr Carſtares for it, as diſhonourable to the privy council, whoſe faith had been pledged to the contrary, the only excuſe he could plead was, that, as he was not preſent in the privy council on the day that tranſaction was carried on, he did not conſider himſelf as bound to adhere to the articles of agreement.'

We meet in this work with an anecdote reſpecting the cauſe of king William's attachment to the earl of Portland, which Mr. Carſtares uſed to relate, and which, though not new, we ſhall here extract, as being confirmed by his authority It is as follows.

"Mr Bentink was brought up with the prince from his infancy: he was the chief companion of his pleaſures and of his ſtudies. Their friendſhip grew as they advanced in years. And, when they were both arrived at that time of life when the human mind is ſuſceptible of the ſtrongeſt attachments, Mr Bentink gave the prince a proof of his affection, which effectually rivetted him in his heart.

"About the age of ſixteen, the prince was ſeized with the ſmall-pox; as they proved to be of the moſt malignant kind, his phyſicians, agreeably to the practice then in vogue, gave it as their opinion, that the only chance he had for life was, to procure one of the ſame age with himſelf, who never had the ſmall pox before, to lie in the ſame bed with him, and, by extracting the infection from his body, to abate the virulence of the diſtemper. Mr Bentink no ſooner heard of the preſcription, than he claimed it as his prerogative to adminiſter the cure. The preſcription, in the opinion of the phyſicians, had the deſired effect. The prince gradually recovered; but, to his inexpreſſible grief, found his deareſt companion in imminent danger of his life.

'He attended him with the moſt aſſiduous care; adminiſtered, with his own hand, ſuch remedies as were preſcribed to him; and could ſcarce be prevailed on to take neceſſary food or recreation, till the diſeaſe left him. This mutual intercourſe of tender offices could not fail to endear them to one another; and, in proceſs of time, gave Mr Bentink that entire aſcendant over the prince of Orange, which even weaker minds are ſometimes obſerved to have over the moſt exalted characters.'

'Were

Were we furniſhed with the genuine motives to every public tranſaction, it is probable that many of the meaſures of princes, which have been aſcribed to the influence of religious principles, might be reſolved into conſiderations of policy. Of this we have an inſtance in the preſent work; where we are told, that one main deſign of the prince of Orange's undertaking being avowedly to protect the proteſtant religion, it was ſuggeſted to him by Mr. Carſtares that the minds of the people of Britain would receive a favourable impreſſion of his deſigns, if his landing were conducted with a religious ſolemnity. This propoſal was highly approved by the prince, and accordingly Mr. Carſtares performed divine ſervice at the head of the army; after which all the troops, as they were arranged along the beach, joined in ſinging the 118th Pſalm, before they encamped. After this anecdote, it would be injuſtice to the character of king William not to give a place to the evidence of Mr. Carſtares in favour of that prince's unaffected piety.

'That monarch, amidſt all the hurry of ſecular affairs in which he was involved, found leiſure for performing the duties of piety and devotion, at which Mr Carſtares frequently aſſiſted him. Upon the day of battle, he always accompanied him in his chariot to the field. He had thus many opportunities of ſtudying the character of that great man in the moſt trying circumſtances, and of admiring his tranquillity and compoſure immediately before action, as well as his abſolute contempt of danger in the field. Mr Carſtares aſcribed both the one and the other to the influence of religious principles, no leſs than to conſtitutional courage.'

We are informed, that when the original draught of the act for the ſettlement of preſbytery in Scotland was tranſmitted to William by lord Melvil, the former ſent for Mr. Carſtares; and after a long converſation on the ſubject, deſired him to write, whilſt the king himſelf dictated the remarks on the ſeveral clauſes. We ſhall ſubmit to our readers this paper at full length, ſince as its editor obſerves, it ſhews, in one view, the clearneſs of the king's underſtanding, the integrity of his heart, and the moderation of his principles.

"His Majeſty's Remarks upon the Act for ſettling Church government in Scotland, which was ſent up to him by my Lord Commiſſioner, along with ſome reaſons deſigned for clearing of it, and in anſwer to ſome objections that might be made againſt it.

"1, Whereas in the draught it is ſaid, that the church of Scotland was reformed from popery by preſbyters, *without prelacy*, his majeſty thinks, that, though this matter of fact may be true, which he doth not controvert; yet, it being contradicted by ſome, who ſpeak of a power that ſuperintendants had in the beginning of the reformation, which was like to that which biſhops had afterwards, it were better it were otherwiſe expreſſed.

"2, Whereas it is ſaid, their majeſties do ratify the preſbyterian church-government to be *the only government of Chriſt's church in this king-*

kingdom, his majeſty deſires it may be expreſſed otherwiſe, thus, To the government of the church in this kingdom eſtabliſhed by law.

" 3, Whereas it is ſaid, that the government is to be exerciſed by ſound preſbyterians, and ſuch as ſhall hereafter be owned by preſbyterian judicatories *as ſuch*, his majeſty thinks that the rule is too general, depending as to its particular determination upon particular mens opinion; and therefore he deſires, that what is ſaid to be the meaning of the rule in the reaſons that were ſent along with the act may be expreſſed in the act itſelf, viz. That ſuch as ſubſcribe the Confeſſion of Faith and Catechiſms, and are willing to ſubmit to the government of the church, being ſober in their lives, ſound in their doctrine, and qualified with gifts for the miniſtry, ſhall be admitted to the government.

" 4, Whereas it is deſired to be enacted, that the general meeting of the miniſters do appoint viſitors for purging the church, &c. his majeſty thinks fit, that, for anſwering the objections that are propoſed againſt this method in the reaſons ſent up to him along with the act, that what in theſe reaſons is expreſſed by *may be*, as to the concern of his privy-council in that matter, and the preſenting of theſe viſitors to the commiſſioner, that he may ſee they are moderate men, be plainly expreſſed in the act itſelf, *that it ſhould be*, &c.

" 5, As to what concerns the meeting of ſynods, and general aſſemblies, his majeſty is willing that it ſhould be enacted, that they meet at ſuch and ſuch times of the year, and ſo often as ſhall be judged neceſſary, provided always that they apply to him or the privy-council, to know if there be any inconvenience as to public affairs in their meetings at ſuch times, and have his approbation accordingly.

" 6, Whereas it is deſired to be enacted, that the pariſhes of thoſe thruſt out by the people in the beginning of this revolution be declared vacant, upon this reaſon, *becauſe they were put upon congregations without their conſent*, his majeſty deſires it may be expreſſed in ſuch a manner, as is perfectly conſiſtent with the rights of patrons, which he hath the more reaſon to inſiſt upon, that, in the paper ſent up along with the act, it ſeems to be acknowledged, that this procedure is extraordinary, and, therefore, ought not to be drawn into conſequence.

" I, A. B. do ſincerely declare and promiſe, that I will own and ſubmit to, and peaceably live under, the preſent government of the church, as it is by law eſtabliſhed in this kingdom, and that I will heartily concur with and under it, for the ſuppreſſing of vice and wickedneſs, the promoting of piety, and the purging the church of all erroneous and ſcandalous miniſters.

" It is his majeſty's pleaſure, that ſuch as ſhall declare, as is above written, and aſſent and conſent to the confeſſion of faith now confirmed by act of parliement as the ſtandard of the proteſtant religion in that kingdom, ſhall be reputed ſound and orthodox miniſters.

" It is his majeſty's pleaſure too, that thoſe who do not own and yield ſubmiſſion to the preſent church-government in Scotland ſhall have the like indulgence that the preſbyterians have in England.

" His majeſty thinks fit that the clauſe, from 30 to 54, be left out, as not being neceſſary.

" His

" His majesty's desire to have what he grants to the church of Scotland to be lasting, and not temporary, makes him incline to have the above mentioned amendments made upon the act."

We clearly perceive in these remarks, the indications of that desire which king William entertained of effectuating an union between the episcopal and presbyterian churches; and considering the commotions that had been excited in Scotland in the late reigns on account of religion, perhaps he cherished this project with a perseverance that might have proved dangerous to the tranquility of his government. But the nation was less disposed to indulge any jealousy with respect to the designs of a prince who they were satisfied had delivered them from popery and arbitrary power. Notwithstanding the moderation of the king's principles, however, it appears that he was drawn by his ministers into a precipitate measure, respecting the oath of allegiance and assurance required of the presbyterian clergy in Scotland, which had nearly terminated in an open rupture with that ecclesiastical body. As this anecdote is remarkable, we doubt not but our readers will be gratified by inserting it entire in our Review. We shall only preface it with observing, that the privy-council, who by the law were invested with a discretionary power of dispensing with the oath, not only rejected an application from the clergy for this purpose, but recommended to the king its being imposed with the greatest strictness. The sequel is thus related in the life of Mr. Carstares.

' Some who were about his majesty at this time took advantage of Mr Carstares's absence from court, to urge the king to a compliance, alledging, that it was required in the very terms of the act of parliament. Upon this, his majesty gave instructions to his commissioner, lord Carmichael, to require all the representatives of the clergy in the ensuing general assembly to sign the assurance; and, if they refused, to dissolve the assembly in his majesty's name.

' Upon lord Carmichael's arriving in Edinburgh, and communicating his orders to some of the clergy in town, he found them obstinate in their resolutions not to comply. They assured him, that their sentiments upon the subject were the same with those of all their brethren in the country; and that, if this measure were persisted in, it would spread a flame over the country, which it would not be in the power of such as had given his majesty these councils to extinguish.

' The commissioner saw, that all his attempts to bring them to better temper would be vain and fruitless. At the same time, he was sensible that the dissolution of the assembly would not only prove fatal to the church of Scotland, to which he was a real friend, but also to his majesty's interest in that kingdom. From a sincere regard to both, therefore, he undertook to lay the matter, as it stood, fairly before the king; and, for that purpose, sent off a flying packet, which he expected to return from London, with the king's final determination, the night before the assembly was ap-

pointed to meet. At the ſame time, the clergy ſent up a memorial to Mr Carſtares, urging him to uſe his good offices, in this critical conjuncture, for the preſervation of that church which he had ſo active a hand in eſtabliſhing.

'The flying packet arrived at Kenſington in the forenoon of that day upon which Mr. Carſtares returned. But, before his arrival, his majeſty, by the advice of lord Stair and lord Tarbat, who repreſented this obſtinacy of the clergy as an act of rebellion againſt his government, had renewed his inſtructions to the commiſſioner, and ſent them off by the ſame packet.

'When Mr Carſtares came to Kenſington and received his letters, he immediately inquired what was the nature of the diſpatches his majeſty had ſent off for Scotland; and, upon learning their contents, he went directly, and, in his majeſty's name, required the meſſenger, who was juſt letting off, to deliver them up to him. It was now late at night; and, as he knew no time was to be loſt, (the general aſſembly being to ſit in a few days,) he ran to his majeſty's apartment; and, being informed by the lord in waiting that he was gone to bed, he told him, it was a matter of the laſt importance which had brought him at that unſeaſonable hour, and that he muſt ſee the king.

'Upon entering the chamber, he found his majeſty faſt aſleep, upon which, turning aſide the curtain, and falling down upon his knees, he gently awaked him. The king, aſtoniſhed to ſee him at ſo late an hour, and in this poſture by his bed-ſide, aſked him what was the matter? He anſwered, he had come to aſk his life. And is it poſſible, ſaid the king, that you have been guilty of a crime that deſerves death? He acknowledged he had, and then produced the diſpatches he had brought back from the meſſenger. And have you, ſays the king, with a ſevere frown, have you indeed preſumed to countermand my orders? Mr Carſtares then begged leave only to be heard a few words, and he was ready to ſubmit to any puniſhment his majeſty ſhould think proper to inflict. He ſaid,

"That the king had now known him long, and knew his entire fidelity and attachment to his perſon and government. Some of his ſervants in Scotland might find it their intereſt to impoſe upon his majeſty, to ſcreen themſelves from his merited diſpleaſure. Others might, under the maſk of zeal for his ſervice, ſeek only to gratify their own private reſentments; and, whilſt they pretended to conciliate all parties to his government, might purſue ſuch meaſures as would only unite them in oppoſing it.

"That this was the foundation of all thoſe factions which had hitherto rent that kingdom, and made its crown ſit ſo uneaſy upon his head: that, for his own part, he could call God to witneſs, that, ever ſince he entered into his majeſty's ſervice, he had no intereſt, for he could have done, ſeparate from that of his maſter: that, though he had been educated a preſbyterian, and, on that account, had a natural bias to this form of church-government; yet his majeſty knew, that when he recommended the eſtabliſhment of preſbytery in Scotland, he did it, becauſe he was firmly perſuaded the preſbyterians were the only friends his majeſty had in that country: that his regard to their principles had not rendered him blind to their faults: that he had been aware of the indiſcreet uſe they would make of the liberal conceſſions in their favour in lord Melville's parliament, and had freely given his ſentiments upon that head: that, with the ſame freedom he had remonſtrated againſt

against the precipitate measures adopted in the last session of parliament, under the pretext of correcting the errors of the former: that the effects had justified his opinion of both. The first had alienated all the episcopals, the last, great part of the presbyterians from his administration. One thing alone was wanting to complete the wishes of his enemies, and that was, to cement the two parties by one common bond of union: that nothing could be better calculated for this purpose, than the advice which had been given to his majesty to push the administration of the oaths to the ministers before the sitting down of the assembly: that, although there was nothing unreasonable in what his majesty required, yet some who had credit with them had fallen upon methods to represent their compliance as inconsistent with their principles, and had been so far successful, that they were determined not to comply: that, however unjustifiable in other respects their conduct might be, it proceeded from no disaffection to his person and government; and that, whilst this was the case, it was more for his majesty's interest to confirm their attachment, by dispensing with the rigour of the law, than to lose their affections by enforcing it. What avail oaths and promises to a prince, when he has lost the hearts of his subjects? Now was the time, therefore, to retrieve his affairs in that kingdom: that, by countermanding the instructions he had sent down to his commissioner, he conferred the highest obligations upon the whole body of the presbyterian clergy, gratified all his friends in that kingdom, and effectually thwarted the insidious arts of his and their enemies."

'The king heard him with great attention, and, when he had done, gave him the dispatches to read, and desired him to throw them in the fire; after which, he bid him draw up the instructions to the commissioner in what terms he pleased, and he would sign them. Mr. Carstares immediately wrote to the commissioner, signifying, that it was his majesty's pleasure to dispense with putting the oaths to the ministers; and, when the king had signed it, he immediately dispatched the messenger, who, by being detained so many hours longer than he intended, did not arrive at Edinburgh till the morning of the day fixed for the sitting of the assembly.

'By this time, both the commissioner and the clergy were in the utmost perplexity. He was obliged to dissolve the assembly; they were determined to assert their own authority independent of the civil magistrate. Both of them were apprehensive of the consequences, and looked upon the event of this day's contest as decisive with respect to the church of Scotland; when, to their inexpressible joy, they were relieved by the return of the packet, countermanding the dissolution of the assembly. Next to the establishment of presbytery in Scotland, no act of king William's administration endeared him so much to the presbyterians as this. They considered it as a certain proof that his own inclinations were altogether favourable to them, and that any difficulties they laboured under ought to be imputed to his ministers, not to himself.'

In our succeeding Number, we will conclude the account of this publication, the editor of which seems to have acquitted himself with care and fidelity.

VII. *The*

VII. *The Young Sea-Officer's Assistant, both in his Examination and Voyage. In Four Parts.* 1. *The Substance of that Examination, which every Candidate for a Commission in the* East India *Service, or the Navy, must necessarily pass, previous to his Appointment; respecting the Management of a Ship from her first coming out of Dock, to her clearing the Land.* 2. *Directions for Working a Ship, in all difficult Cases, at Sea.* 3. *Necessary Observations in making the Land, and sailing up the Channel.* 4. *General Instructions and Allowances from the Owners of* East-India *Ships to the several Commanders in that Service. By* John Adams. *Never before made Public. To which is added, from the original* Spanish *of Don* Juan, *A Short, Easy, Arithmetical Rule, for determining the Course and Distance.* 4to. 3s. *sewed.* L. Davis.

THE first part of this small treatise, which is by way of Question and Answer, contains some observations for mooring and unmooring in and about several places in the English channel, for sailing out of it, for avoiding rocks and shoals, &c. And an account of the bearings and distances of the principal headlands in the Channel. The second part, by Question and Answer also, contains a few directions about the working of a ship in some difficult cases that may happen. Part the 3d, consists of three or four pages of remarks on the soundings at coming into the Channel; and the fourth part is an account of the pilot's expences, &c. with a copy of some general instructions usually given to the captain of an India ship with regard to his general management of the vessel.

This work seems to be drawn up for the officers of the navy and India ships, and chiefly for those candidates for such offices, who have had little or no practice in the nautical business: for here they are taught to answer such questions as it is usual to put to them on their examination; so that any *fresh-water sailor*, by getting these answers by rote, as children do the catechism, may cut a considerable figure at an examination (provided he is asked no questions but what are in this book), and that without understanding either the subject or the meaning of the technical terms here used; *a notable improvement this!*—We cannot conceive however for whose use the fourth or last part is intended, unless that of the author, by helping to make up the book.

The following may be taken as a specimen of the nautical language, and of the first and second parts of the work.

'*Q.* How would you wear ship under her mainsail only?

'*A.* To

'*A.* To lay-to upon the other tack, I must watch the ship's falling off, put the helm a-weather; and, as she falls off, ease off the sheet: but, if that will not do, I will get tarpaulins in my fore shrouds, or man them; in case she will not veer with this method, I will haul aft the main sheet again, and lay her to as before; I will then get a piece of canvas, and lash it round the lee quarter of my sprit-sail yard, and top the yard up as much as possible, to prevent the sail from filling with water, when it is loosed; when the ship falls off, then put the helm a-weather, cast loose the lee yard-arm of the sail, and haul aft the sheet; and, as the ship falls off, ease off the main sheet, and gather aft the weather brace, raise the tack, and gather aft the sheet; and when the ship is before the wind, get on board the other tack, aft the sheet, square the sprit-sail yard, furl the sail, ease down the helm, haul close aft the main sheet, brace up sharp, and haul the bow-line.'

The Arithmetical Rule added at the end, and recommended by Don George Juan, may often be of use in practice, by assisting to guess nearly at a mean course among several which the ship may perform during one watch, when those courses are not many points different from each other. With regard to this rule, our author says,

'It often happens, when a ship is close hauled, that she varies her course a point or two in the space of a watch, or eight glasses; which variations *ought* to be marked on the log-board, and would occasion much trouble in working the day's work, that is, finding the true course, distance, &c. made in twenty-four hours. The common method to avoid such trouble is, to guess at the mean course steered every time the log is hove. Now, by the following rule, the course and distance may be easily found every four hours by the officers of the watch, and set down on the log board as the true course and distance, without any sensible error.

'Multiply the number of glasses, run on each rhumb, by the knots run per hour, and note their products; which multiply by their respective courses. Now, the sum of these last products, divided by the sum of the former products, will give the true course steered; and the former products, divided by 8, will give the knots run per hour, during the watch.

'Example. Suppose a ship runs:

Glasses.	Knots per Hour.	
2 ——	6 ——	S. 30° West.
3 ——	5 ——	40
3 ——	4 ——	50

'Then, 2 multiplied by 6, is 12; and 3 by 5, is 15; and 3 by 4, is 12; again, these products 12, 15, and 12, multiplied by 30°, 40°, and 50°, respectively produce 360, 600, and 600, and their sum is 1560; which divided by the sum of the former products, 12, 15, and 12, equal 39, the quotient is 40°, the true course steered, viz. south 40° west, and 39 divided by 8 gives the knots run per hour, viz. $4\frac{7}{8}$.

This rule will generally come near the truth in the cases mentioned. But as the sum of all the several distances is taken as the distance to the mean course above found; that is, the several contiguous lines of distance in the different directions or courses being supposed to be stretched out all into one direction, it is evident that of the difference of latitude and departure found by this method, either *one* or *both* of them will always exceed the truth.

VIII. *Observations on Literary Property. By* William Enfield, *LL. D.* 4*to.* 2*s.* Johnson.

ALL the objects, on which the right of property can be exercised, may be divided into corporeal and incorporeal. These two species of property are thus described by judge Blackstone: 'Corporeal possessions consist of such things as affect the senses, such as may be seen and handled by the body. Incorporeal are not the object of sensation, can neither be seen nor handled, are creatures of the mind, and exist only in contemplation.' Comment. b. ii. c. 2.

Dr. Enfield takes up the argument on this ground, and shews, that corporeal and incorporeal objects are equally capable of being personal property.

With respect to the former, there can be no dispute. With regard to the latter, he observes, that the right of property may be exercised on many things, which are not in any respect objects of sight, but subsist merely in idea. The power, for instance, of nominating another to any office, or of holding that office one's self; the right of bearing a certain title, and enjoying the honours annexed to it; the liberties and franchises of individuals or corporate bodies, are all exclusive possessions, in which the right of property is as real and perfect, as in the possession of houses and lands.

In the class of incorporeal possessions is included that species of property, which is the subject of the present enquiry, literary property, or the right, which an author has to the productions of his genius and mental abilities.

There are two sources of property, *occupancy*, or, which is perfectly analogous to it, *primary possession* and *labour*. 'The right

right of property, ſays this writer, in literary compoſitions, reſts on the ſolid grounds both of primary poſſeſſion and labor. The work, which an author poſſeſſes, was never in any other hands, nor was it ever a part of a common ſtock, on which all men had a general claim: no one therefore can have the ſlighteſt pretenſions to any degree of right in it, except himſelf. This natural right will be ſtill more evident, if conſidered as founded on labor. It is the continued exertion of mental abilities, which gives exiſtence to any literary work. And it is not more evident, that the corn, which the huſbandman gathers into his barn, is the fruit of his labor in manuring the ground, ſowing the ſeed, and gathering in the harveſt, than that a train of ideas and words, not to be found in any other work, hath been the reſult of genius and underſtanding induſtriouſly employed to produce this effect. If therefore the former hath an undoubted right of property in the things, to which his induſtry hath given being, it is evident beyond diſpute, that the latter muſt have the ſame.'

It has been objected, that the author by the act of publication renounces his property.

Our author anſwers: 'If a man's ideas are his own, while floating in his brain, it would ſurely be very hard to be deprived of all right to them the moment he turns them to any profit either to himſelf or others; as unreaſonable, as if the farmer were allowed a property in his corn and graſs, while growing in his field, but denied it, whenever he brings them to market.'

This, we beg leave to obſerve, is an unfortunate illuſtration of the point in queſtion. For it muſt be allowed, that every man, who buys the ſmalleſt quantity of the farmer's corn, has a right to ſow and *encreaſe* it, as much as he chooſes, without being accountable to the farmer, of whom he bought it.

But our author adds: 'a right to a ſingle copy being all that the author means to convey by the ſale of it, the purchaſer cannot hereby acquire the author's right of *multiplying* copies... This right is his by nature; he has neither expreſly nor virtually abandoned it; and without his voluntary ſurrender, no other perſon can have a juſt claim to it: the right muſt therefore remain with him ſtill.'

Dr. Enfield, having eſtabliſhed a natural right of authors to their own works, proceeds to anſwer the moſt material objections, which have been urged againſt the perpetual ſecurity of their literary property.

Here our author very juſtly remarks, that a limitation of copy-right to an inconſiderable period will be injurious to literature. 'Becauſe, ſays he, it will place a ſet of taſteleſs

ſcriblers on a level with, or rather give them an advantage over, the moſt favoured ſons of genius and philoſophy; for this inferior claſs of writers will ſtill retain the profits of the firſt publication of their works, and authors of the moſt diſtinguiſhed merit can have no more.'

With reſpect to writers who deſerve protection, to deprive them of their pecuniary advantages might, he ſays, ſubject them to hardſhips, which would damp the ardour of their genius and lay them under a neceſſity of ſending forth haſty and unfiniſhed productions. 'From whom, he aſks, are we to expect the moſt perfect work? From the poet, who writes verſes only to obtain a preſent ſupply for the cravings of nature; or from him, who, expecting a perpetual property in the productions of his genius, labours to give them all the perfection he is able.'

It has been alleged, that a perpetual copy-right would encourage a monopoly in the ſale of books.

Among other remarks, in anſwer to this objection, Dr. Enfield ſuggeſts the following.—'When authors keep to themſelves the profits of any particular work, they only make uſe of their natural right of property in the fruits of their labor, and cannot with any reaſon be ſtyled monopolizers, for not chooſing to reſign their property, in order to create a competition againſt themſelves. The only real monopoly, that can be ſuppoſed to take place, with reſpect to copy-right, is, that one bookſeller ſhould purchaſe all the manuſcripts, that come to market. But this is too large a ſcale of buſineſs to come within the compaſs of any private fortune.'

The learned author has advanced ſeveral other material obſervations and arguments in favour of a perpetual copy-right, for which we refer our readers to his publication.

He ſeems, however, to have ſpent too much time in examining the grounds, on which the right of property in general is founded. The natural right of property in a literary compoſition is obvious to common ſenſe. For nothing ſurely can be more ridiculous than to ſuppoſe, that a farmer has a more permanent property in a hog-ſtye, a fiſh-pond, or a cabbage-garden, than the author in the productions of his own genius and invention. The queſtion can only be obſcured by thoſe pettifoggers, who invelop themſelves and others in clouds and darkneſs, by quibbling about corporeal and incorporeal poſſeſſion, viſible, and inviſible, tangible and untangible property. The point which is moſt worthy of diſquiſition is, the effect which a limitation of literary property is likely to have on the ſtate of literature. Dr. Enfield has treated this topic too conciſely and ſuperficially.

To

To diminiſh in any reſpect the pecuniary emoluments of authors muſt be proportionably injurious to the intereſt of literature. An author has the common feelings and wants of men. And if he devotes his time and attention to the production of ſome laborious and voluminous work, he probably neglects his domeſtic concerns, and involves himſelf in perplexity and diſtreſs. To which we may add, that calamities of this nature fall with accumulated weight on a man of taſte and ingenuity, who has greater ſenſibility than other people, who has cheriſhed in himſelf a benevolence and generoſity of ſoul, and cannot bear to ſee the cravings of a helpleſs family, which he cannot ſatisfy, without the moſt excruciating reflexions.

In ſuch a painful ſituation it is not to be ſuppoſed, that he can purſue his literary labours with unremitted ardour and ſpirit. He will rather be tempted to ſend his production into the world with all its imperfections on its head. The celebrated Mr. Dryden, who was harraſſed with the moſt laborious of all fatigues, that of the mind, and continually perplexed by difficulties and diſtreſs, is a remarkable inſtance of the truth of this obſervation.

It has been ſaid, that bookſellers in their agreements with authors, never extend their calculations beyond the period of ten or fourteen years; and offer as much upon that principle, as they would upon any other.

But this we can only conſider as a groundleſs inſinuation, inconſiſtent with the ideas of all mankind, in their uſual contracts with one another. For would any man of common ſenſe give as much for an eſtate, tenable for only ten or fourteen years, as for one to be poſſeſſed by himſelf and his heirs for ever? The point will not admit of the leaſt diſpute. We may venture to affirm, that Robertſon, Hawkeſworth, Blackſtone, Lord Lyttelton, Sir John Dalrymple, and other reſpectable authors, would not have been paid ſuch conſiderable ſums for their copies, if the bookſellers had not purchaſed them under the idea of a perpetual property *.

To declaim againſt the exorbitant demands of bookſellers is invidious and unjuſt. Every perſon in the community has a right to live by his employment, provided it be a reputable

* To Dr. Robertſon for the Hiſtory of Charles V. 3 vols. 4to. 4000l. To Dr. Hawkeſworth for Voyages, 3 vols. 4to. 6000l. To Judge Blackſtone for Commentaries, 4 vols. 4to. 3000l. and upwards. To Lord Lyttelton for Hiſt. of Hen. II. 4 vols. 4to. 1500l. To Sir John Dalrymple for Memoirs of Great Britain, 2 vols. 4to. 2000l.

employment. That of a bookſeller is unqueſtionably one of the firſt, in point of reputation and national utility. Why then muſt the bookſeller be debarred of thoſe emoluments, which men in all other occupations are allowed to enjoy? Very few in this profeſſion have accumulated larger fortunes, than the ſame capital and induſtry would have enabled them to acquire in any other employment. It would therefore be a cruelty, or rather a groſs abſurdity, to diminiſh their profits under a pretence of public advantage. Monopoliſts, who accumulate the wealth of Nabobs, are objects worthy of parliamentary enquiry, and their ſpoils are of ſome importance to the community. But, alas! of what conſequence to the public are the ſpoils of a bookſeller, who, by the utmoſt pains and frugality, can hardly procure a tolerable maintenance for himſelf and his family!—But, in this queſtion, the intereſt of the bookſeller is only a ſecondary conſideration. The great object, which more eſpecially demands our attention, is the intereſt of literature.

Every man of letters, every man of taſte and fortune, in the collecting of books, wiſhes to procure accurate and elegant editions. In this reſpect, the public taſte has been gratified. We have had almoſt every book of reputation accurately and elegantly printed. But theſe elegant impreſſions have been chiefly owing to the ſecurity which bookſellers have enjoyed, with reſpect to a perpetual copy-right. They have ſpared no expence, when they were protected from all piratical invaſion. The caſe, moſt probably, will be very different, if they cannot be ſecured againſt the ſchemes of their enterpriſing brethren. They would be fools to run the hazard of an expenſive impreſſion, when every ſtall-man, every country printer, might throw out an edition more calculated for general ſale; and thus involve them in ruinous expences.

'Will books be cheaper, when all pretended monopolies are aboliſhed,' is an important queſtion. But a queſtion which we cannot anſwer in the affirmative, for the following reaſons.

Firſt, books in general, every circumſtance conſidered, are ſome of the cheapeſt articles we can purchaſe. And it is hardly poſſible to conceive, how their price can be reduced, without reducing their intrinſic value, by the publication of inferior editions.

Secondly, books of all kinds which are the property of individuals, are as cheap as thoſe, which are now the property of the public at large.

Thirdly,

Thirdly, the security of copy-right has not a little contributed to lessen the price of books It has been supposed, that Bibles, for instance, would be cheaper, if any one were at liberty to print them, as well as the present patentee. But this is a vulgar error The king's printer would lose by an impression of the Bible, if he did not, in consequence of his patent, work off ten or fifteen thousand copies from the same type: and no printer in England can safely do the same, if he has not the same exclusive privilege. This observation may be extended to books of every kind.

There is a circumstance attending the termination of literary property, which will materially affect the price of books; and it is this: the proprietors of copy-right may print an elegant edition of a valuable work, when they have a term of twenty, fourteen, or even ten years unexpired. But let us suppose, that almost the whole impression is sold three or four years before the limited time is elapsed. What will be the consequence? It cannot be expected that the proprietors should run the hazard of a new edition, when half of it cannot possibly be sold before their copy-right will be absolutely annihilated. The public therefore must be content to purchase the remaining copies at double, treble, or perhaps at five times the original price.

This inconvenience will always remain, while the time is limited for the possession of literary property Neither twenty-eight, nor even eighty-eight years will obviate this objection.

But the most pernicious consequence attending the abolition of literary property will be this: when every printer or bookseller shall be at liberty to republish any work he can seize, he will most probably calculate his impression for general sale, that is, for the vulgar.

The immortal writings of Shakespeare, Milton, Addison, Pope, Prior, Gay, &c will be printed in a contemptible form, like the last dying speeches of our malefactors at Tyburn. Books of learning will be divested of their erudition, their marginal notes, their Greek and Latin quotations, *ad captum vulgi*. We shall have heaps of rubbish thrown in upon us by Scotch pedlars, and every catch-penny printer in town and country; till at last the commonwealth of letters will be overwhelmed with wretched publications, to the disgrace of the English press, and the ruin of literature. The works of Milton, Addison, and Pope, accommodated to the taste and the pockets of the vulgar, will descend to posterity, and be exported into foreign countries, in as despicable a form as the History of the Seven Champions, Aristotle's Masterpiece, or the works of John Bunyan.

This is no imaginary conſequence attending the abolition of copy-right; for we have been aſſured by good authority, that an edition of Thomſon's Seaſons has been lately publiſhed in Scotland, and ſold in the ſtreets of Edinburgh, for three pence a book.

We have ſeen upon ſtalls the poems of lord Rocheſter in this vulgar dreſs, printed on coarſe paper, and deformed with a thouſand typographical errors. This has been the contrivance of ſome vile printer, or wretched bookſeller, in order to accommodate our kitchens with the works of that libidinous writer.

What has been done by one literary haberdaſher, in this inſtance, will be done by thouſands of the ſame tribe, when once they are at liberty to prey upon our capital authors. In Rocheſter's works we have a picture of the garb in which Pope, Swift, and Prior, will make their appearance before the end of the preſent century.

But the poets are not the only writers, whoſe works will be deformed in this manner. Books of every kind will ſhare the ſame fate; and in ſome of them, ſuch as diſpenſatories and ſyſtems of phyſic, errors and inaccuracies may be attended with pernicious conſequences.

It may be obſerved, to the honour of the London bookſellers, that beſides the original purchaſe-money, they have expended very conſiderable ſums in publiſhing correct and improved editions of all the principal books in the Engliſh language. For example: for corrections and improvements in Boyer's French Dictionary, 367l.; for alterations and additions in Miller's Gardner's Dictionary, 1065l.; for a new edition of Chamber's Dictionary and Supplement, now preparing for the preſs, 1500l.; for reviſing, correcting, and digeſting a new edition of the Univerſal Hiſtory, Ancient and Modern, 1575l.; for different editions of Shakeſpeare, 2288l.; and for improvements in other books, very conſiderable ſums, to authors and editors, in proportion to the nature and importance of their reſpective labors *.

Every guinea, expended in this manner, contributes to the encouragement of learned men, the benefit of literature, and the honour of our national character.

On the other hand, if the bookſellers are deprived of their perpetual copy-right, we can no longer expect theſe laudable improvements. No bookſeller in his ſenſes will pay a thouſand pounds for correcting and enlarging a work, which is

* See an Account of the Expence of Correcting and Improving Sundry Books, publiſhed by the bookſellers, while their bill was depending in parliament.

open

open to the trade in general, or may be open in two or three years. Becauſe, in this caſe, his expence will be certain, and his profit precarious. His new edition may be ſuperſeded by others; or the ſale of it ſo retarded, that he may be a loſer by the impreſſion.

While the property of books continues in the hands of opulent and reſpectable bookſellers and printers, there is ſome ſecurity for our literary character. But when this property is annihilated, all the learning of the nation will be at the mercy of bookſellers and printers of the loweſt claſs, who are too ignorant to print correctly, and too indigent to employ men of learning and abilities to ſuperintend their publications. Their operations will be as fatal to literature, as the depredations of the Goths and Vandals. On ſuch an occaſion who can forbear ſympathizing with the Muſes in the words of Boetius?

> Ecce mihi *laceræ* dictant ſcribenda camenæ,
> Et veris elegi fletibus ora rigant.

IX. *An Eſſay upon the Harmony of Language, intended principally to illuſtrate that of the* Engliſh *Language.* 8*vo.* 3*s.* 6*d. ſewed.* Robſon.

THE ancients, who have written upon oratory, have conſidered the harmony of language as a circumſtance of the higheſt importance. They have accordingly treated the ſubject with the utmoſt nicety and refinement. Ariſtotle has a chapter in his Rhetoric περι ῥυθμου, *Of the Rhythmus*, in which he ſays, 'our ſtyle ought to have a rhythmus, but not ſtrict numbers; for then it would be verſe *.' Cicero treats the ſubject more elaborately; aſſerting, 'that he, who has no idea of the power and harmony of proſaic numbers, muſt have neither ear nor underſtanding †.' He informs us, that he himſelf was a witneſs of its influence, as Carbo was once haranguing the people. 'When that orator pronounced the following ſentence, *patris dictum ſapiens, temeritas filii cōmprŏbāvĭt*, it was aſtoniſhing, ſays he, to obſerve the general applauſe which followed that harmonious cloſe.' He adds: if the final meaſure had been changed, and the words placed in a different order (*comprobavit filii temeritas*) their whole effect would have been abſolutely deſtroyed ‡.

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* Ρυθμον δει εχειν τον λογον, μετρον δε μη· ποιημα γαρ εσται. Rhet. l. iii. c. 8.

† Genus illud tertium explicetur, quale ſit, numeroſæ et aptæ orationis: quod qui non ſentiunt, quas aures habeant, aut quid in his hominis ſimile ſit, neſcio. Orator, p. 165. Ed. Lond. 1681.

‡ Ibid. Fitzoſb. let. xiv.

Dionyſ.

Dionyſius of Halicarnaſſus has very accurately ſcrutinized the nature and principles of compoſition. He has conſidered the harmony of periods; and divided thoſe periods into their different members, theſe members into words, theſe words into ſyllables, and theſe ſyllables into the letters, of which they conſiſt. He has made remarks on the nature and ſound of the vowels, half vowels, and mutes. And he has ſhewn, by inſtances drawn from Homer, Herodotus, Thucydides, &c. with what artful management theſe great authors have ſweetened and ennobled their compoſitions, and made their ſound an echo to the ſenſe *.

Quintilian has ſeveral judicious obſervations on the nature and power of harmonious compoſition; and remarks, that this harmony has 'an irreſiſtible charm in oratory †.'

Longinus compoſed two books upon this ſubject, which, to the irreparable injury of the learned world, are now loſt. He acquaints us however with his ſentiments upon this head, in his Treatiſe on the Sublime. 'Harmonious compoſition, ſays he, has not only a natural tendency to pleaſe and to perſuade, but inſpires us, to a wonderful degree, with a generous ardour and paſſion.' He attributes the ſame effects to it, as to muſic, and illuſtrates its efficacy by a paſſage in Demoſthenes ‡.

The author of the Eſſay, which has given occaſion to theſe remarks, introduces his obſervations with the following reflections on the inattention of the moderns to this important article.

'Of all the ſtudies, in which the moderns have profited from the works of the ancients, the ſmalleſt advances appear to have been made in that of the harmony of language. What remains from the ancients on the ſubject, ſeems to be red, not ſo much with admiration as with aſtoniſhment. None ſeem to have thought of applying it to the conſideration of the harmony of their native tongue; and though many very learned men have taken much pains to explain from it the harmony of the learned languages, yet they have been at laſt reduced to refer many things to fancied powers in ancient voices and ancient ears, which really partake of the miraculous. Without ſuppoſing any ſuch extraordinary difference between ancient and modern, ſouthern and northern people, among whom the ſame arts and the ſame ſciences have been ſucceſſfully cultivated, the reaſon of that ſuperior regard which the

* Dionyſ. Halic. de Struct. Orationis. Smith's Notes on Longinus, ſect. 29.

† Quod ſi numeris & modis ineſt quædam tacita vis, in oratione eſt vehementiſſima. De Inſtit. Orat. l. ix. c. 4.

‡ De Sublim. ſect. 39.

ancients

ancients paid to every thing connected with the art of perſuaſion is too obvious to need mentioning: why they ſhould have ſuperior ability to underſtand the harmony of human ſpeech, is not ſo eaſily accounted for. The arts of perſuaſion have not been wholly neglected in modern times, and poetry has received a great ſhare of very ſucceſsful attention. One cannot therefore but wonder, that the powers of the harmony of language, ſo univerſally felt, ſhould be ſo little underſtood.'

We have had indeed but very few treatiſes, in the Engliſh language, on this ſubject, before the preſent Eſſay; except two valuable pieces on the Power and Harmony of proſaic Numbers, and the Principles of Harmony in poetic Compoſitions, by Mr. Maſon

The truth is, the generality of Engliſh writers have imagined, that our language is incapable of being refined and beautified in this manner.

"The free language we ſpeak, ſays the ingenious tranſlator of Longinus, will not endure ſuch refined regulations, for fear of incumbrance and reſtraint. Harmony indeed it is capable of to a high degree, yet ſuch as flows not from precept, but the genius and judgement of compoſers. A good ear is worth a thouſand rules, ſince with it, the periods will be rounded and ſweetened, and the ſtyle exalted, ſo that judges ſhall commend and teach others to admire; and without it, all endeavours to gain attention ſhall be vain and ineffectual, unleſs where the grandeur of the ſenſe will atone for rough and unharmonious expreſſion *."

To this objection we ſhall reply in the words of Quintilian: "Docti *rationem* componendi intelligunt, indocti voluptatem †." Or in the words of Mr. Geddes, who, treating on the Compoſition of the Ancients, has this remark:

'It would be too dull a piece of criticiſm for the generality of readers to conſider the nature, formation, and ſound of the different vowels, their junction with conſonants, and the formation of ſyllables; the due length and ſhortneſs of theſe, and what pronunciation is proper to them; and to define their numbers would appear ſcholaſtic and downright pedantry to a modern, who loves his eaſe too much to be fettered by ſuch rules. But this is certain, that he, who is wholly unexperienced in a theory of this kind, and never took the trouble to reflect on it, cannot poſſibly be maſter of a beautiful ſtyle. He writes at random, is guided by no rule in his compoſition,

* Smith's Notes on Longinus, § 39.
† Lib. ix. c. 4.

and

and knows nothing of the juſt meaſures and cadency of language *".

The author of the preſent Eſſay treats of the efficients of harmony in human ſpeech; of accent, quantity, and emphaſis; of the efficients of Engliſh poetical harmony; of Scottiſh pronunciation; of the accentuation, meter, pauſe, and ceſure in Engliſh heroic verſe; of the origin and progreſs of Engliſh verſification; of rime; of Engliſh elegiac and lyric meaſures; of proſaic harmony; of the harmony of the Greek and Latin languages; of the verſus politici of the Byzantine Greeks; and of the connection of poetry with muſic.

The two firſt eſſentials of the harmony of human ſpeech, enumerated by Dionyſius of Halicarnaſſus, are μελος and ῥυθμος. The latter, ſays our author, by the Latins called *numeri*, in its largeſt ſenſe, may, perhaps, be moſt nearly expreſſed in Engliſh by the word cadence †, though in ſpeaking of muſic only, we call it *time*.

'Melody, or μελος, ariſes from the various tones of the voice, which are called accents. Cadence is determined by the quantity of time employed in the pronunciation of ſyllables; whence ariſes a third incident to the harmony of human ſpeech, called *meter*, or meaſure, *menſura*, μετρον. Cadence and meter are thus diſtinguiſhed by Quintilian: 'Rhythmi, id eſt, numeri ſpatio temporum conſtant, metra etiam ordine,' &c.

With reſpect to accent and quantity, our author maintains the opinion of Dr. Foſter.

'It is evident that nature hath given the voice a variety of tones, that gradually riſe or fall above or below each other; this is the firſt and grand diviſion of ſounds into *high* and *low*. In ſinging *many* of theſe are uſed; in common diſcourſe and reading *fewer*.

'It is evident likewiſe, that the human voice, like every wind inſtrument, has a power of *ſhortening* or *lengthening* any of thoſe ſounds it utters.

'On the former diviſion of theſe ſounds is founded what grammarians have called *accent*, relating merely to the particular elevation or depreſſion of them on certain ſyllables: the marks of which are ´ for the elevation, ` for the depreſſion,

* Compoſit. of the Ancients, p. 18, 26.

† We have ſome doubt, whether the word *cadence* will convey a proper idea of rhythmi, or not. Or, whether the meaning of *cadence* ſhould be extended any farther, than to the concluding numbers, or what Cicero calls, "*Clauſulæ*, quæ numeroſè & jucundè *cadant*." Orat. § 215.

and

and ˜ or ˆ for the elevation and depression joined on the same syllable, forming what is called a circumflex; as the two when separate are called the acute and the grave.

'On the latter division is founded what is termed *quantity*, regarding only the quantity of time taken up in expressing any of them. The delay of the voice in pronouncing them forms the long time marked thus ¯; the quickness of the voice in hastening over them forms the short one marked thus ˘.

'From hence it appears that both accent and quantity are equally founded in the very nature of the human voice, are necessary and inseparable from it; that consequently no language can, or ever could be pronounced without them, except you suppose a monotony and equalibility in the voice, the existence of which it is very difficult to conceive.'

Our author having explained the nature and specific differences of accent and quantity, upon the foregoing principles; having considered the number and nature of the several vowel sounds in our language, &c. illustrates his observations by a minute analysis of several passages in Milton's Paradise Lost.

We shall pass over this part of the Essay, as extracts from it would afford but little entertainment to the generality of our readers, and content ourselves with a quotation or two from his performance on subjects of a less abstruse and scholastic nature. Speaking of rhyme, he says:

'It remains at this day undecided whether rime is an ornament or a blot in our versification; each opinion having many and strenuous advocates. These hold that to be hardly verse which has not rime, and those look upon rime as a Gothic ornament, unbecoming classic compositions. The truth seems to lie between the two opinions. That rime is not essential to our poetry is self evident; yet it is often a convenience, and sometimes a beauty: a Gothic beauty if you will, but still a beauty. Notwithstanding the high merit of Pope's version of the Iliad, I venture to pronounce rime very disadvantageous to heroic verse; excluding numberless beauties, giving none. Let it only be conceived that the sublime soliloquy of Satan in the fourth book of Paradise Lost,

'O thou that with surpassing glory crowned, &c.

or that beautifully tender address of Eve to Adam in the same book,

'Sweet is the breath of morn, &c.

or even the simply majestic lines which open the poem, were shackled with rime; the very thought shocks all poetical sensation. Nevertheless it must be allowed that in Pope's own admirable style of satirical and moral poetry, rime has both use

uſe and beauty. Our elegiac tetraſtic cannot even ſubſiſt without it, and for this, if for nothing elſe, rime deſerves to be eſteemed an elegant ornament in Engliſh poetry.'

The ingenious Mr. Melmoth remarks, that the delicacy of the ancients, with reſpect to numbers, was far ſuperior to any thing that modern taſte can pretend to: and that they diſcovered differences which to us are imperceptible. 'A very ancient writer, he ſays, has obſerved upon the following verſe in Virgil,

Arma virumque cano, Trojæ qui primus ab oris,

that if inſtead of *primus* we were to pronounce it *primis* (*is* being long, and *us* ſhort) the entire harmony of the line would be deſtroyed.—But whoſe ear is now ſo exquiſitely ſenſible, as to perceive the diſtinction between thoſe two quantities?' Fitzoſb. Let. xxxvii.

Our author's obſervation on this paſſage is worthy of notice.

'I have been particularly ſurprized to find a man who poſſeſſes the harmony of our language in ſo eminent a degree as Mr. Melmoth, ſo totally at a loſs about it, as he appears to have been by the paſſage above quoted, concerning the difference between the laſt ſyllables of *primus*, and *primis*, where he aſks, 'Whoſe ear is now ſo exquiſitely ſenſible as to perceive the diſtinction between thoſe two quantities?' The truth is, that in our uſual pronunciation of thoſe words there is no diſtinction of quantity perceptible perhaps even by an Athenian ear. But we are well aſſured that the difference between long and ſhort quantities in the Greek and Latin languages, was of no ſuch unaccountable minuteneſs; that long ſyllables in fact differed in quantity from long ſyllables, and ſhort from ſhort; but that poets and rhetoricians did not concern themſelves about ſuch niceties in the meaſure of ſound, for that to their purpoſes all long ſyllables were equal, and all ſhort ſyllables were equal, and the difference between the two kinds palpable. If Mr. Melmoth had only adverted to the difference between the ſhort ſound of the *i* in the Engliſh word *promiſe*, and the long ſound of the ſame vowel in the word *ſurmiſe*, he would have found that the want of a perceptible difference between the quantities of the laſt ſyllables of *primus* and *primis*, is not owing to any deficiency in Engliſh organs of hearing, but wholly to a groſs fault in the uſual Engliſh pronunciation of the latter word.'

In this treatiſe the author has diſplayed a conſiderable ſhare of learning and ingenuity, and a deep attention to the ſubject upon which he writes.

We

We ſhould, however, have been better pleaſed with his Eſſay, if he had begun his enquiries at the fountain-head; if he had accurately and methodically ſtated the ſentiments of the ancients concerning the principles of harmony, in the Greek and Latin languages, in proſe and verſe; and afterwards traced out the analogy between the ancient and the modern languages, and the nature and principles of harmony in the latter. Something more, perhaps, might have been ſaid, in order to give the reader a more preciſe idea of what the ancients meant by rhythmi, or numeri, and μέτρον.

As to the controverſy concerning the Greek accents, we are far from thinking, with this writer, that it is determined in their favour by Dr. Foſter. Surely, we can pay but little deference to their authority, when we conſider, that no Greek MSS. of 1000 years old, and upwards, have any accents; and that they were totally unknown to the ancient Greeks.

Who can pretend to affirm, that 'the learned grammarian of the Alexandrine School,' who is ſaid to have invented theſe accents, was perfectly acquainted with the genuine harmony of the Greek language? It is more natural to ſuppoſe, that the true pronunciation of it was in his time corrupted, and that our attempts to follow theſe marks, may be the means of leading us into a barbarous mode of accentuation. It would not be difficult perhaps to ſhew the utter abſurdity of the accentual ſyſtem. But we ſhall only detain our readers, while we obviate one remark in favour of the accents, which is advanced by Dr. Foſter and the author of the preſent eſſay.

It is alleged, that accents only denote an elevation of the voice. This is palpably falſe: no ſuch elevation can be made, without ſuch a ſtreſs, as lengthens the ſyllable. For every elevation of the voice implies time. The accents therefore are deſtructive of quantity.

X. *Poems, chiefly Rural.* 8*vo.* 2*s.* 6*d. boards.* Murray.

IN a late Review* we gave an account of a philoſophical treatiſe by this gentleman, whoſe genius, we have the pleaſure to find from the volume before us, is no leſs reſpectable in the field of poetical compoſition. Half of theſe poems conſiſts of Odes, Idyllons, and Anacreontics. We will give the firſt in the collection as a ſpecimen.

'Hymn to Virtue.

'Ever lovely and benign,
Endowed with energy divine,
Hail Virtue! hail! from thee proceed
The great deſign, the heroic deed,

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* See Crit Rev. vol. xxxvii. p. 334.

The

The heart that melts for human woes,
Valour, and truth, and calm repoſe.
Though fortune frown, though fate prepare
Her ſhafts, and wake corroding care,
Though wrathful clouds involve the ſkies,
Though lightnings glare, and ſtorms ariſe,
In vain to ſkake the guiltleſs ſoul,
Changed fortune frowns, and thunders roll.
Pile, Avarice, thy yellow hoard;
Spread, Luxury, thy coſtly board;
Ambition, crown thy head with bays;
Let Sloth recline on beds of eaſe;
Admired, adored, let Beauty roll
The magic eye that melts the ſoul;
Unleſs with purifying fires
Virtue the conſcious ſoul inſpires,
In vain, to bar intruding wo,
Wealth, fame, and power, and pleaſure flow.
To me thy ſovereign gift impart,
The reſolute unſhaken heart
To guide me from the flowery way
Where Pleaſure tunes her ſiren-lay:
Deceitful path! where Shame and Care,
The poiſonous ſhaft concealed, prepare!
And ſhield me with thy generous pride
When Faſhion ſcoffs, and fools deride.
Ne'er let Ambition's meteor-ray
Miſlead my reaſon, and betray
My fancy with the gilded dream
Of hoarded wealth, and noiſy fame.
But let my ſoul conſenting flow
Compaſſionate of others wo:
Teach me the kind endearing art
To heal the mourner's broken heart,
To eaſe the rankling wounds of Care,
And ſooth the frenzy of Deſpair.
So, lovely virgin, may I gain
Admiſſion to thy hallowed fane,
Where Peace of Mind, of eye ſerene,
Of heavenly hue, and placid mien,
Leads, ſmiling, thy celeſtial choir,
And ſmites the conſecrated lyre.
And may that minſtrelſy, whoſe charm
Can Rage, and Grief, and Care diſarm,
Can paſſion's lawleſs force controul,
Soothe, melt, and elevate my ſoul!'

The following Hymn to Health is diſtinguiſhed by a *profuſion* of gay and beautiful poetic imagery.

'O by the gentle gales that blow
Refreſhing from the mountain's brow,
By the vermil bloom of morn,
By the dew-drop on the thorn,
By the ſky-lark's matin lay,
By the flowers that blooming May
Sprinkles on the meads and hills,
By the brooks and fuming rills,

Come,

Come, ſmiling Health, and deign to be
Our queen of rural ſports and glee.
What ſudden radiance gilds the ſkies!
What warblings from the groves ariſe!
A breeze more odoriferous blows!
The ſtream more muſically flows!
A brighter ſmile the valley wears!
And lo! the lovely queen appears.
O Health, I know thy blue-bright eye,
Thy dewy lip, thy roſy dye,
Thy dimpled cheek, thy lively air
That wins a ſmile from pining care.
Soft-pinioned gales around thee breathe,
Perfuming dews thy treſſes bathe,
The zone of Venus girds thy waiſt,
The young Loves flutter round thy breaſt,
And on thy path the roſe-winged Hours
Scatter their variegated flowers.
See! the nymphs and every ſwain
Mingle in thy feſtive train,
With roguiſh winks, and winning wiles,
And whiſpering low, and dimpling ſmiles,
And many a tale, deviſed with care,
To win the baſhful maiden's ear;
And ſweetly ſoothing blandiſhment,
And the coy air of half conſent;
And Joy, and roſe-complexioned Laughter
With tottering footſtep following after.
Goddeſs ever blyth and fair,
Ever mild and debonair,
Stay with us, and deign to be
Our queen of rural mirth and glee.'

The remaining part of the volume preſents us with Rural Tales, a Poem on Runnymead, Corſica, an Elegy on the Death of a Lady, Miſcellaneous Verſes, and the Progreſs of Melancholy, all written in blank verſe. That our readers may be able to judge of the author's manner in this ſpecies of poetry, we ſhall lay before them the concluſion of Runny-Mead.

' Famed Runny Mead! thee I ſurvey with awe
And holy reverence. May no impious ſtep
Profane thy hallowed bounds. O ye, immerſt
In luxury or ſhameful ſloth, the ſlaves
Of pleaſure, who neglect the warning voice
Of public virtue, when a nation's tears
Implore deliverance from oppreſſion's rod,
Or baleful penury—O ye who dare,
In ſpite of ſhame, regardleſs of contempt,
For paltry gold, or titles falſely deem'd
Honours, your peerleſs birth-right ſell, and bend
Submiſſive to the yoke—O ye who bathe
Your ſpeech in honied flattery, who mould
Your pliant features to aſſenting ſmiles,
And heap mean incenſe on the ſplendid ſhrine
Of arrogating pride—O falſe of heart,

Ye who enflamed with avarice, or revenge,
Or envy, or ambition, dare assume
The semblance of fair liberty, to fire
The madding multitude, and from her dens
Infernal to provoke the snaky fiend,
Frantic Sedition—Hence ye tainted crew,
Nor taste this air, nor with licentious step
Profane this hallowed ground. The virgin choir
Pierian here shall scatter garlands wove
With flowers of Attica, and those that bloom
By Aganippe's tuneful fount. The powers
And virtues delegated to protect
The human race, with Albion's antient chiefs
Shall here assemble, and high councils hold
To blast the might, to counteract the spells
Of Vice, arch-necromancer; and secure
The happiness ordained to mortal man.
'And now return, my vagrant Muse! full bold
Hast thou adventured, and hast swelled a note
Of higher utterance than befits the reed
Of an unpolish'd minstrel. Yet the lay
Flows not in vain, nor without high reward
Of honour, if the illustrious few approve,
Who value independence, and have vow'd
By truth and virtue to maintain her power.'

We may observe, on the whole, that Mr. Richardson discovers a rich vein of sentimental and descriptive poetry, adorned with harmonious versification; and that he is, so far as we know, the first person that ever woed the Muses, at least successfully, at St. Petersburgh, where several of the poems have been written.

FOREIGN ARTICLES.

XI. *Oeuvres Philosophiques & Mathematiques de M.* G. J. s'Gravesande *rassemblées et publiées par* Jean Nic. Seb. Allamand, *qui y a ajouté l'Histoire de la Vie et des Ecrits de l'Auteur. 2 vols. 4to. with 29 copper-plates.* Amsterdam.

THIS collection of the philosophical and mathematical works of the late professor s'Gravesande, contains such of his performances as had either become scarce, or been buried, as it were, in journals, or had never yet been published.

To this work is prefixed an accurate account of the life and writings of the author, by the editor.

The first treatise is an Essay on Perspective, in nine chapters, originally published in 1711, the first specimen of his rising talents, which gained him the esteem of some of the greatest mathematicians in Europe. The second, a Course in Algebra, with an Essay towards a Commentary on Sir Isaac Newton's Arithmetic.—The 3d. a Treatise on the Shock of Bodies, and on Power; which involved him in some disputes with Dr. Samuel Clark, and Mr. Calandrin.—4. Remarks on the Construction of Pneumatical Machines, and their proper dimensions; with some problems, relative

to

to these subjects.—5. A Letter to Sir Isaac Newton, on the celebrated Machine invented by Orffireus, for the examination of which our author had been invited by the landgrave of Hesse Cassel to his capital. He proves that the machine in question had continued in motion for two months, without being actuated by any external agent: and though he does not presume positively to determine whether it was a perpetuum mobile, he yet seems inclined to the affirmative; and was afterwards induced to demonstrate the possibility at least of such a perpetual movement.—6. A Letter on the Usefulness of Mathematics, against the frequent insinuations of Mr. le Clerc.

The second volume contains, 1. An Introduction to Philosophy, or a System of Metaphysics and Logic, with an Appendix on the Art of Argumentation by Syliogisms. Here he has admitted nothing but what was susceptible of a rigorous demonstration; and with regard to the hypotheses of various authors, he has contented himself with barely relating their sentiments.—2. Eight Metaphysical Essays, never before printed.—In the first he lays down some postulata, where he exhorts his readers to profit by his views, when good, and to pardon those in which he may happen to be mistaken; not to think themselves infallible, nor to reject any sentiment merely on account of its repugnancy to the opinions hitherto entertained by them; not to condemn him on account of any inferences which they might think themselves able to draw from his positions, before they had perused the whole of his performance: postulates of which both the justice and necessity are self-evident.—The Second Essay treats of Causes and Effects; and explains the principles on which he afterwards answers the most perplexing questions concerning free agency.—3. On Intelligent Beings, in general, and their Attributes.——4. Of the Free Agency of Intelligent Beings.—5. On Independent Existence, and the Existence of God.—6. On the Creation, and the Plan adopted by the Supreme Being in producing the Universe.—7. A Demonstration of the Unity of God, deduced from his Attributes.—8. An Examen of the Objections that may be made to his positions in the preceding Essays.

Concerning the whole of his Metaphysical Essays, we must here content ourselves with observing, that they are some of the most interesting and most excellent performances that ever have appeared on those very difficult and important subjects

They are succeeded by a Letter on Free Agency, originally written in his early youth, but containing, in substance, the same principles as the preceding Essays.

A Mathematical Demonstration of the Attention of God in directing the Transactions of this World, drawn from the proportion of the numbers of male and female births; originally written in the Dutch language, and translated by professor Allamand, who has subjoined an account of an interesting dispute between Mr. s'Gravesande and Mr. Nicolas Bernoulli, on this subject

A Letter on Falsehood, or Lying, examining the foundations of our obligation to speak truth.

An Examen of the Arguments used by Mr. Bernard in order to attack officious Falsehoods. Our author exposes the weakness and futility of these arguments; but without determining any thing concerning that particular species of falsehoods.

A Curious Dissertation on the Lawfulness of Trading in South-Sea Stocks.

A Letter to Mr. Saurin, on the Motion of the Earth, occasioned by the miracle wrought in favour of Joshua.

The collection is concluded with three academical speeches, pronounced and first published in Latin, and now translated by the editor: the first, on the Usefulness of Mathematics, in all the Sciences;—the second, on Evidence;—in the third, he shews that true philosophy has always had its votaries, and that it has never been an object of contempt.

From the whole of this author's works, as well as the general tenor of his life, it must be admitted, that a true philosopher is one of the most useful and respectable members of a state.

FOREIGN LITERARY INTELLIGENCE.

12. *Eloge Historique de la Faculté de Médécine de* Paris. *Discours pour les lauriers Academiques, traduit du* Latin, *et prononcé aux Ecoles de Médécine. Par Maître* Jacques Albert Hazon, *Docteur Médécin, President de l'Acte.* 4to. Paris.

THAT to obtain so glorious a prize as the academical laurels, the learned orator exerted all his eloquence, in a numerous and brilliant assembly, may readily be allowed; but what chiefly recommends his performance to our notice, is the multitude of facts on which he grounds the claims of the faculty to the respect of the public. He traces their merits through a long succession of ages; he proves that illustrious body to have been, in general, actuated by the spirit of humanity and patriotism, and records a variety of their excellent and well digested institutions.

If there be any thing valuable in human praise, it is the solidity, number, and weight of the merits on which it is founded; for which it may be bestowed without a blush, appropriated with a heart-felt, lasting satisfaction, and by displaying the deserts of an illustrious body in former ages, incite in its successive members such an emulation in the pursuit of knowledge as may prove beneficial to society, and honourable to themselves.

13. *De Generis humani consensu in agnoscendâ Divinitate. Opus Metaphysicum, Criticum, et Historicum, in quo plures recentiorum incredulorum, presertim* Petri Baylii, *confutantur errores, ac plurimi illustres viri, plurimæque gentes tum veteres tum recentiores ab Atheismi notâ vindicantur. Conscriptum ab* Aloysio Brenna Romano *S. J. in* Florentino *ejusdem Societatis Lyceo Philosophiæ Professore*, &c. 2 *vols.* 4to. Florentiæ.

This laborious writer, from a review of almost all the ages and nations of the earth, from the monuments of history and tradition, and the accounts of voyagers and travellers, asserts the universal concurrence in the belief of the existence of a Supreme Being: he likewise enters into personal details, and endeavours to vindicate several celebrated personages, such as Pope Leo X. cardinal Bembo, Viviani, &c. from the odious suspicion of having been atheists.

14. *Mémoires de l'Académie Royale de Marine, Tome Premier.* 4to. (*with plates.*) Brest.

This marine academy was founded in 1752, for the improvement of navigation in general; and from this first volume of their Memoirs, appears to be composed of able officers and navigators, profound mathematicians, and learned professors.

15. *Tab-*

15. *Tableau de l'Analyse Chimique, ou procédés du Cours de Chimie de M.* Rouelle, *Apothicaire, de S. A. S. Mgr. le D.* d'Orleans, &c. *12mo.* Paris.

This regiſter of the proceedings in experimental chymiſtry, exhibits with uncommon juſtneſs and preciſion the reſults of 528 articles, in 182 pages.

16. *Lettre à M.* le Monnier, *de l'Académie des Sciences, &c. ſur la Culture du Café. 12mo.* Paris.

Treats chiefly of the culture of coffee in the iſlands of France and Bourbon. The author appears to be well acquainted with his ſubject.

17. *De la Philoſophie, par M.* Beguin, *Profeſſeur de l'Univerſité de* Paris, *&c. Tome I. with cuts. 8vo.* Paris.

After a plain and ſatisfactory account of the various objects treated in a courſe of philoſophy, of the nature of that ſcience in general, and its diviſions, profeſſor Beguin begins his Elements with an Abridgment of Chemiſtry.

18. *Hiſtoire de* Maurice, *Comte de* Saxe, *Duc de* Courlande, *&c. Maréchal Général des Camps et Armées de S. M. T. Chr. Par M. le Baron* d'Eſpagnac, *Gouverneur de l'Hotel-Royal des Invalides. 12mo. 2 vols.* Paris.

Moſt of marſhal Saxe's private adventures as well as the important and conſpicuous part which he ſuſtained in ſeveral wars, are well known to the generality of our readers. We may therefore content ourſelves with obſerving that the events of his life have here been, if not minutely, yet faithfully, related, and his military tranſactions diſtinctly and judiciouſly reviewed by an officer of eminent merit, who ſerved ſeven years under his command, and was honoured with his intimacy and confidence.

19. *Dictionnaire de la Nobleſſe, contenant les Généalogies, l'Hiſtoire et la Chronologie des Familles Nobles de* France, *l'Explication de leurs Armes, et l'Etat des grandes Terres du Royaume, aujourdhui poſſédées à Titre de Principautés, Duchés, Marquiſats, Comtés, Vicomtés, Baronies, &c. par Création, Héritages, Alliances, Donations, Subſtitutions, Mutations, Achats, ou autrement—On a joint à ce Dictionnaire le Tableau Généalogique, Hiſtorique, des Maiſons Souveraines de* l'Europe, *et une Notice des Familles Etrangéres les plus anciennes, les plus nobles, et les plus illuſtres. Par M.* de la Chenaye des Bois. *6 vols. 4to. ſecond edition.* Paris.

This work, which is intended to compriſe the genealogical and hiſtorical enumeration of the nobility of France; of the ſovereign houſes of Europe; and of the moſt ancient, noble, and illuſtrious foreign families, will probably be exceedingly voluminous: the ſixth quarto volume contains the letters E. and F.

20. *Traité de Metéorologie, contenant, 1. l'Hiſtoire des Obſervations Météorologiques; 2. Un Traité des Météores; 3. l'Hiſtoire et la Deſcription du Baromètre, du Thermomètre, et des autres Inſtrumens Météorologiques; 4. Les Tables des Obſervations Météorologiques et Botanico-Météorologiques; 5. Les Reſultats des Tables & des Obſervations Météorologiques. Par le* P. Cotte, *Prêtre de l'Oratoire & Curé de* Montmorenci, *Correſpondant de l'Acad. Roy. des Sciences: with 14 plates. 4to.* Paris.

The utility of accurate meteorological diaries for phyſicians, naturaliſts and huſbandmen, is evident: and the preſent perform-

ance appears to be the result of continual and well directed diligence and close attention.

21. *La* Pharsale, *Poëme. Par M. le Chevalier de* Laurés. 8*vo.* Paris.

This poem is not a mere translation, but a free imitation of that of Lucan; perhaps superior to the performance of the Latin poet, with regard to the plan in general, but inferior in point of versification.

22. *La Vraïe Philosophie. Par M. l'Abbé* M——. 8*vo.* Bruxelles.

This reverend philosopher endeavours to display the operations or essential influence of the Supreme Being, in the physical, moral, and supernatural order of things: his work contains many useful and edifying, and several original, thoughts.

23. *Dictionnaire Raisonné de Diplomatique, contenant les Regles principales & essentielles pour servir à déchiffrer les anciens Titres, Diplomes, et Monumens, ainsi qu'à juger de leur Date et de leur Authenticité. On y a joint des Planches rédigées aussi par Ordre Alphabétique & révuës avec le plus grand soin, avec des Explications à chacune pour aider également à connoître les Caracteres et Ecritures des differens Ages et de differentes Nations. Par Dom* de Vaines, *Religieux* Bénédictin *de la Congrégation de* St. Maur. 2 *vols.* 8*vo.* Paris.

A complete, judicious, accurate, and useful abstract of the most valuable works on the diplomatics, illustrated with the necessary plates.

24. *Théatre Lyrique, de M. de la* J. 2 *vols.* 8*vo.* Paris.

Of the operas contained in this collection, the greater part are not destitute of merit; and the Essay on Operas, prefixed to the first volume, contains several just and original reflexions.

25. *Lettre Critique sur notre Danse Théâtrale, addressée à l'Auteur du Spectateur* François, *par un Homme de mauvaise Humeur.* 8*vo.* Paris.

The writer of this pamphlet appears indeed out of humour with the performances of the Parisian stage dancers; he earnestly exhorts them to render their dances more expressive and more pantomimical. His style is frequently animated; "Où êtes-vous," he cries, "sublime Pylade? Où êtes-vous, gracieux Bathylle?"

MONTHLY CATALOGUE.

POETRY.

26. *Poems by Mr.* Potter. 8*vo.* 3*s. sewed.* Wilkie.

THIS publication consists of the following pieces: A Birth-day Thought; Cynthia; Verses to the same, with a present of Crow-quills; Retirement, an Epistle to Dr. Hurd; a Fragment; Verses to the Painter on Mrs. Longe's Picture of Spixworth; an Ode to Philoclea; Verses to the same, exemplifying the Absurdity of an affected Alliteration in Poetry; Two Pieces in Imitation of Spencer; Holkham, inscribed to the Earl of Leicester;

ter; Kymber to Sir A. Woodhouſe; and a Chorus from the Hecuba of Euripides.

In theſe pieces the verſification is generally ſmooth and harmonious, the language ſtrong and expreſſive. The author ſeems to have ſtudied Mr. Pope with great attention; and in ſeveral paſſages has happily imitated his manner. The following lines on Mrs. Longe's Picture will give the reader a competent idea of his poetical abilities.

'Thy ſkill, we know, can figure out the fair,
Draw the bright form, and give the graceful air;
Bid the free ringlets elegantly flow,
To ſhade the ſwelling boſom's mimic ſnow:
The lofty forehead's milky way extend,
And its fine arches delicately bend;
'Tis thine to bid the living light nings fly,
And all the luſtre of a radiant eye;
To catch the bloom that glows on beauty's face,
The ſoft ſeraphic ſmile's attractive grace;
The ſweetneſs of the female form divine,
And all the wonders of the art are thine;
Art, that to beauty can new beauties give,
And bid its heighten'd charms more charming live.
When this fair form with raptur'd gaze we view,
Scarce can th' aſtoniſh'd mind conceive it true;
As ſuch perfection, not by nature wrought,
Spoke the creative painter's vivid thought:
But let the bright original appear,
And all that æmulous art has figur'd fair,
Form, beauty, grace, now deem'd ſo exquiſite,
Fade in the blaze of her ſuperior light:
With different force the beams of glory ſhine,
And human art muſt yield to pow'r divine.'

Holkham and Kymber are imitations of Pope's Windſor-Foreſt.

27. *The Matron. An Elegy.* 4to. 6d. Johnſon.

Pleaſing imagery and tender ſentiment are happily combined in this elegiac poem, the author of which excites our ſympathy, not by trite and general topics of lamentation, but by deſcribing in a pathetic manner the virtuous character of the perſon that is deplored. The flowery fields, and the agreeable objects of paſtoral life are here rendered ſubſervient to the ſympathiſing emotions; and whilſt the author affects the heart, he raiſes beautiful pictures in the imagination.

28. *Poems on Different Subjects. Containing a Verſification of ſome Parts of the Pſalms of* David. *The 'Squire and his Setting Dogs. A Receipt to make Modern Novels. A Riddle,* &c. 4to. 1s. 6d. Kearſly.

The practice of publiſhing religious poems along with thoſe of a ludicrous nature, ought, in our opinion, to be exploded. Contraſt, in ſuch a miſcellany, produces not the ſame advantageous effect as in other caſes: for the mind revolts at a compariſon of ſuch incongruous objects; nor can the temper which

is cherished by the one, immediately give place to the emotions of mirth which the other endeavours to excite. Abstracting from these considerations, these poems are not void of merit.

29. Aglaura. *A Tale. Taken from the* French *in* Marmontel's *Moral Tales* *. *By Mr.* Trapaud. 4*to.* 1*s.* Brotherton *and* Sewell.

Though nothing but the ornament of verse was wanting to render the tale of Aglaura an agreeable poem, yet Mr. Trapaud is very far from having improved the original by his attempt to adorn it with that embellishment. The versification is extremely unharmonious, and the production can boast of little else of the requisites of poetry than metrical composition.

30. *A Second Letter from* Oberea, *Queen of* Otaheite, *to* Joseph Banks, *Esq.* 4*to.* 1*s.* E. Johnson.

This *amorous* epistle breathes the same *Ovidian* spirit with the former from her Otaheitean majesty. The author has described the fervour of passion in lively strains, which are rendered peculiarly striking by the novelty of the incidents and manners introduced.

31. *Folly, a Satire.* 4*to.* 6*d.* Payne.

When we behold so short a satire as the poem here presented to the public, we cannot avoid concluding that the author's observations on life are extremely circumscribed. If this be really the case, he has certainly acted right in prosecuting the subject no further; but, for the same reason, we think he ought not to have entered upon it. The poem is as much entitled to the appellation of Vice as of Folly: nor is either of those objects exposed with such force of sentiment as to evince that the satirist possesses a distinguished talent for this species of composition.

32. *The Fox; an Elegiac Poem: sacred to the Memory of a late R***t H*****ble Personage.* 8*vo.* 1*s.* Snagg.

An ironical lamentation on a nobleman lately deceased, too diffuse to be poignant, and too malevolent to render the character obnoxious to candid readers.

33. *The Cub, a Satire. Dedicated to Lord* Holland. 4*to.* 1*s.* 6*d.* Allen.

The principal motive to this rancorous effusion appears to be a resentment against a certain honourable gentleman for endeavouring to restrain the abuse of the press.—Were every written violation of good sense, truth, justice, and decorum, with every puerile and impertinent production published under the title of Satire, rendered cognizable by the laws, what a disagreeable and invidious task would be saved to the Critical Reviewers!

* The Shepherdess of the Alps.

34. *The*

34. *The Mystic-Miracle; or Living Grave. A Poem. Inscribed to the rev. Mr.* Lindsey. 8*vo.* 1*s.* French.

This performance is a versification of the story of Jonah, and is designed to exemplify the pernicious effects of disobedience.

Sir Richard Blackmore is celebrated for the rumbling of his verses *. But the knight was in *this* respect a mere ballad-maker, compared with the author of the Mystic Miracle. Observe in what a ranting strain the latter describes a tempest!

'Now gath'ring clouds the face of heaven deform,
And drizzling mists prognosticate a storm;
The lights begin to choose another sphere,
The lucid skies their mourning garments wear,
From whose sad eyes a tide of tears are hurl'd,
That seems a second deluge to the world.
Drunk with the waves, behold the vessel reel,
And scarcely stand on its unstable keel.'

'But senseless Jonah is involv'd in sleep,
Those eyes are clos'd, that ought to wake and weep:
The winds, that seem to bellow, *drown, drown, drown,*
Rock but his cradle, while he snores on down.'

When the poet composed these verses, we are persuaded he was under the inspiration of Bacchus, or some enthusiastic impressions.

35. *Modest Exceptions, from the Court of* Parnassus, *to Mrs.* Macaulay's *Modest Plea. By the Author of The Doctor Dissected: A Poem.* 4*to.* 1*s.* Bew.

This writer, who calls herself Stella, is the author of a small poetical piece, published in the year 1771, intitled, The Doctor dissected, or Willy Cadogan in the Kitchen. What she means by her Modest Exceptions we hardly know: unless it is, that she disapproves of Mrs. Macaulay's unfavourable representation of the present age, with respect to the small encouragement of literary merit; or, objects to some of that lady's political sentiments. We are inclined to suppose that the latter is partly the case, by the following lines:

'To sum up all, in manner short and plain,
"Sooner shall Birnham-Wood reach Dunsinane."
The Frith of Forth the Medway sooner join,
From filth to cleanliness the Scots incline,
Corn shall on Alpine mountains sooner grow,
Lambs sooner *bleat*, and the Scotch thistle blow,
Than Kate Macaulay's breast with loyal zeal shall glow.'

Stella is no poetical shepherdess, no writer of pastorals; otherwise she would not have placed the *bleating* of *lambs* in the list of impossibilities.

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* What? like Sir Richard, rumbling, rough, and fierce,
With arms, and George, and Brunswick crowd the verse;
Rend with tremendous sound your ears asunder,
With gun, drum, trumpet, blunderbuss, and thunder?
Pope's Imit. of Hor. Sat. 1.

Poets

Poets generally speak of mounting Pegasus, when they purpose to ascend to the top of Parnassus. But Stella informs us, that, when she repairs to the court of Apollo and the Muses, she *walks* and *flies* at the same instant.

> 'My pen just dipt in the Pierian spring,
> To climb Parnassus, I am *all on wing*;
> *Cautious* and *slow*, the steep ascent I *tread*,
> With all my imperfections on my head.'

It is said of Eve, that,

> 'Grace was in all her steps.'

If Stella should not be thought to move with so much grace and dignity, let it be considered, that she is not walking in the fine lawns of Paradise, but climbing up a steep mountain, which she thus describes:

> 'Rugged the path, with peril so beset,
> I know not to advance, or to retreat:
> Each passenger I view, with churlish frown
> (Enough to knock a bashful poet down),
> Bids me descend, the vast attempt give o'er,
> And never, never, be ambitious more.'

DRAMATIC.

36. *The Waterman*; *or the First of* August: *A Ballad Opera, in Two Acts. As it is performed at the Theatre-Royal*, Hay-Market. 8*vo.* 1*s.* Becket.

The author of this Opera informs us, that finding among the different pieces he has composed for the public entertainment, a number of ballads which had cost him much pains, and are little known, he thought he could not employ his leisure to better purpose than by forming them into a ballad farce, with suitable dialogue. As the songs, for the most part, are of a casual nature, they seem to have been little adapted to Ranelagh, or the theatre, in their detached state; but they are introduced with *tolerable propriety* into this Opera, the dialogue of which serves as a good ground-work for displaying them to the best advantage.

CONTROVERSIAL.

37. *Reflections on the Apology of the rev.* Theophilus Lindsey, *M. A. late Vicar of* Catterick, *in* Yorkshire. 8*vo.* 1*s.* 6*d.* Buckland.

We may always observe, that controversial writers charge their opponents with want of charity and candor. Perhaps it is hardly possible for any man to speak freely of the opinions he thinks erroneous, without giving offence.

Mr. Lindsey having asserted, that the Trinitarian doctrine "was first established, and has been *all along* supported by violence and the secular power," the author of these Reflections, replies, that this is an uncharitable insinuation; in plain English implying, 'that it could not be supported by any other method; that it would not stand the test of argument; that its advocates have therefore had recourse to the sword.' He points out some other

other expreſſions, which, he thinks, are calculated rather to promote diſcord, than benevolence and good will; and then proceeds to ſhew, in oppoſition to the ſentiments of Mr Lindſey, 'that there are in ſcripture clear evidences of worſhip to the Son and Spirit of God.'

The Apologiſt, among other ſcriptural authorities, in favour of his opinion, produces the following paſſage, in which, he ſays, our Saviour ſeems in words, as expreſs as can be uſed, to forbid men's offering prayer to himſelf. "In that day *ye ſhall aſk me nothing*. Verily, verily, I ſay unto you, whatſoever *ye ſhall aſk the Father* in my name, he will give it you." John xvi. 23. Our author ſtates the meaning of theſe words, and ſubjoins this remark:

'The very expreſſion *in my name*, ſhews that there muſt be a practical regard to Chriſt, in all prayer that is acceptable; and if the chriſtians of the apoſtolic age, did not conſider this text, as a prohibition of prayer to their Lord, but did *actually* pray to him; if Stephen prayed to him *to receive his ſpirit*, and Paul *committed his ſoul to him*, 2 Tim. i. 12, then nothing can be deduced from this paſſage, to the prejudice of the doctrine I am pleading for, divine worſhip to Chriſt.'

The following obſervation, he thinks, will ſuperſede many of Mr. Lindſey's objections.

'Our Saviour did not profeſſedly inſiſt upon worſhip, when upon earth; as that would not have been conſiſtent with his ſtate of voluntary humiliation.' But in anſwer to this argument it may be ſaid, that our Saviour's humiliation could be no reaſon, why he ſhould not have directed his followers to pray to him, after his aſcenſion.

This writer propoſes his ſentiments with that calmneſs of temper, and that apparent regard for truth, which intitles his performance to a favourable acceptation.

DIVINITY.

38. ANTANAPXIA, *or an Enquiry into the true Acceptation or Idea of Religious Liberty, as ſet forth in the Scriptures of the New Teſtament*. 8vo. 2s. Bingley.

This writer gives us the following deſcription of religious liberty.

'Religious liberty is a conditional redemption from ſin and the conſequent curſe of the moral law; an abſolute diſcharge from the obſervance of the ceremonial law, whereby a free entrance is opened for the admiſſion of the Gentile world; ſubject, however, to the civil power, for the better ſecuring the peace and ſafety of the communities it governs.

'It is alſo ſubſervient to the ſpiritual power of the evangelical governors of the church of Chriſt, for the better edification of its members, and their ſurer inſtruction and guidance in the true knowledge of the ſcriptures.

'It again invites all men to ſearch the ſcriptures, and thence collect thoſe rules of faith and practice, by which, through the aſſiſt-

assistance of God's grace, co-operating with their own sincere endeavours, directed and promoted by their spiritual pastors, all men are at liberty to work out their own salvation.'

This acceptation of religious liberty is explained and vindicated in an able manner.

39. *The Mystery of God and Man: the Union of the Human with the Divine Nature.* 8vo. 2s. Lewis.

This writer is one of those illuminated geniuses, who vilify and despise human literature, telling us, 'that the meek and lowly self-denying peasant may have as just and clear conceptions of God, and as great, if not greater manifestations thereof, as he who is learned in grammar, logic, philosophy, and physics.'

But though it must be granted, that the philosopher cannot form an adequate idea of the Supreme Being, yet it will certainly be found, that his representations of the Deity are more rational, consistent, exalted, and honourable, than those of the illiterate peasant.

Let us however enquire what notions of the Deity this *arrogant* writer has exhibited. We give him this epithet on account of the contemptuous arrogance, with which he speaks of the pastors of the church, representing them as 'teachers of lies,' entertaining 'mean, gross, absurd, false, and dishonourable conceptions of God.'

'The manifestation out of the dark incomprehensible abyss of Deity, is called the Son; that is, God made known, which is God alone; for whatever remaineth unmanifested is in darkness itself, and as NOTHING to our conceptions.

'That the dark unknown abyss of Deity is called the Father, is in the utmost propriety and truth, since we know that light itself, with whatever is manifested, must arise out of darkness. The light is God, and God is light: while the depth of Deity is inconceivable DARKNESS.

'The manifestation in the light being God alone and called the Son, is not another, but the same indivisible essence: God the Son is God the Father made known; so when essential Deity is spoken of in Scripture, it is called God the Father.'

We shall leave the intelligent reader to make his own remarks on this mysterious jargon.

A considerable part of this tract is taken up in proving, that the judgment, the resurrection, and the dissolution of the world, are not events to be expected hereafter; but operations now carrying on in the church, and in the souls of men.

40. *Catechetical Exercises, by* Charles Bulkley. 12mo. 3s. *sewed.* Johnson.

This is a very useful performance. The author conducts his young pupils through a course of lectures on the Being and Attributes of God, the Works of the Creation, the Nature of Man, a Future State, the Truth of Christianity, and other important

portant and interesting topics. His notions of revealed religion, and the divine nature are rational; his method of communicating his instructions easy and familiar.

NOVELS.

41. *The Fortune-Teller.* 2 *Vols.* 12*mo.* 5*s. sewed.* Bew.

Although we do not pretend to the art of divination by the assistance of the stars, nor ere

'Consult a house above to know
Who 'twas that robb'd a house below,'

we look on ourselves, in some degree, as fortune-tellers. It may happen, indeed, that our predictions, like those of other pryers into futurity, may sometimes not be verified by events, but we are pretty confident that we are not mistaken in predicting some reputation to the Fortune teller before us, who, besides possessing the very desirable talent of telling a story agreeably, has no inconsiderable knowledge of mankind. The pictures which he has drawn in the course of his work are, it is true, rather high-coloured, but the parts are perfectly consistent. We know no better method of forming a judgment of this last particular, than appealing to our own feelings, which declare strongly in his favour. His work comprehends a detail of the various events of his life, which are entertaining, although chiefly written in a satirical vein.

The book concludes with a discovery greatly to the advantage of the Fortune-teller, on which, as he is *an honest fellow*, we heartily congratulate him.

42. *The Vizirs, or the Enchanted Labyrinth, an Oriental Tale. By Mad.* Fauques de Vaucluse. 3 *vols.* 12*mo.* 7*s.* 6*d. sewed.* Riley.

Those who are fond of this kind of reading, may not think their time thrown away in the perusal of these volumes. We have very little relish for the affected imitations of Eastern eloquence, which are now so frequent; and the Vizirs has not contributed much to the alteration of our taste. We are promised, in four *handsome* volumes, The Transmigration of Hermes, or the Laws of Nature, a Philosophical Romance, by the Author of the Vizirs. We hope, that the style of it will be less *fantastical* than that of the present work, as we cannot read without disgust such language as the following: 'While the Vizir was stringing the ungenuine pearls of feigned counsel on the thread of insincerity, the cheeks of Kishtash were discoloured with various passions, and his heart was too large for the purple walls that confined it.'

MEDICAL.

43. *Select Cases in Physic, which have been treated at the Waters of* Aix La Chapelle. *By* J. Williams, *M. D.* 8*vo.* 2*s.* 6*d. sewed.* Becket.

In our Review of Dr. Williams' Advice to People afflicted with the Gout *, we remarked that he had produced no cases in

* See Crit. Rev. vol. xxxvi. p. 430.

sup-

support of the method of cure which he recommended; but this objection we have at length the pleasure to find removed by the performance now before us. We are here presented with a detail of thirty-four cases, many of them arthritic, in which the waters of Aix la Chapelle have been observed to prove beneficial or pernicious, according as they are properly or imprudently used; a diversity of effects which will ever succeed the administration of a powerful medicine. It appears in general, that these waters are not advisable where there is a great acrimony of the juices, and an irritability of the fibres. Dr. Williams' discovery of the advantage of the waters of Aix la Chapelle to persons afflicted with the gout, must prove no less auspicious to the practice of physic, than his having ascertained the cases in which the use of them may be attended either with detriment or success.

44. *An Essay in favour of such Public Remedies, as are usually distinguished by the Name of Quack Medicines; wherein the Objections hitherto made against them are fully answered, and their Virtues set forth in a Proper Light.* 8vo. 1s. Crowder.

The arguments advanced by this writer in favour of quack medicines, apply indiscriminately to *every* nostrum; and therefore, as we cannot admit the efficacy, or even safety of *all* such medicines, we must of consequence reject the force of the reasoning which tends to establish them universally in an equal degree of estimation. It would perhaps be unjust to deny the good effect of almost every quack medicine on some occasions; but when we consider that medicines regularly prescribed for particular persons frequently fail of success, or sometimes even prove injurious, what confidence can be placed in the salutary operation of nostrums, administered without any regard to the various circumstances of patients?

MISCELLANEOUS.

45. *Of Temperance and Intemperance: their Effects on the Body and Mind, and their Influence in prolonging or abbreviating Human Life. By* Edward Harwood, *D. D.* 8vo. 2s. 6d. *sewed.* Becket.

The learned and ingenious author has described the pernicious effects of intemperance of every kind, and the salutary consequences of the opposite virtues, in a very spirited and agreeable manner.—In the ninth section he has given us many remarkable instances of longevity, attained by a uniform course of temperance, and simplicity of diet. In the concluding chapter he has exhibited a collection of the sentiments of some of the greatest and wisest philosophers on this subject; by which it appears, that the judgments of the most intelligent persons, in all ages and nations of the world, have harmonized in recommending temperance, as indispensably necessary to the preservation and well being of human nature, and in condemning excess in eating

and drinking, as productive of the worſt effects, both on the body and mind, and inevitably abbreviating human life.

In the preſent age, when every ſenſual indulgence is conſidered as an inſtance of politeneſs and ſpirit, this publication is extremely ſeaſonable, and merits our warmeſt recommendation.

46. *Miſcellaneous and Fugitive Pieces. Vol. III.* 8*vo.* 3*s.* 6*d. ſewed.* Davies.

In this collection, the editor has given us—A Review of Memoirs of the Court of Auguſtus; Obſervations on the State of Affairs in 1756; A Deſcription of the Grotto of Antiparos; A Review of a Philoſophical Enquiry into the Origin of our Ideas of the Sublime and Beautiful; The Lives of Lord Bolingbroke, and Archdeacon Parnell, by Dr. Goldſmith; The Life of Father Paul Sarpi; The Life of Dr. Eachard; Fragment of a Copy of Verſes to Lord March, &c. with Notes Variorum, ſuppoſed to be written by B. Thornton; An Inſpector, N° 66666, by the ſame; Hiſtory of the moſt amazing and ſagacious Engliſh Dog, written by himſelf; An Introduction to the Theory of the Human Mind, by J. Uſher, author of Clio; An Ode on the Author's Birth-Day, by Hawkins Brown; An Author to be Let, by R. Savage; Public Spirit, a Poem, by the ſame; The Play-houſe, a Satire, by A. D———; Faction Diſplayed, a Satire; The Tears of Genius, an Ode, by J. T. An Ode to Simplicity, by the ſame; An Ode to Sympathy by the ſame; Sympathetic Bliſs, an Ode to the Lark, and Simplicity, a Paſtoral, by the author of the Cave of Morar; the Character of Cellini; Prologues by Mr. Craddock, &c.

This volume, though perhaps not equal to either of the former, contains ſeveral valuable productions. Mr. Thornton's Fragment with Notes Variorum is a piece of admirable humour.

47. *Free and Impartial Remarks upon the Letters written by the late Right Honourable* Philip Dormer Stanhope, *Earl of* Cheſterfield, *to his Son* Philip Stanhope, *Eſq.* 4*to.* 1*s.* 6*d.* Bew.

In theſe Remarks, the author enquires into the morality of *ſome* of his lordſhip's precepts, the juſtneſs of his opinions, and the conſiſtency of his principles. In general, he treats the noble writer with fair argument, and *ſometimes* with pleaſantry. Thoſe who have peruſed the Earl of Cheſterfield's Letters with impartiality, will probably admit that they are liable to the objections contained in theſe Remarks; while, at the ſame time, they will conſider the greateſt part of that epiſtolary correſpondence as one of the moſt valuable publications of late years.

48. *A Practical Eſſay on a Cement, and Artificial Stone, juſtly ſuppoſed to be that of the* Greeks *and* Romans, *lately re-diſcovered by Monſ.* Loriot. 8*vo.* 1*s.* Cadell.

The rapidity with which the Romans appear to have completed their buildings, with the ſmall ſtones they uſed, have af-

afforded matter of ſpeculation to ſucceeding architects, reſpecting the nature of the cement that they employed for binding their materials, and which could render their buildings ſo durable. Moſt of the Roman monuments remaining, if we except a ſuperficial coating with which they are faced, are found to conſiſt of nothing but pebbles and other ſmall ſtones, originally thrown together at random in caiſſons, and bound with a kind of mortar, which ſeems to have been thin enough to penetrate the ſmalleſt interſtices, and ſo form one ſolid whole. Of that kind this mortar was, M. Loriot certainly took the moſt proper method for diſcovering. He examined almoſt all the Roman monuments in France; he conſidered all the materials which nature afforded in the places where they were erected; he compared and combined all the poſſible local reſources that could have been uſed; and from the whole he was induced to conclude that the Romans employed no other materials than ſuch as are made uſe of at this day, but that they had another method of mixing and uſing thoſe materials. He aſcribes the whole effect to their cement, which, from experiments he has tried, he ſuppoſes to have been made by putting a certain proportion of powdered quick lime to ſlacked lime, and kneading them together. This mixture he has obſerved to conſolidate almoſt as readily as metals in fuſion, and to become a kind of inſtantaneous petrification. This diſcovery, which does great honour to M. Loriot's ingenuity, is not only curious, but may be rendered of great advantage to the public.

49. *The Gentleman and Builders Director; containing Plain and Familiar Inſtructions for erecting every Kind of Building, according to their reſpective Claſſes, as regulated by an Act of Parliament, paſſed the laſt Seſſions, for the better regulating of Buildings, and more effectually preventing Miſchiefs by Fire. By* William Robinſon, *Eſq.* 8*vo.* 1*s.* 6*d.* Kearſly.

The intention of this pamphlet is to communicate a knowledge of the late act of parliament for the regulation of buildings, which, as being extremely prolix, and often perplexed, is very unfit to be conſulted by workmen; who without ſuch knowledge, however, may readily fall into treſpaſſes that lead to puniſhment and forfeitures. This production ſeems well calculated for anſwering the purpoſe, and cannot fail of being uſeful.

50. *The Complete Floriſt; or the Lady and Gentleman's Recreation in the Flower-Garden.* 12*mo.* 2*s.* Snagg.

Some circumſtances afford reaſon to conjecture that this Floriſt derives his knowledge from books which are now regarded as rather antiquated. In general, however, his directions may be accompanied with ſucceſs, though he might have with-held his aſtrological rules, without any prejudice to his readers.

THE CRITICAL REVIEW.

For the Month of *September*, 1774.

ARTICLE I.

The Antiquities of Furneſs; *or, an Account of the Royal Abbey of St.* Mary, *in the Vale of* Nightſhade, *near* Dalton *in* Furneſs, *Belonging to the Right Honorable Lord* George Cavendiſh. 4*to*. 15*s*. *ſewed*. Johnſon.

IN treating of ancient buildings the end moſt frequently kept in view is the mere gratification of curioſity; but the author of the preſent work appears to be not more actuated by this principle than by motives of a moral and political nature. Addreſſing himſelf particularly to the inhabitants of Furneſs, he expreſſes his hope of meeting with their approbation and encouragement, by placing before them the laudable examples of their anceſtors in every civil and religious virtue, and by rendering them acquainted with the ancient cuſtoms, rights, and privileges, on which their tenures depend. A plan ſo well deviſed ſerves not only to convey uſeful knowledge, but likewiſe to excite a generous emulation, and muſt ſecure to Mr. Weſt the favour of the public, as well as the gratitude of his provincial readers.

The country of Furneſs is an inſulated tract of land in Lancaſhire, anciently poſſeſſed by the Setuntii; where ſtands the royal abbey of St. Mary of Furneſs, in the Vale of Nightſhade, near Dalton. After accurately deſcribing the country of Furneſs, the author proceeds to deliver an account of the abbey, concerning which we are told that it was founded on the nones of July, A. D. 1127, by Stephen earl of Morton

and Bulloign, afterwards king of England. It was erected in a place called Bekangs-Gill, a name derived from Bekang, signifying the Solanum Lethale, or deadly nightshade, which plant grows plentifully in that neighbourhood. The monks of this abbey were originally a branch, or filiation, from the monastery of Savigny in Normandy, which at that time had been founded about fifteen years. Before Mr. West prosecutes his subject any further, he takes a general view of the origin and progress of monastic life, and entertains his readers with an account of the Cistercian and Savigny order of monks. He gives the following brief detail of the monastic institution.

'Soon after the Christian religion had made some considerable progress in the East, the policy of the Roman empire exposed the professors of it to many and great inconveniencies, and a succession of bloody persecutions: the two last, under Decius and Diocletian, more especially obliged many to betake themselves to mountains, deserts, and solitary places, to secure themselves from the unrelenting fury of these bloody tyrants: there they found a safe retreat, with time and liberty to give themselves up to the exercise of piety and divine contemplation, in a course of most rigorous mortifications and preternatural austerities. This kind of life, which necessity gave rise to, was afterwards, in the time of the Christian emperors, embraced through choice; and Pacomius, about the middle of the fourth century, committed to writing rules for regular societies, and founded some monasteries in the environs of Thebes in Egypt: this example was soon after followed in all parts of the Christian world; and, exclusive of the disputed antiquity of Glastenbury Abbey, it is evident from Gildas (the most ancient British author now extant) that monasteries had been established in Britain long before St. Austin and his companions came thither: however, it doth not appear that there was any general rule for such communities, but that each abbey and monastery had their peculiar regulations. The Saxons, on their first coming into Britain, destroyed many of these religious communities; and at BANGOR ys Coed, i. e. BANGOR under the Wood, in Flintshire, upwards of eleven hundred monks were inhumanly butchered by the Saxons themselves, after they had in some measure embraced Christianity: and all their precious books and records were destroyed; a loss the more considerable, as it had been the seat of learning, and the repository of every thing valuable, for ages past.

'The Saxons, on their conversion to Christianity, founded many monasteries; and Austin the monk laid down rules for their conduct. However, several incursions of the Danes were fatal to the Saxon monks: those invaders robbed, plundered, and burnt, the monasteries; and stripped, and frequently murdered, the defenceless monks: but after the re-establishment of the Saxon government, St. Dunstan, abbot of Glastenbury, was the great restorer of monastic discipline in England: he first settled the Benedictin rule in all its purity within his own abbey of Glastenbury, and afterwards propagated the same throughout all the religious houses on the south side the Trent.

'The strictness of the Benedictin rule, the excellency of the discipline it enjoined, the piety of the monks, and the regularity of

of their lives, compared with the conduct of the secular canons, easily brought over the nation to approve the reform; and king Edgar himself seconded it with his royal authority. This reform was effected about the middle of the tenth century, and was confined to the south side of the Trent; for it was not till some time after the Conquest, that the Benedictin rule made any progress on the north side the Trent. From the death of Edgar and St. Dunstan, the reformation of religious houses was at a stand till after the Conquest, when archbishop Lanfranc obliged all the monks of the old way, who had not submitted to the abbot of Glastenbury's reform, to accept of the Benedictin rule: this was agreed on in a council held at London, A. D. 1075, whereby a greater uniformity of discipline was observed in all the monasteries through England, than had ever before taken place.'

The learned author next enquires at what period monks were first introduced into England, and delivers the reasons generally assigned for the rapid progress of the several religious orders in this kingdom. From the character of the Norman princes there is good ground for suspecting that the favour they shewed to these institutions proceeded rather from political than religious motives; but in confirmation of their being partly influenced by the latter, Mr. West presents us with the translation of a grant of king Henry I. to the priory of Gysburgh, in the east riding of Yorkshire. It is as follows,

" In the name of the Holy and undivided Trinity. By the munificent gifts of kings and princes, the church is enlarged, and now spreads herself over the world. We also rejoice that in our kingdom the number is increased; by which religion is augmented, and the numbers of religious multiplied, by whose prayers the strength of our kingdom is established, and a passage to that of Heaven is mercifully opened to such as truly seek for it. Wherefore I Henry, by the disposition of God, king of the English, son of William the Great, for the good of my soul, the soul of my wife, and the souls of my predecessors, do by royal authority grant and confirm whatever Robert de Brus hath given to the church of Gisburgh, and the brethren there regularly serving God, as well the church itself, as the lands, possessions, and other rents, to the honour of God and holy church, &c."

After producing a great number of ancient charters, the author treats of the order, dress, and privileges of the monks of Furness; in the course of which detail we meet with many interesting remarks relative to the appropriation of tythes. In the subsequent chapter, we find a catalogue of the abbots of Furness, which is succeeded by an account of the scite and building of the abbey. For the gratification of our readers we shall select this part of the work.

' This abbey was well situated to answer all the views and purposes of its ascetic inhabitants, Furness being a kind of peninsula, or nase or ness of land, as its name imports, defended on the north and south by dangerous quick-sands, on the west by St.

George's channel, or the Iriſh ſea, and having Furneſs Fells on the eaſt, which in thoſe days were covered with woods; and the roads leading to it, being then but little frequented, ſecured the country in ſome meaſure from the din of war, and the incurſions of the free-booters who lived on the frontiers of the two kingdoms of England and Scotland, and, as often as national quarrels gave occaſion, gratified their paſſion for plunder, by pillaging, robbing, and often demoliſhing theſe repoſitories of envied wealth, and ſeats of eaſe and plenty. This was often the ill fate of ſuch abbies and religious houſes as were founded in the open country, within the reach of a Scottiſh incurſion, that is, on the north ſide of the Humber and Severn. From theſe calamities Furneſs was, by the advantage of ſituation, in a great meaſure freed. Near the extremity of this neſs of land, towards the weſt, a deep narrow vale ſtretches itſelf from the north, and opens to the ſouth: it is well watered with a rivulet of fine water collected from the adjacent ſprings, with many convenient places for mills and fiſh-ponds. About midway down this vale, the abbey ſtands. The ſite is gloomy and romantic, and there grows the Lethal Bekan, or deadly night-ſhade, from whence the vale had firſt the name of Bekangs-Gill. This vale, at its opening to the ſouth, forms an agreeable aſpect to the mid-day ſun. A ſolitary and private place, ſo well formed and accommodated for religious retreat, drew the attention of Evans, with his aſſociates, and fixed them there. The buildings took up the whole breadth of the vale; and the rock from whence the ſtones were taken, in ſome parts made place for and overtopped the edifice. Hence it is ſo ſecreted by the high grounds and eminences that ſurround it, as not to be diſcovered at any diſtance. There ſuch terraſſes, leading to different views of the ſtately ruins, might be formed, as would equal, if not ſurpaſs, any in England. As to the building itſelf, the remains of it breathe the plain ſimplicity of taſte, which is met with in moſt houſes belonging to the Ciſtercian monks, which were erected about the ſame time with Furneſs abbey. The chapter-houſe is the only building belonging to it, that is marked with any elegance of Gothic ſculpture; but its roof hath of late been ſuffered (proh dolor!) to fall in. The eaſt end of the church ſeems to have been an additional part, intended for a belfrey, to eaſe the main tower; but that is as plain as the reſt: had the monks even intended it, the ſtone would not admit of ſuch work as has been executed at Fountains and Rieval abbies. The eaſt end of the church contained five altars, beſides the high altar, as the diſtinct chapels ſhew; and probably there was a private altar in the ſacriſty. As to magnitude, it was the ſecond in England belonging to the Ciſtercian monks, and in opulence the next after Fountains abbey in Yorkſhire. The church and cloiſters were encompaſſed with a wall, which commenced at the eaſt ſide of the great door, and formed the ſtrait incloſure, and a ſpace of ground, to the amount of ſixty-five acres, was ſurrounded with a ſtrong ſtone wall, which incloſed their mills, kilns, ovens and ſtews for receiving their fiſh, the ruins of which are ſtill viſible. This was the great incloſure, now called the Deer park.

'It has been already obſerved, that there were amongſt the monks different claſſes, to each of which different departments were aſſigned. The monks who attended the church ſervice, were confined to ſtrict ſilence, and ſtrait incloſure; the times for converſation

verſation were, after dinner, in the Locutorium, or converſation-room, and on ſome particular days, when they had liberty to walk abroad in company for exerciſe and relaxation, they being but ſeldom permitted to receive or return viſits. The other claſs of monks were employed in cultivating their lands, and performing the ſervile works of the monaſtery.

'The abbey of Furneſs was a mother monaſtery, and had under her nine houſes, four of which were filiations from Furneſs. 1. The monaſtery of Caldre, in Cumberland; 2. Swinſhead, or Swynſheved abbey, in Lincolnſhire; 3. The abbey of Ruſſin, in Man; 4. Fermoi, in Ireland; 5. Ynes; 6. Holy Croſs; 7. Wythnea; 8, Corkonrouth; 9. Ynefelughen; with Arkelo, and Bello-Becio.

'At the diſſolution, the revenues of Furneſs abbey, according to Dugdale, were valued at 805l. 16s. according to Speed, 966l. 7s. In the thirty-firſt and thirty ſecond years of the reign of king Edward I. the rents were 1599l. 8s. 2d. as aſſerted in a manuſcript in the Mancheſter library.'

The author then preſents us with an agreement between the abbot of Furneſs and his tenants, in the reign of Henry VIII; a ſurvey of the revenues of the abbey, immediately before the diſſolution; the ſum of the domeſtic proviſions paid by the tenants to the abbey, with an eſtimate of the comparative value to the preſent time. It appears from this account that the ſum total of the rents belonging to the abbey of Furneſs, amounted to 946l. 2s. 10d. of the money of thoſe times.

The articles which Mr. Weſt next produces are, a Tranſlation of the Surrender of the Abbey to King Henry VIII. the Grant of the Rectory of Dalton to Roger Pyle, the laſt Abbot of Furneſs; General Reflections on the Diſſolution of Monaſteries; with the State of Furneſs after the Diſſolution. After a variety of articles of a ſimilar nature, ſerving to elucidate the hiſtory of his ſubject, the author favours us with an abſtract of the cuſtoms of ſeveral manors in Furneſs, eſtabliſhed ſince the diſſolution. The account of theſe, in the following paſſage, will ſhew how much they breathe the ſpirit of the feudal ſyſtem.

'Each manor, within the lordſhip of Furneſs, has its own code of cuſtoms and bye-laws, by which the tenants are governed, and upon which the tenures depend; but, as theſe cuſtoms are all formed by one general ſcale, of feudal ſubordination, it will be proper, firſt, to ſhow the particulars wherein they differ, and then give ſome of them at large.

'In the manor of Kirkby Irelith, the widow is intitled, during her widowhood, to the moiety of the eſtate whereof her huſband died ſeiſed, but forfeits her right thereto upon marriage, or breach of chaſtity.

'Every tenant, upon being admitted to a tenement, pays to the lord of the manor twenty years quit-rent for a fine.

'Every intire tenement was formerly obliged to keep one horse and harness for the king's service, on the borders, or elsewhere; (these were called Summer Nags, of which thirty were kept in Kirkby;) and was also to furnish a boon plough, and a boon harrow; that is, a day's plowing and harrowing; and no one is to let his land, for any term exceeding seven years, without licence.

'Tenements in this manor are, by treason or felony, forfeited to the lord.

'A tenant convicted of wilful perjury forfeits to the lord twenty years rent, and for petty larceny, ten years rent.

'In the manor of Pennington, the tenant, on his admission, pays a fine of sixteen years quit-rent.

'On the death of the lord, and upon every change of lord by descent, the tenant pays a further fine of six years quit-rent; and a running fine, town term, or gressom, is payable every seventh year.

'The heir, where there is a widow, pays a heriot.

'Every tenant is obliged to carry a horse-load once a year to Muncaster, and half a horse-load to Lancaster.

'Every tenant must plant two trees of the same kind for every one that he falls. The customs of this manor were established by a decree in Chancery, March 20, 1654, in pursuance of an agreement entered into, between Joseph Pennington, of Muncaster, esq. lord of the manor, and the tenants.

'In the manor of Muchland, the tenant, on being admitted to his tenement, pays to the lord of the manor two years rent, over and above the usual annual rent.

'Every tenant paying 40s. rent was formerly obliged to find a horse and harness, for the king's service, on the borders, or elsewhere.

'Every tenant, who pays 20s. a year's rent, was to furnish a man harnassed for the king's service.

'Every old tenant paid a gressom of one year's rent on the death of the lord, and every new tenant pays two years rent to the next heir. The widow, in this manor, has one third of the tenement during her chaste widowhood.

'If a tenement is not presented within a year and a day after the death of the tenant, or if it be sold, set, or let, without paying the fine, or gressom, for a year and day; then the lord, if there be not good distress upon the grounds, may seise such tenement into his hands as a forfeiture, &c.

'The customs of this manor were confirmed by queen Elizabeth, on the 3d of March, in the 9th year of her reign.

'In the manor of Lowick, the customs are much the same as in Kirkby Irelith, except in the article of forfeitures. In this manor, the running gressom, or town term, is a year's rent, every seventh year, paid to the lord. There are four house-lookers annually appointed for reviewing, and assigning timber for necessary repairs.

'In the manor of Nevel-Hall, the admittance fine is two years rent, over and above the accustomed yearly rent. The heriot, on the change of lord, is half a year's rent. The running gressom, or town term, is half a year's rent every seventh year. Every tenant paying 20s. rent was formerly to keep a horse harnessed in readiness for the king's service. The widow in this manor, if the first wife, to have half the tenement; but if she be a latter wife, then only one third of the tenement.

'A te-

'A tenant within this manor may, whenever he pleases, give his tenement to any of his sons; and, in default of sons, to any of his daughters, as he thinks fit. A tenant may let, or mortgage, any tenement, or part of it, for a year, without licence; and may sell his whole tenant right, or any part of it, with licence from the lord.

'The customs of this manor were confirmed by king James I. in the first year of his reign, 1603.

'N. B. The rents mentioned above are the old and immutable rents.'

Mr. West proceeds to relate some particulars relating to the priory of Conishead, and the rectory of Ulverstone, after which he presents us with a synopsis of the Furness families, introduced with the following just reflections.

'It has been a prevailing passion in every age, and amongst all nations, whether civilised or barbarous, to cultivate a high opinion of themselves, on account of their being descended from renowned ancestors; and this partiality, in the early periods of society, has been of singular service in animating the undertaking, and inforcing the execution, of the most daring enterprises for the good of the state. The same spirit diffuses itself into particular families, who, catching the national enthusiasm of illustrious descent, have distinguished themselves by eminent services in the field and in the cabinet; and though it should be granted, that the ideal ancestor, decorated with fictitious virtues, is the idol of credulity and romance, yet the real descendants are no less inspired with the high notion of their national, or family importance, and a contempt of every thing unworthy of the same. However puerile this national attachment, or family prejudice, may appear to the civilised sceptic of the day, refined into the disbelief of every truth, and steeled against the partial tender feelings of the heart; yet to derive an importance from descent, is itself laudable, and useful to society: but where facts are ascertained from authentic records, sufficient to mark the illustrious origin of a nation, tribe, or family, from ancestors of high antiquity, such descent is to be considered as a perpetuity of succession in the present representatives, with obligation of conveying the fame to their posterity: and this seems to be the genuine meaning, and natural language, of that partiality to national and family ancestors, which characterises all men, civil or barbarous, and is found in one of the great principles of social compact, "amor patriæ," that partiality felt by every one for the nation he belongs to.

'And as the transactions of the distant progenitor are in general expressive of the warmest affection, and glow of tender passions; the memory of them becomes more interesting, and the instructions more pleasing and persuasive.'

The Synopsis exhibits a short historical account of sixteen families, which have possessed estates in the country of Furness through a period of many ages. This subject is succeeded by a view of the state of population in Furness, extracted from the parish registers: and the volume concludes with a large Appendix, containing the copies of charters, and other papers relative to the history of Furness. Among these we meet

with an abstract of a bill prepared, after the suppression of the lesser monasteries, to be passed into an act of parliament for the support of hospitality, relief of the poor, &c. This bill is copied from the original in the British Museum, and affords a proof of the necessity to which the poor were reduced by the suppression of the religious houses. Whether its not being passed into a law ought to be imputed to the traditional hospitality of our ancestors, which rendered such an establishment unnecessary, we shall leave undetermined. The very proposal of the bill, however, is repugnant to that idea. The bill is as follows,

'—— In they most humble wyse schewed unto yor. most royall majte. the lords spiritual and temporall, and all other yor. most lovyng subject, the commons yn thys yor. most highe court of parliament assemblyd, That when of late, yn yor. parliament holden at Westm. the forth daye of February, yn the xxvijth of yor. most gracious reign, among other, it was ther ordenyd, establishd, and enacted, that yor. royall majeste shold have and enjoy, to you, yor. heirs and successors for ever, all and singuler such monasteryes, pr'oryes, and other religios houses of monks, chanons, and nons, of what kynds or condicion, of habit, rules, or order, soever they wer, notwithstanding, which had not above the cler yerly value of iic lib. &c. by meanes whereof many and divers religeous houses withyn your realme wer suppressed accordingly; some other again, as yet, remain unsupressyd: and ALBEYT, most drad soverayn lord, at the makyng of the sayd act, it was thought that we might full well therby have advanced the revenues of yor. noble crown, without prejudice or hurt of ony yor. poor subjects, or of the common wealth of this yor. realme; yet nevertheles, the experience, which we have had by those houses that alrady be supressed, scheweth playnly unto us, that a great hurt and decay is thereby comen, and herafter shall come to thys yo'r realme, and gret empoverishing of many yo'r poor obedient subjects for lak of hospitalite, and good housholdyng, that was wont in them to be kept, to the gret releffe the poor people of all the countries adjoynyng to the said monasteryes, besid the maintenance of many such hosbondmen and laborurs that daylye wer kept on the sayd religeous houses.

'It may therefor pleas your highnes of your accostomable goodnes, at the contemplacion of the humble petition of us yo'r trew and faithfull subjects, and for the entire love and affection that yo'r majestie hathe alwayes born, and berreth to the common wealthe of this yo'r realme; that it may be enacted by auctorite of this present parliament, that all and every person or persons, which have taken ony of the said monasteryes (that is to say, the mansion, place, or scyt of the monasterye, with the demynes therto belonging) yn ferm of yo'r highnes, or of ony yo'r officers, having auctoritie to make lease of the same, or that hereafter shall take, &c. under the seal of yo'r court of augmentacion, shall, after the fest of St. Michell th'archangell, next ensueyng, dwell and keep house upon the said scite, &c. or ellys to make a lease of the same to some other substanscial farmor, which shall dwell, &c. there to keep hospitality, accordyng to their habilnes and degres, wherby the land may be manured and tilled for the sufficient fynding of the said hos-

hoſpitalite; laborars alſo and ſervants may be ſett to work, and the poor people of the country adjoynyng greatly refreſhed and releved therby.

'Be yt alſo enacted, &c. that all graunts, ſeals, and exchaunges, of ony of the ſaid monaſteryes, or ony parcell therunto belonging, made, or that hereafter ſhall be made, by yo'r highnes, &c. to ony of yo'r loving ſubjects, ſhall ſtand good and effectual to them, &c. accordyng to the tenur and words of the graunts to them made; nevertheles that they, ther heirs, &c. ſhall dwell and keep hoſpitality upon the manſion, &c. ſo to them graunted, or ells to make leaſys of the ſame with all the demaynes thereunto belongyng, to other honeſt farmors, &c. and that as well the grauntees as the leſſees, befor reherſed, obſerve this ordination, upon payn of forfaytur of x^l. for every monith that they ſo offend, the on half therof to be to the uſe of our ſovraign lord the king, the other half to him that will ſue therfor by byll, action, &c. Provided alwayes, that this act take place in all monaſteryes that be alredy ſurpreſſed, or which be on this ſide the ryver of Trent, although the ſuppreſſion of the ſame be yet deffered.'

The work is illuſtrated with a map of the Liberty of Furneſs; a Plan of the Abbey of St. Mary; a perſpective View of its Ruins elegantly engraved; and an Engraving of its common Seal. The contents of the volume in general, evince Mr. Weſt to have been extremely aſſiduous in his reſearches, and while they caſt a clear light on a part of the Engliſh antiquities, they muſt in a particular manner gratify the curioſity of the inhabitants of Furneſs.

II. *A Voyage towards the North Pole undertaken by his Majeſty's Command* 1773. *By* Conſtantine John Phipps. *4to.* 12*s.* 6*d. boards.* Nourſe.

THE diſcovery of a paſſage to the Eaſt Indies by the north pole has long been conſidered as an object of importance to the commerce of this country, as it would greatly ſhorten the voyage to thoſe parts, and afford us no ſmall advantage over Spain and Portugal in our navigation to the Spice Iſlands. Upon this idea the proſecution of ſuch a diſcovery was firſt ſuggeſted, and warmly recommended to king Henry VIII. by Robert Thorne, a merchant of Briſtol, in the year 1527. It was the opinion of this zealous projector, that the climate of the polar region could not be intemperately cold (he means, no doubt, in ſummer) on account of the ſun's continuing annually in the horizon for a length of time. But this opinion, however apparently well founded, experience has confirmed to be erroneous: and we queſtion whether the national advantage generally ſuppoſed to reſult from ſuch a diſcovery, would not prove equally ideal. For, admitting that a north-eaſt paſſage to Aſia were really practicable, it is more than pro-

probable that Ruſſia, on account of her vicinity, would draw the greateſt emolument from the diſcovery; and that the Britiſh commerce, inſtead of being increaſed, would actually be injured by the event. Whatever idea, however, has formerly been entertained of the practicability of the paſſage in queſtion, the journal now before us ſeems ſufficient fully to extinguiſh the expectation of its ever being effected. The ſeaſon in which this voyage was performed is acknowledged to have been the moſt favourable for the execution of the deſign; notwithſtanding which circumſtance, we find it was with the utmoſt difficulty that the voyagers could penetrate ſo far as within nearly ſeven degrees of the pole. Convinced, at length, that the greateſt efforts of human induſtry never can ſurmount the eternal barriers with which nature has encircled the polar region, the philoſophical world muſt renounce the pleaſing hope of carrying their reſearches beyond the frozen limits of navigation, and content themſelves with the obſervations that have been made in the proſecution of the arduous deſign, which has at leaſt contributed to the advancement of nautical knowledge.

The honourable writer of the journal informs us in his introduction, that this voyage was undertaken in conſequence of an application from the Royal Society to the earl of Sandwich, laid by his lordſhip before his majeſty, for endeavouring to aſcertain how far navigation was practicable towards the north pole. The ſhips with which it was performed were the Racehorſe and Carcaſs bombs, which were fitted for the purpoſe in the completeſt manner. With every neceſſary proviſion for the voyage, and with the beſt digeſted plan for rendering it ſubſervient to uſeful obſervation, the ſhips ſailed from the Nore on June 2d, 1773, under the command of captain Phipps, whoſe accurate journal does equal honour to his zeal for the ſervice, and to his naval abilities.

We ſhall preſent our readers with the relation of the difficulties encountered on this voyage, from the ice with which the ſhips were ſurrounded.

'Auguſt 1ſt. The ice preſſed in faſt; there was not now the ſmalleſt opening; the two ſhips were within leſs than two lengths of each other, ſeparated by ice, and neither having room to turn. The ice, which had been all flat the day before, and almoſt level with the water's edge, was now in many places forced higher than the main yard, by the pieces ſqueezing together. Our latitude this day at noon, by the double altitude, was 80° 37'.

'2. Thick foggy wet weather, blowing freſh to the Weſtward; the ice immediately about the ſhips rather looſer than the day before, but yet hourly ſetting in ſo faſt upon us, that there ſeemed to be no probability of getting the ſhips out again, without a ſtrong eaſt, or north eaſt wind. There was not the ſmalleſt appearance of

of open water, except a little towards the weſt point of the north eaſt land. The ſeven iſlands and north eaſt land, with the frozen ſea, formed almoſt a baſon, leaving but about four points, opening for the ice to drift out, in caſe of a change of wind.

'3. The weather very fine, clear, and calm; we perceived that the ſhips had been driven far to the eaſtward; the ice was much cloſer than before, and the paſſage by which we had come in from the weſtward cloſed up, no open water being in ſight, either in that or any other quarter. The pilots having expreſſed a wiſh to get if poſſible farther out, the ſhips companies were ſet to work at five in the morning, to cut a paſſage through the ice, and warp through the ſmall openings to the weſtward. We found the ice very deep, having ſawed ſometimes through pieces twelve feet thick. This labour was continued the whole day, but without any ſucceſs; our utmoſt efforts not having moved the ſhips above three hundred yards to the weſtward through the ice, at the ſame time that they had been driven (together with the ice itſelf, to which they were faſt) far to the N E and eaſtward, by the current; which had alſo forced the looſe ice from the weſtward, between the iſlands, where it became packed, and as firm as the main body.

'4. Quite calm till evening, when we were flattered with a light air to the eaſtward, which did not laſt long, and had no favourable effect. The wind was now at N W, with a very thick fog, the ſhip driving to the eaſtward. The pilots ſeemed to apprehend that the ice extended very far to the ſouthward and weſtward.

'5. The probability of getting the ſhips out appearing every hour leſs, and the ſeaſon being already far advanced, ſome ſpeedy reſolution became neceſſary as to the ſteps to be taken for the preſervation of the people. As the ſituation of the ſhips prevented us from ſeeing the ſtate of the ice to the weſtward, by which our future proceedings muſt in a great meaſure be determined, I ſent Mr. Walden, one of the midſhipmen, with two pilots, to an iſland about twelve miles off, which I have diſtinguiſhed in the charts by the name of Walden's Iſland, to ſee where the open water lay.

'6. Mr. Walden and the pilots, who were ſent the day before to examine the ſtate of the ice from the iſland, returned this morning with an account, that the ice, though cloſe all about us, was open to the weſtward, round the point by which we came in. They alſo told me, that when upon the iſland they had the wind very freſh to the eaſtward, though where the ſhips lay it had been almoſt calm all day. This circumſtance conſiderably leſſened the hopes we had hitherto entertained of the immediate effect of an eaſterly wind in clearing the bay. We had but one alternative; either patiently to wait the event of the weather upon the ſhips, in hopes of getting them out, or to betake ourſelves to the boats. The ſhips had driven into ſhoal water, having but fourteen fathom. Should they, or the ice to which they were faſt, take the ground, they muſt be inevitably loſt, and probably overſet. The hopes of getting the ſhips out was not haſtily to be relinquiſhed, nor obſtinately adhered to, till all other means of retreat were cut off. Having no harbour to lodge them in, it would be impoſſible to winter them here, with any probability of their being again ſerviceable; our proviſions would be very ſhort for ſuch an undertaking, were it otherwiſe feaſible; and ſuppoſing, what appeared impoſſible, that we could get to the neareſt rocks, and make

ſome

ſome conveniences for wintering, being now in an unfrequented part, where ſhips never even attempt to come, we ſhould have the ſame difficulties to encounter the next year, without the ſame reſources; the remains of the ſhip's company, in all probability, not in health; no proviſions; and the ſea not ſo open, this year having certainly been uncommonly clear. Indeed it could not have been expected that more than a very ſmall part ſhould ſurvive the hardſhips of ſuch a winter with every advantage; much leſs in our preſent ſituation. On the other hand, the undertaking to move ſo large a body for ſo conſiderable a diſtance by boats, was not without very ſerious difficulties. Should we remain much longer here, the bad weather muſt be expected to ſet in. The ſtay of the Dutchmen to the northward is very doubtful: if the northern harbours keep clear, they ſtay till the beginning of September; but when the looſe ice ſets in, they quit them immediately. I thought it proper to ſend for the officers of both ſhips, and informed them of my intention of preparing the boats for going away. I immediately hoiſted out the boats, and took every precaution in my power to make them ſecure and comfortable: the fitting would neceſſarily take up ſome days. The water ſhoaling, and the ſhips driving faſt towards the rocks to the NE, I ordered canvaſs bread-bags to be made, in caſe it ſhould be neceſſary very ſuddenly to betake ourſelves to the boats: I alſo ſent a man with a lead and line to the northward, and another from the Carcaſs to the eaſtward, to ſound wherever they found cracks in the ice, that we might have notice before either the ſhips, or the ice to which they were faſt, took the ground; as in that caſe, they muſt inſtantly have been cruſhed or overſet. The weather bad; moſt part of the day foggy, and rather cold.

'7th. In the morning I ſet out with the launch over the ice; ſhe hauled much eaſier than I could have expected; we got her about two miles. I then returned with the people for their dinner. Finding the ice rather more open near the ſhips, I was encouraged to attempt moving them. The wind being eaſterly, though but little of it, we ſet the ſails, and got the ſhips about a mile to the weſtward. They moved indeed, but very ſlowly, and were not now by a great deal ſo far to the weſtward as where they were beſet. However, I kept all the ſail upon them, to force through whenever the ice ſlacked the leaſt. The people behaved very well in hauling the boat; they ſeemed reconciled to the idea of quitting the ſhips, and to have the fulleſt confidence in their officers. The boats could not with the greateſt diligence be got to the water ſide before the fourteenth; if the ſituation of the ſhips did not alter by that time, I ſhould not be juſtified in ſtaying longer by them. In the mean time I reſolved to carry on both attempts together, moving the boats conſtantly, but without omitting any opportunity of getting the ſhips through.

'8th. At half paſt four, ſent two pilots with three men to ſee the ſtate of the ice to the weſtward, that I might judge of the probability of getting the ſhips out. At nine they returned, and reported the ice to be very heavy and cloſe, conſiſting chiefly of large fields. Between nine and ten this morning, I ſet out with the people, and got the launch above three miles. The weather being foggy, and the people having worked hard, I thought it beſt to return on board between ſix and ſeven. The ſhips had in the mean time moved ſomething through the ice, and the ice itſelf had drifted ſtill more to the weſtward. At night there was little wind,

wind, and a thick fog, so that I could not judge precisely of the advantage we had gained; but I still feared that, however flattering, it was not such as to justify my giving up the idea of moving the boats, the season advancing so fast, the preservation of the ships being so uncertain, and the situation of the people so critical.

'9th. A thick fog in the morning: we moved the ship a little through some very small openings. In the afternoon, upon its clearing up, we were agreeably surprized to find the ships had driven much more than we could have expected to the westward. We worked hard all day, and got them something more to the westward through the ice; but nothing in comparison to what the ice itself had drifted. We got past the launches; I sent a number of men for them, and got them on board. Between three and four in the morning the wind was westerly, and it snowed fast. The people having been much fatigued, we were obliged to desist from working for a few hours. The progress which the ships had made through the ice was, however, a very favourable event: the drift of the ice was an advantage that might be as suddenly lost, as it had been unexpectedly gained, by a change in the current: we had experienced the inefficacy of an easterly wind when far in the bay, and under the high land; but having now got through so much of the ice, we began again to conceive hopes that a brisk gale from that quarter would soon effectually clear us.

'10th. The wind springing up to the N N E. in the morning, we set all the sail we could upon the ship, and forced her through a great deal of very heavy ice: she struck often very hard, and with one stroke broke the shank of the best bower anchor. About noon we had got her through all the ice, and out to sea. I stood to the N W to make the ice, and found the main body just where we left it. At three in the morning, with a good breeze easterly, we were standing to the westward, between the land and the ice, both in sight; the weather hazey.'

To refresh the men after these fatigues, the vessels came to an anchor in the harbour of Smeerenberg, where the navigators made several observations that are worthy of being communicated to the public.

'During our stay, says the journalist, I again set up the pendulum, but was not so fortunate as before, never having been able to get an observation of a revolution of the sun, or even equal altitudes for the time. We had an opportunity of determining the refraction at midnight, which answered within a few seconds to the calculation in Dr. Bradley's table, allowing for the barometer and thermometer. Being within sight of Cloven Cliff, I took a survey of this part of Fair Haven, to connect it with the plan of the other part. Dr. Irving climbed up a mountain, to take its height with the barometer, which I determined at the same time geometrically with great care. By repeated observations here we found the latitude to be 79° 44′, which by the survey corresponded exactly with the latitude of Cloven Cliff, determined before; the longitude 9° 50′ 45″ E; dip 82° 8′ ½; variation 18° 57′ W; which agrees also with the observation made on shore in July. The tide flowed here half past one, the same as in Vogel Sang harbour.

'Opposite to the place where the instruments stood, was one of the most remarkable Icebergs in this country. Icebergs are large bodies

bodies of ice filling the vallies between the high mountains; the face towards the sea is nearly perpendicular, and of a very lively light green colour. That represented in the engraving, from a sketch taken by Mr. D'Auvergne upon the spot was about three hundred feet high, with a cascade of water issuing out of it. The black mountains, white snow, and beautiful colour of the ice, make a very romantick and uncommon picture. Large pieces frequently break off from the Icebergs, and fall with great noise into the water: we observed one piece which had floated out into the bay, and grounded in twenty-four fathom; it was fifty feet high above the surface of the water, and of the same beautiful colour as the Iceberg.

'A particular description of all the plants and animals will have a place in the Appendix. I shall here mention such general observations as my short stay enabled me to make. The stone we found was chiefly a kind of marble, which dissolved easily in the marine acid. We perceived no marks of minerals of any kind, nor the least appearance of present, or remains of former volcanoes. Neither did we meet with insects, or any species of reptiles; not even the common earthworm. We saw no springs or rivers, the water, which we found in great plenty, being all produced by the melting of the snow from the mountains. During the whole time we were in these latitudes, there was no thunder or lightning. I must also add, that I never found what is mentioned by Marten (who is generally accurate in his observations, and faithful in his accounts) of the sun at midnight resembling in appearance the moon; I saw no difference in clear weather between the sun at midnight and any other time, but what arose from a different degree of altitude; the brightness of the light appearing there, as well as elsewhere, to depend upon the obliquity of his rays. The sky was in general loaded with hard white clouds; so that I do not remember to have ever seen the sun and the horizon both free from them even in the clearest weather. We could always perceive when we were approaching the ice, long before we saw it by a bright appearance near the horizon, which the pilots called the 'Blink of the Ice.' Hudson remarked, that the sea where he met with ice was blue; but the green sea was free from it. I was particularly attentive to observe this difference, but could never discern it.

'The driftwood in these seas has given rise to various opinions and conjectures, both as to its nature and the place of its growth. All that we saw, (except the pipe-staves taking notice of by Dr. Irving on the Low Island) was fir, and not worm-eaten. The place of its growth I had no opportunity of ascertaining.

'The nature of the ice was a principal object of attention in this climate. We found also a great swell near the edge of it; but whenever we got within the loose ice, the water was constantly smooth. The loose fields and flaws, as well as the interior part of the fixed ice, were flat, and low; with the wind blowing on the ice, the loose parts were always, to use the phrase of the Greenlandmen, *packed*; the ice at the edges appearing rough, and piled up; this roughness and height I imagine to proceed from the smaller pieces being thrown up by the force of the sea on the solid part. During the time that we were fast amongst the Seven Islands, we had frequent opportunities of observing the irresistible force of the large bodies of floating ice. We have often seen a piece of several acres square lifted up between two much larger

larger pieces, and as it were becoming one with them; and afterwards this piece so formed acting in the same manner upon a second and third; which would probably have continued to be the effect, till the whole bay had been so filled with ice that the different pieces could have had no motion, had not the stream taken an unexpected turn, and set the ice out of the bay.'

Among other observations captain Phipps informs us, that in a hard gale of wind on the 12th of September, Dr. Irving tried the temperature of the sea in the state of agitation, and found it considerably warmer than that of the atmosphere; the heat of the former being 62°, and of the latter 50°; which remark the honourable writer observes, agrees with a passage in Plutarch's Natural Questions, not hitherto, he believes, taken notice of, or confirmed by experiment. The observation alluded to is, 'that the sea becomes warmer by being agitated in waves.'

Captain Phipps has conducted this publication with much judgment, by preserving the journal of the voyage uninterrupted, and placing in an Appendix, such observations as were made in astronomy, navigation, and natural history in distinct articles; the disregard to which method we remarked was an obvious defect in the compilation of Hawkesworth's Voyages.

The first article in the Appendix is a comparative Table of the Latitudes and Longitudes of some remarkable Places; after which we meet with useful Observations on different Methods of measuring a Ship's Way; Observations on the Use of the Megameter in Marine Surveying, and Observations on the Variation. We are next presented with an Account of the Observations made with the Marine Dipping Needle, constructed for the Board of Longitude by Mr. Nairne; an Account of the Instruments made Use for keeping the Meteorological Journal; and Miscellaneous Observations. Among the latter we are told of an experiment relative to the specific gravity of Ice, made by Dr. Irving. 'A piece of the most dense ice he could find, being immersed in snow water, thermometer thirty-four degrees—fourteen fifteenth parts sunk under the surface of the water. In brandy, just proof, it barely floated; in rectified spirits of wine it fell to the bottom at once, and dissolved immediately.'

In the sequel experiments are related, made by the same ingenious gentleman, for determining the temperature of the water at different depths of the sea; with the quantity of salt it contains. These experiments were performed with a bottle most judiciously fitted for the purpose, and it appears that the result of them differs materially from those made with lord Charles Cavendish's thermometer; but for a more particular

account we must refer to the work itself. The two subsequent articles are Observations for determining the Height of a Mountain in lat. 79° 44′; by the barometer, and geometrical measurement; and Observations for Determining the Acceleration of the Pendulum.

Natural History constitutes another article in the Appendix, where we are presented with an accurate catalogue of the productions observed by the voyagers during their short stay at Spitsbergen. This description is succeeded by an Account of Dr. Irving's Method of obtaining fresh water from the Sea by Distillation; drawn up with great precision by that very ingenious gentleman himself, and never before published.

This important article begins with a succinct detail of the principal experiments formerly made on the subject, where the author remarks the disadvantages attending the several processes, and clearly points out the general causes of their failure. He reduces the defects of the various methods to the following heads.

"1. The small quantity of water produced by the ordinary methods of distillation with a still-head, and worm, could never be adequate to the purposes of shipping, though the apparatus should be kept in constant use; and at the same time, this mode of distillation required a quantity of fuel, which would occupy greater space than might be sufficient for the stowage of water.

"2. A still-burnt taste, which always accompanies this method of distillation, and renders the water extremely unpalatable, exciting heat and thirst, if drank when recently distilled.

"3. A total ignorance with respect to the proper time of stopping the distillation, whereby salt was permitted to form on the bottom of the boiler; which burning, and corroding the copper, decomposed the selenetic and magnesia salts, causing their acids to ascend with the vapour, and act on the still-head and worm-pipe, impregnating the water with metallic salts of the most pernicious quality.

"4. The space occupied by the still, still-head, and worm-tub, renders the use of them in most cases totally impracticable on board ships. Add to this, their wearing out so fast on account of the causes abovementioned, the great expence of the apparatus, with the hazard of the still-head being blown off, and the inconveniences thence arising.

"5. The use of ingredients, which though omitted in some experiments in small, were nevertheless erroneously considered as essential to the making sea-water sweet and palatable by distillation.

"6. The inconvenience of a cumbersome apparatus, calculated only to be eventually useful in unexpected distress for water, but constantly occupying a great deal of room in a ship, too necessary for the ordinary purposes to be spared for that object."

The author next enters upon the principles of distillation in general, and the chemical analysis of sea-water; after treating of which he proceeds to state the peculiar advantages of the method he has introduced of rendering sea-water fresh.

Theſe are ſo numerous and confeſſedly of ſo great importance to the navy, that they place in a ſtrong light the juſtneſs of Dr. Irving's claim to the munificence with which his invention was rewarded by parliament. We ſhall lay before our readers the ſeveral advantages of this method of diſtillation, as they are ſpecified in the author's own words.

" 1. The aboliſhing all ſtills, ſtill heads, worm pipes, and their tubs, which occupy ſo much ſpace as to render them totally incompatible with the neceſſary buſineſs of the ſhip; and uſing in the room of theſe, the ſhip's kettle or boiler, to the top whereof may occaſionally be applied a ſimple tube, which can be eaſily made on board a veſſel at ſea, of iron plate, ſtove funnel, or tin ſheet; ſo that no ſituation can prevent a ſhip from being completely ſupplied with the means of diſtilling ſea-water.

" 2. In conſequence of the principles of diſtillation being fully aſcertained, the contrivance of the ſimpleſt means of obtaining the greateſt quantity of diſtilled water, by making the tube ſufficiently large, to receive the whole column of vapour; and placing it nearly in a horizontal direction to prevent any compreſſion of the fluid, which takes place ſo much with the common worm.

" 3. The adopting the ſimpleſt and moſt efficacious means of condenſing vapour; for nothing more is required in the diſtillation but keeping the ſurface of the tube always wet; which is done by having ſome ſea-water at hand, and a perſon to dip a mop or ſwab into this water, and paſs it along the upper ſurface of the tube. By this operation the vapour contained in the tube will be entirely condenſed with the greateſt rapidity imaginable; for by the application of the wet mop thin ſheets of water are uniformly ſpread, and mechanically preſſed upon the ſurface of the hot tube; which being converted into vapour, make way for a ſucceſſion of freſh ſheets; and thus both by the evaporation and cloſe contact of the cold water conſtantly repeated, the heat is carried off more effectually than by any other method yet known.

" 4. The carrying on the diſtillation without any addition, a correct chemical analyſis of ſea water having evinced the futility of mixing ingredients with it, either to prevent an acid from riſing with the vapour, or to deſtroy any bituminous oil ſuppoſed to exiſt in ſea water, and to contaminate the diſtilled water, giving it that fiery unpalatable taſte inſeparable from the former proceſſes.

" 5. The aſcertaining the proper quantity of ſea water that ought to be diſtilled, whereby the freſh water is prevented from contracting a noxious impregnation of metallic ſalts, and the veſſel from being corroded and otherwiſe damaged by the ſalts caking on the bottom of it.

" 6. The producing a quantity of ſweet and wholeſome water, perfectly agreeable to the taſte, and ſufficient for all the purpoſes of ſhipping.

" 7. The taking advantage of the dreſſing the ſhip's proviſions, ſo as to diſtil a very conſiderable quantity of water from the vapour which would otherwiſe be loſt, without any addition of fuel.

" To ſum up the merits of this method in a few words:

" The uſe of a ſimple tube, of the moſt eaſy conſtruction, applicable to any ſhip's kettle. The rejecting all ingredients. Aſ-

certaining the proportion of water to be diſtilled, with every advantage of quality, ſaving of fuel, and preſervation of boilers. The obtaining freſh water, wholeſome, palatable, and in ſufficient quantities. Taking advantage of the vapour which aſcends in the kettle while the ſhips proviſions are boiling."

In captain Phipp's Journal we meet with the following teſtimony in favour of the utility of this method of diſtillation, in the courſe of the voyage.

'We began this day to make uſe of doctor Irving's apparatus for diſtilling freſh water from the ſea: repeated trials gave us the moſt ſatisfactory proof of its utility: the water produced from it was perfectly free from ſalt, and wholeſome, being uſed for boiling the ſhip's proviſions; which convenience would alone be a deſirable object in all voyages, independent of the benefit of ſo uſeful a reſource in caſe of diſtreſs for water. The quantity produced every day varied from accidental circumſtances, but was generally from thirty four to forty gallons, without any great addition of fuel. Twice indeed the quantity produced was only twenty-three gallons on each diſtillation; this amounts to more than a quart for each man, which, though not a plentiful allowance, is much more than what is neceſſary for ſubſiſtence. In caſes of real neceſſity I have no reaſon to doubt that a much greater quantity might be produced without an inconvenient expence of fuel.'

The laſt article in the Appendix contains an Account of the Aſtronomical Obſervations and Time-keepers, by Mr. Lyons.

The honourable gentleman who was entruſted with the direction of this voyage, appears evidently to have conducted the undertaking with intrepidity and the abilities of a ſkilful and judicious commander; nor is he leſs entitled to applauſe in the character of an accurate journaliſt. The various obſervations that were made, he has arranged in the cleareſt manner, and neglected no circumſtance of enquiry which he had any opportunity of proſecuting: above all, his nautical remarks deſerve to be conſidered as a valuable addition to the improvements in navigation. The work is illuſtrated with ſeveral plates, and contains, if not much entertainment, at leaſt a great variety of ſcientific information.

III. *A Political Survey of* Britain: *being a Series of Reflections on the Situation, Lands, Inhabitants, Revenues, Colonies, and Commerce of this Iſland. Intended to ſhew that we have not as yet approached near the Summit of Improvement, but that it will afford Employment to many Generations before they puſh to their utmoſt Extent the natural Advantages of* Great Britain. *By* John Campbell, *LL. D.* 2 *Vols.* 4*to.* 2*l.* 2*s. boards.* Durham. [*Concluded.*]

AFTER concluding his laborious Survey of Great Britain, Dr. Campbell proceeds to her colonies. He obſerves, that the practice of eſtabliſhing colonies for the benefit of com-

commerce, was early introduced by the wiſeſt nations of ancient times; as the Egyptians, Chineſe, Phœnicians, &c. who in deviſing ſuch an expedient were influenced by the ſoundeſt maxims of policy. The commercial advantages of colonization are ſo generally admitted, that ever ſince the diſcovery of America this principle has been held as an eſſential object of regard, by almoſt all the maritime powers of Europe. A few individuals, it muſt be acknowledged, have repreſented the eſtabliſhment of colonies as injurious to the country from whence they emigrate; being in their opinion a perpetual ſource of depopulation, and tending rather to weaken than augment the proſperity of the parent ſtate. This idea, however, though perhaps conformable to the ſuggeſtions of crude theoretical ſpeculation, is fully refuted by experience, the ſovereign and deciſive teſt of every meaſure of public utility; and we may venture to affirm, that as long as civil and religious liberty is protected by the Britiſh conſtitution, no emigration that can materially affect her internal vigour, will ever be found to take place. Should local oppreſſion incite a few generous ſpirits to ſeek for that eaſe and independence in another country which they cannot enjoy in their own, the political diſeaſe muſt ſoon cure itſelf, and the cauſe be deſtroyed by the natural operation of the effect. We ſhall preſent our readers with the general advantages derived from our colonies, as enumerated in the work before us.

'The Britiſh inhabitants in them draw ſome of the neceſſaries and many of the conveniencies of life from hence. The ſupplying them with theſe is a new and very great ſource of induſtry, which by affording employment to multitudes, cannot but have an effect in augmenting the numbers as well as contributing to the eaſe and happineſs of our people at home. The having a certain, conſtant, regular, and increaſing market for our commodities and manufactures hath had a very viſible effect on almoſt every branch of our domeſtic trade. Beſides, as the correſpondence between us and our countrymen in theſe remote parts is carried on by ſea, this extends our navigation, and hath added amazingly to the number of our ſhipping, which is another article very advantageous and profitable to the inhabitants of Britain. At the ſame time by raiſing and ſubſiſting numbers of hardy and experienced ſeamen, it evidently contributes to the ſupport of our naval power.

'Theſe, though ſignal and ſhining advantages, as plainly conducing to the increaſing our riches and ſtrength, are far, very far from being all the benefits that have reſulted and continue to reſult from our ſettlements. By the returns they make us for goods of every kind that we ſend them we are enabled, after furniſhing our home conſumption, to manufacture and export immenſe quantities of their produce to other countries, which is a farther addition to our commerce, and ſwells not a little the profit that ariſes from it. We likewiſe receive from them many things which we formerly purchaſed from other nations at their own prices, and which were frequently brought to us in their own bottoms, neither in

ſome caſes were theſe the greateſt inconveniencies. Their inexhauſtible fiſheries are alſo pregnant with innumerable benefits. The number of our ſubjects in theſe parts have been and may be increaſed without danger, by permitting foreign proteſtants to ſettle in them, from whoſe ſkill and labour, new improvements may with much probability be expected to ariſe. What conſiderably advances the value of theſe, and many more advantages that might be enumerated is, that they are not only ſolid and permanent, but belong excluſively to Great Britain, and of which, while we retain our freedom and naval power, we never can be deprived

The place of which our author firſt treats in this part of the work, is the fortreſs, town, and port of Gibraltar, a ſpot ſo well known to the ancients that the Grecian Hercules is related to have here built a city. The promontory on which Gibraltar ſtands is an immenſe rock, about four hundred and forty yards in perpendicular height. Of this important fortreſs Dr. Campbell gives the following account.

'On the eaſt ſide, which is waſhed by the Mediterranean, the rock is ſo ſteep as to be eſteemed utterly inacceſſible. On the weſt which looks to the bay it is leſs rugged, and on this ſide lie the town and fortifications, by which it is now thought to be rendered impregnable. In regard to the climate, the air when the weather is ſerene is very thin and pure, and conſequently wholſome; but from the beginning of June to the middle of September, it is exceedingly warm. In the winter it is ſubject to very heavy rains, and the weather is ſometimes cold. Snow ſeldom falls, and does not lie long. Ice is rarely ſeen, and only on the ſummit of the rock, where it is very thin. The ſoil is various; where the town ſtands, it is red ſand, but in ſome places, and more eſpecially in the clefts of the rock it is black and rich, ſo that oranges, lemons, grapes, pomegranates, and other fruits grow in the higheſt perfection, and the whole mountain is covered with ſhrubs of different kinds, and a great variety of aromatic plants. There is alſo, which is a great bleſſing, plenty of excellent water.

'The town of Gibraltar lies along the bay on the weſt ſide of the mountain, on a decline, by which, generally ſpeaking, the rains paſs through it freely and keep it clean. The old town was conſiderably larger than the new, which conſiſts at preſent of between four and five hundred houſes, many of the ſtreets are narrow and irregular, the buildings of different materials, ſome of natural ſtone out of the quarries, ſome of a factitious or artificial ſtone, and a few of brick. The people are ſupplied with freſh proviſions chiefly from the coaſt of Barbary, with fruit, roots, and vegetables of all ſorts from thence or from their own gardens. Beſides what is properly called the town there are ſeveral ſpacious and commodious public edifices erected, ſuch as barracks for the ſoldiers with apartments for their officers, magazines of different kinds, ſtorehouſes for proviſions, warehouſes, yards, and proper accommodations for the commander of the Mediterranean ſquadron, and for repairing and heaving down of ſhips, with very airy, ſpacious, and noble hoſpitals for the uſe of ſoldiers and ſeamen when ſick. The inhabitants, excluſive of Britiſh ſubjects dependant on the garriſon, or who reſide there from other motives, conſiſt of ſome Spaniards, a few Portugueſe, a conſiderable number of Genoeſe,

Genoese, and about as many Jews, making in the whole between two and three thousand (though some make them much fewer) without reckoning the garrison.

'This town may be said to have two ports, the first lying to the north, and which is proper only for tartans and small vessels, covered towards the land by the old mole. The other lying to the south of this between the little and the new mole, is very commodious for larger vessels, and hath a fair stone quay. The bay of Gibraltar is very beautiful and capacious, being in breadth from Europa Point to Point Cabrita about five English miles, and in depth about eight or nine, with several small rivers running into it. The isthmus between this bay and the Mediterranean, on which are the Spanish lines, is about a mile in breadth, and between it and the mountain there is a morass, which is now rendered an inundation.'

When we consider the situation of Gibraltar, with the great advantages resulting from the possession of it, we must admit it to be one of the most honourable and important acquisitions that ever were made by the British arms, and what cannot be relinquished without inflicting the deepest wound on our glory and maritime power.

From Gibraltar the political surveyor directs his course to the island of Minorca, which we took from the Spaniards in the year 1708. In length it is about thirty-three miles, and in breadth from eight to twelve. Of the natural history of Minorca we are presented with the following account.

'This island, small as it is, contains many commodities that are or might be rendered of considerable value. In the bowels of the earth are iron, copper, lead ores, of none of which except the last hath hitherto any use been made, and even the working of this it is said hath long been discontinued. Great quantities of marble, very beautiful and finely variegated. Free-stone and lime-stone in plenty, and an excellent kind of slate that might be raised in any quantities, and is very near the water. The surface thin as it is produces excellent wheat, though not enough for the consumption of the inhabitants, as also barley, and some India corn, not inferior to any in America. In respect to fruits they have great plenty of vines which bear both white and red grapes, from which they make a considerable quantity of wine. They have also olives, dates, almonds, oranges, lemons, limes, pomegranates, figs, &c. hemp and flax grow in great perfection, and from some trials that have been made it is known they might have large quantities of admirable cotton. They grow likewise some very good tobacco, but not half as much as they consume, as also capers and annis. Their kitchen gardens are exceedingly well stocked, and the vegetables they produce are not inferior to those of any other country.

'As to animals that serve for food, there are in this island black cattle, small in size, and in general poor and lean, which arises chiefly from the carelessness of the people who dislike fat, for with proper attention they have been and may be rendered as good as any of their size. Sheep also are small, their wool nei-

ther very coarse or very fine, yet such as furnishes the inhabitants with cloth for their own wear, and some of their wool likewise they export. Goats are larger in proportion, but are eat only by the poorest people. Their swine are large, and as the Minorquins have a relish for their fat, they are well fed and afford great plenty of excellent meat. They have no deer or hares, but rabbits in great plenty. In reference to beasts of burthen they have a breed of small horses, which for want of grass and hay are fed with chopped straw and a little barley mixed with it, so that though they seem to have spirit they have little strength. On the other hand their asses are large, and are made use of both for the saddle and plough. Mules are large, strong, and fit for all kinds of service, being esteemed full as good as any on the continent of Spain. They have all sorts of domestic fowl, and these very good in their respective kinds. Wild fowl and water fowl of all sorts, and many birds of passage, with which their tables are plentifully supplied in all seasons. They have eels and smelts, with a great variety of sea and shell fish in as great abundance as they can wish. They have no wild beasts, but many birds of prey, such as eagles, hawks, and owls. There are also snakes, vipers, scorpions, with some other venomous and troublesome reptiles and insects; yet not in such numbers as might be expected in so warm and moist a country.'

Our author delivers an accurate topographical description of the four terminos, or districts into which the island is divided. The rental of the landed property, we are told, does not exceed twelve thousand a year, and the public revenue amounts to about a third of this sum. The annual expence of Minorca to Great Britain, is said to be about seventy thousand pounds, exclusive of the charge of the ordnance and marine, the repairs of buildings and other contingencies. The form of government in this island continues to be the same that was in use before it devolved to Britain, in virtue of the capitulation. It is strictly modelled on the feudal system, and Dr. Campbell justly observes, that notwithstanding it was secured to the inhabitants at their own desire, it is pernicious to their interest. He particularly remarks one obvious absurdity in their constitution, which is, that an appeal lies from their supreme court to the tribunal at Perpignan in Rousillon. We shall extract our author's observations on the advantages accruing from the possession of this important island.

'It must be observed, that it would be very difficult fully to express the numerous benefits that we derive from having so noble, so capacious and so safe an harbour as that of Port Mahon, more especially in so happy a situation, where our ships may be at all times relieved, our squadrons meet with refreshments, and not only these but also with every kind of accommodation and repairs, and where our armaments may be carried on with equal security and secrecy when necessary. The sense and the experience of this hath struck such an awe into all the piratical states of Barbary, who with the emperor of Morocco have all acknowledged by treaties this island part of the dominion of Great Britain, that

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we have never had any diſpute with them ſince, except as to Mediterranean paſſes, in reſpect to which perhaps we have not been always in the right. Our holding this iſland hath a very ſtrong influence on the Italian powers, and indeed may be ſaid to render us an Italian power, to whom in that light, our maritime force conſidered, due reſpect will be at all times paid. It is in time of war a conſtant bridle on the ports of Marſeilles and Toulon; the former of which for that reaſon furniſhed the French king with a very large ſum towards defraying the expences of the fleet that was employed to invade it. Its vicinity to the ports of Spain is another circumſtance of conſequence, and with regard to other benefits flowing from it, it would require too great a ſpace, even ſuppoſing it proper, ſhould we attempt to enumerate them.

'This repreſentation, with the reflections that it muſt neceſſarily ſuggeſt to a judicious politician, would clearly convince him that Minorca ought by no means to be conſidered as a burthen or dead weight upon Britain. But independant of theſe it is certain that many other, and thoſe alſo very conſiderable benefits might be derived from thence, if due attention was ſhewn to this country, and proper care taken of its inhabitants. A few intelligent perſons ſent thither and kept there for ſome years would put the natives in the way of improving their paſtures, which are now miſerably bad, and alſo their arable lands for agriculture muſt be ſurely at a very low paſs in a country where an aſs and a hog ſometimes draw together the plough. Their gardens and their orchards with the help of a little ſkill and application would furniſh them with near as great profits as they now draw from their eſtates. They have many ſtaple commodities, or at leaſt might have them amongſt them, which would ſupply exports to a very conſiderable amount. Salt, which not only may be made but hath been made, and which is the ſole ſupport of the neighbouring iſland of Yvica, might be obtained in any quantities with little trouble and leſs expence; which ſalt, if it was employed in their own fiſheries under proper directions, would be more than ſufficient to balance all their imports, at leaſt upon their own account. All this will appear to the reader the more practicable, if he recollects the ports that there are in this iſland and their ſituation, and is farther told that the inhabitants are as expert ſeamen, that is, for the Mediterranean, as any of their neighbours.'

Taking his departure from the Britiſh territories in Europe, the learned obſervator proceeds to our ſettlements in Aſia, of which the firſt he mentions is the iſland of St. Helena. This iſland is placed in nearly the latitude of ſixteen degrees ſouth, and in the longitude of one degree weſt from the Lizard; it is about ſix miles long, and ſcarcely four in breadth. Our author, with his uſual accuracy, enumerates many particulars relative to the natural hiſtory of this iſland.

'The climate, ſays he, of this little iſland may be juſtly ſtiled excellent, for notwithſtanding its vicinity to the line, the heat is ſo qualified by breezes continually flying over the rocks, and the air is ſo frequently cooled by ſhort refreſhing ſhowers that it is equally pleaſant and wholeſome, as appears from the inhabitants being in a manner free from diſeaſes, and of as clear complexions as in Europe. It is ſaid that they never have the ſmall pox in

their own little world, but are extremely apt to catch the diſeaſe, if they remove out of it. It is alſo very remarkable that they are exempt from thunder and lightning. In its appearance St Helena ſeems to be no more than a congeries of rude rough rocks, amongſt which the natural ſoil is red, friable, and reſembles aſhes, from which circumſtances, and the finding of ſulphur in many of the cliffs, ſome have conjectured there was once a vulcano. To the windward it is utterly inacceſſible. To the leward there are but few landing places, and thoſe difficult and dangerous from the ſurf: ſo that the people may be ſaid to live in a place which nature has impaled with rocks, and ſurrounded with the ocean. The interior of the iſland hath alſo many high and ſteep cliffs, but there are ſome little pleaſant vallies between them, and rude and dangerous as theſe rocks are, the inhabitants with very little aſſiſtance from art have made roads through them, which they and more eſpecially their ſlaves paſs with great ſpeed and facility, and which is much more wonderful, have taught their horſes to do the like, ſo that how dreadful ſoever their journeys may appear to ſtrangers, yet it is generally agreed that very few accidents happen to the natives, who think all theſe inconveniencies are balanced by their living in perfect ſecurity.

'All the advantages which this iſland derives from nature have been ſtated in the former paragraph, whatever is found in it beſide may be ſtiled truly exotic. The ſoil is generally very thin, though in ſome of the vallies it is now become near two feet deep, and from the regular intervals of rain and ſunſhine very fertile. Hitherto they have not been able to raiſe wheat, but of late years (if I am rightly informed) they have ſown barley with ſucceſs. Their gardens produce yams, plantains, bananas, water melons, as alſo French beans, purſlain, ſorrel, and many other wholeſome herbs, moſt of them antiſcorbutic. As to trees they have oranges, lemons, apricots, peaches, pomegranates, apples, and by the care of the company in ſending a French gentleman, Mr. Porier thither, vines which produce excellent grapes, of which hitherto however they have not been able to make wine. In reference to animals they have a ſufficient ſtock of black cattle, ſheep, goats, and hogs, with a breed of ſpirited little horſes, admirably ſuited to their rugged roads. They have alſo plenty of domeſtic fowl, ſuch as turkeys, geeſe, ducks, Guinea fowl, and other poultry; and for game they have pheſants, partridges, woodcocks, and plenty of ſea birds. Yet the chief ſupport of the natives is drawn from the ſea, which abounds with a vaſt variety of excellent fiſh, amongſt other mackrel, bonettas, conger eels, &c. It is a kind of negative advantage that they have not either beaſts or birds of prey, or venomous creatures of any kind. But with rats and mice the iſland is exceedingly infeſted, for the deſtruction of which no effectual method hath yet been found. In the cavities of the rocks, the ſea water by the help of the ſun is turned into the fineſt white ſalt. Let me have leave to add, though none of our writers mention it, my conjecture, that they have alſo upon theſe rocks the orchilla weed, as it is certain they have a kind of wild tobacco which might poſſibly by tranſplanting be improved. We muſt not omit the principal bleſſing of St Helena, which is plenty of moſt excellent water ſtreaming from the rocks, and wandering in little rivulets through every part of the iſland. It is true that after heavy rains the water is apt to be a little brackiſh occaſioned by the waſhing down the ſalt incruſted on the rocks, but with a very little

little attention in collecting water in cisterns in milder seasons this inconvenience is easily avoided.'

Dr. Campbell afterwards surveys the presidency of Bombay on the coast of Malabar, the presidency of Fort St. George on the coast of Choromandel, the presidency of Fort William at Calcutta in Bengal, and that of Fort Marlborough near Bencoolen, in the island of Sumatra; of all which settlements he shews the great advantages to the nation. In the next chapter, he delivers an account of the British forts and settlements for the protection of commerce in Africa; and in the subsequent division of the work, he arrives at the British colonies and settlements in America, where the objects that first pass under his observation are the northern parts of the continent, viz. Hudson's-bay, Labrador, Newfoundland, Canada, or the province of Quebec, Nova Scotia, New England, New York, the Jerseys, Pensylvania, Maryland, and Virginia. Proceeding southward, on the continent, he next delivers an account of North and South Carolina, Georgia, and East and West Florida. He then directs his attention successively to the Bahama and the Bermudas Islands, Jamaica, Barbadoes, the Leeward and Virgin Islands, St. Vincent, Grenada, the Grenadines, Tobago, and Dominica. We shall present our readers with the account of Tobago, as being an island of which the state is not yet generally known.

'The climate notwithstanding its vicinity to the line is so tempered by breezes from the sea, as to be very supportable even to Europeans, and hath the same advantages with that of Grenada in having regular seasons, and also in being exempt from hurricanes. There are throughout the island many rising grounds, though, except at the north-east extremity, there is no part of it that can be stiled mountainous, and even there the country is far from being rugged or impassable. The soil, if we may credit either Dutch or French writers, is as fertile and luxuriant, if not more so, than any of the islands, and very finely diversified. Ground provisions of all sorts have been raised in the greatest plenty, a vast variety of vegetables excellent in their kind, some for food, some for physic. Almost every species of useful timber is to be found here, and some of an enormous size, amongst others the true cinnamon and nutmeg trees, as the Dutch confess, and of which none could be better judges. Whole groves of sassafras, and of trees that bear the true gum copal, with other odoriferous plants that render the air wholesome and pleasant. As well watered as can be wished, with rivers that fall into the sea on both sides, many smaller streams, and fine fresh springs in almost every part of the island. The sea coast is indented by ten or twelve fair and spacious bays, and there are amongst these one or two ports capable of receiving as large ships as ever visited those seas. Wild hogs in great plenty, abundance of fowls of different kinds, and a vast variety of sea and river fish. With all these advantages it may be safely concluded, that with proper cultivation this for its size will be rendered as lucrative as any of our possessions in America, and what gives

gives greater weight to this assertion is, that during the short time the Dutch were possessed of it, this character of Tobago was fully justified by experience.

'In the mountainous part near the sea there are a few native Indians settled, who are as quiet, harmless, and docile creatures as can be imagined, so that if they should be of no service, it is certain they cannot give us the least umbrage. At the north-east extremity lies Little Tobago, which is two miles long, and about half a mile broad, very capable of improvement. It is indeed amazing with what alacrity and success the settling this isle hath been carried on, and how great a progress is already made not only on the coast but through the whole interior part of the country, to which the numerous bays, wherein ships may load and discharge their cargoes with perfect ease and safety, have not a little contributed, insomuch that if our most recent informations may be depended upon, there are upwards of forty sugar estates on the island, and others are daily forming, so that in the space of a few years there is the greatest probability that its produce will be equal to what is received from some of our Leeward Islands.'

After finishing his Survey, the learned author gives a comprehensive view of the commercial interests of Great Britain, wherein he judiciously considers our traffic with foreign countries, our coasting trade, with that between Britain and Ireland, and the nature and importance of inland trade. He further illustrates the beneficial effects resulting to those nations from industry and commerce, and concludes with inculcating the expediency of yet greater improvements.

We had proceeded but a little way in the perusal of this great work before we discovered the learned author's extensive knowledge of his subject*, which became still more conspicuous as we advanced farther in our Review. Having at length brought our account of it to a conclusion, we may affirm, that such a minute and faithful delineation of the state of the British empire, enriched with the proposed improvements of which it is shewn to be yet susceptible, was never before published, as we find amassed in this Political Survey. Dr. Campbell has exceeded in his judicious remarks and proposals the whole accumulated ideas of former writers on the various subjects of which he treats. Amidst the prodigious extent of his researches he appears to have drawn his observations from the most genuine and authentic sources, and to have devised the great variety of œconomical improvements which he suggests, from a distinct view of the local circumstances of the British dominions in every quarter of the globe. Whatever expedients, founded on industry and commerce, wisdom and policy can invent for our national aggrandizement, this respectable author has here submitted to the consideration of his country; and should these united kingdoms ever attain

* See Crit. Rev. vol. xxxvii. p. 333.

to the pinnacle of domeſtic grandeur and proſperity, it muſt be by the proſecution of ſuch ſalutary means as are recommended in the courſe of this work. We ſhall only ſubjoin to its character, that the blemiſhes it contains are ſuch as ariſe from the erudition of the author, who, it muſt be acknowledged, is ſometimes profuſe in his marginal citations, to a degree ſcarce ſhort of affectation. To many readers, however, even this circumſtance may prove advantageous, by introducing them to an acquaintance with a variety of writers, both in the ancient and modern languages.

IV. *Philoſophical and Critical Obſervations on the Nature, Characters, and various Species of Compoſition.* *By* John Ogilvie, *D. D.* 2 *Vols.* 8*vo.* 12*s.* Robinſon. [*Concluded.*]

IN the ſecond volume of this work, Dr. Ogilvie treats of the various ſpecies of compoſition, as diſtinguiſhed into the ſimple, perſpicuous, elegant, ſublime, nervous, and correct: but previous to theſe ſubjects, he delivers obſervations on the ſtyle of Compoſition in general, with its diſcriminating properties and defects. As in the preceding part of his plan, our author had enquired into thoſe faculties of the mind which produce or influence compoſition, he now proceeds to examine the characteriſtics by which its excellence or demerit may be determined; an enquiry which leads him to the very ſources of critical obſervation.

He begins with enumerating the various cauſes which may operate upon the judgment in forming an eſtimation of literary productions; the principal of which he conceives to be preposſeſſion. He afterwards explains at conſiderable length the obſtacles which retarded the improvement of philoſophical compoſition for ſome ages after the fall of the Roman empire.

'The minds of men, ſays he, were at this time occupied in every province of the empire by attending either to the ravages of the barbarous nations attacking it on all ſides, or to the more alarming internal diſſenſions which divided the chriſtian church, and gave full ſcope to the ſuggeſtions of ſuperſtition, as the growth of heterodox opinions, and not the general corruption of manners was deemed to be the cauſe of every repeated diſaſter. Each ſect had here a field to retort the acculation from one to another; and while men's hearts were heated with rancour and animoſity, or their dread excited by the imminent danger of loſing their poſſeſſions, it is ſurely not to be wondered at, that their ſentiments became perplexed, their learning contracted, and their language inelegant.

'In this ſeries of events it is that we are to ſearch for the true cauſe of the decline of the finer arts, and of the darkneſs in which for many ages theſe continued to be inveloped. Hiſtory affords

us many examples of barbarous nations who, after having ſubdued people more improved than themſelves, have in the courſe of a few ages adopted the laws, the manners, and the learning of the conquered. Here however the caſe was altogether different. The ſubdued nations became aſſimilated (at leaſt in a great meaſure) to their barbarous conquerors. Whence ariſeth this ſtriking difference?—From this cauſe undoubtedly, that every object worthy of imitation (with regard to the circumſtances abovementioned) had been cancelled among the conquered nations before they ſubmitted to a foreign yoke. The wretched remains of their former excellence were ſtill indeed to be met with:—but theſe, inſufficient to improve a people altogether uncultivated, were mixed with abſurd and extravagant hypotheſes; by which means a group of diſſimilar, often diſcordant objects were preſented to the mind, which it required the efforts of mankind not in one but in many ages to expel as the offspring of error, and to ſubſtitute proportion and ſymmetry in its room. Superſtition in theſe times, untainted by the dictates of temperate philoſophy, ſuggeſted imaginary evils which paſſed immediately for realities; and theſe dreams inculcated in language ſwelling into fuſtian, chiming into quibble, loaded with ornament, or pointed with unmeaning antitheſis, made an impreſſion upon minds unacquainted with any ſuperior ſtyle of eloquence, adequate in every reſpect to the purpoſes which it was calculated to produce.

'There is, it will be obſerved, this invariable affinity betwixt ſentiment and the language in which it is conveyed, that though the diction may be ſmooth and mellifluous when the thoughts are wholly ſuperficial, yet when theſe laſt are juſt and pertinent, forced ornaments and little conceits are ſeldom or never to be met with in the other. Sentiments judiciouſly applied, and diſtinctly comprehended, ſupport themſelves by their own intrinſic worth, and require only to be placed before the mind in ſimple, clear, and appropriated words. The ſame remark may be applied to illuſtrations. Theſe (which in all works of length are indiſpenſable) may be made to repreſent their objects in a very animated manner, when the words are forcible without being turgid, and the image ſtrong though perfectly natural. When language on the contrary is obviouſly ſtrained, and the words thrown out of their natural arragement into irregular combinations, there is generally ſome correſponding affectation in the thought which will marr the effect ariſing ultimately from all.

'During the continuance of thoſe ages that elapſed from the decline of the Roman empire after the removal of the imperial ſeat, to the revival of letters in the ſixteenth century, the faults that we have thus enumerated as characteriſing the ſtyle of compoſition, we may affirm to have been principal cauſes, not only of the ignorance and conſequently the rude manners of men, but of the duration of both to ſo diſtant a period.'

Dr. Ogilvie endeavours to prove the influence of elegan compoſition on the civilization of mankind, by a variety of obſervations drawn from the nature of the human mind, and the evidence of hiſtory. His remarks on this ſubject, which he intends hereafter to purſue at greater length, are ingenious and juſt; but we ſhall proceed to the ſecond ſection, where he treats of Simple Compoſition.

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He conſiders ſimplicity of compoſition as comprehending a relation to words and images, and repreſents it as produced by expreſſions well choſen, properly arranged, and ſo well adapted to the nature of the ſubject, that the mind perceives in them neither abundance nor defect. Improper diffuſion and conciſeneſs, he obſerves, are equally deſtructive of ſimplicity; in confirmation of which remark, he produces an appoſite inſtance from Perſius.

'Among the ancients there is perhaps no writer who more frequently loſeth ſight of ſimplicity by this affectation of peculiar brevity, than the ſatyriſt Perſius. Perhaps indeed of all the other branches of compoſition, ſatire is that in which it is moſt neceſſary to render a ſtroke energetical by a mode of expreſſion at the ſame time conciſe and forcible. But the poet abovementioned will ſurely be deemed by every intelligent reader to have erred in attempting to imitate this beauty. The very firſt line of his poem preſent to us ſentiments that appear disjointed, becauſe the language is defective in which theſe are repreſented.

O curas hominum! O quantum eſt in rebus inane!—
Quis leget hæc?—Min' tu iſtud ais?—Nemo hercule Nemo.
Vel duo, vel nemo—Turpe, & miſerabile. Quare?
Ne mihi Polydamus, & Troiades Labeonem
Prætulerint.—Nugæ, &c.

In theſe verſes the thoughts obviouſly ſeem to want connection, from too ſcanty a proportion of words. After having mentioned the vanity of human enjoyments, we are not aware that the expreſſion "Quis leget hæc?" which is abrupt enough in the beginning of the ſecond line of his ſatire, is deſigned to ſtrike at the manners of the Romans, then ſo degenerated as to read nothing that bore the ſemblance of morality. Again, in the lines immediately following, the ſenſe requires him to have ſaid—"As Hector was afraid leſt the Trojans ſhould prefer Polydamus to him, ſo am I alarmed leſt our Polydamus (Nero) ſhould prefer Labeo to me."—But by leaving out the word (vereor) "I am afraid" the ſenſe is left uncompleted.'

Our author with great juſtice cenſures the opinion of thoſe who reſtrict ſimplicity to any particular ſpecies of compoſition, affirming it to be unqueſtionably the indiſpenſable characteriſtic of all good writing; and he produces examples, chiefly from the ancient poets, ſhewing that the ſublime, the picturesque, the nervous, and the pathetic ſpecies of compoſition, are each in the greateſt perfection, when conſiſting of words the plaineſt and moſt ſimple. Simplicity of expreſſion he alſo very juſtly conſiders as peculiarly beautiful and proper in repreſenting the language of paſſion. Here he obſerves, that there are two methods of operating ſtrongly upon the human heart, which, though different in other reſpects agree in requiring an invariable ſimplicity of diction. 'One is when a climax is carried on, either in reaſoning or in deſcription, from leſſer to more important objects, until the whole becomes

highly and univerſally intereſting:—the other ariſeth from ſome judicious and happy imitation of nature in a particular occurrence, when her language is ſo ſignificantly adopted as to make a powerful, as immediate impreſſion upon the heart.' He illuſtrates the force of a pathetic ſtory related in a few unadorned expreſſions, by Livy's affecting account of Lucretia, on which he makes ſome pertinent remarks.

Our author next enquires into what conſtitutes ſimplicity in the ornamental beauties of diſcourſe; and this he repreſents as conſiſting in a juſt proportion of appoſite images, ſuch as illuſtrate the ſubject, without producing ſatiety, or ſavouring of impertinent oſtentation.

'That an object may be diſtinctly placed before the mind, ſays he, it is requiſite that the metaphor which conveys it ſhould be followed out juſt as far as illuſtration requires, and no farther. Simplicity, as we have already evinced, excludes every degree of ſuperfluity. When images are opened, expanded, and traced elaborately through a variety of circumſtances, the mind loſes ſight of the original idea:—its proportion is no longer obſerved, and attention flags inſenſibly becauſe it is not kept awake by the current of ſentiment. We may obſerve likewiſe, that in philoſophical, or even ſentimental performances (as they are called), this attention to extend and expatiate upon every minute circumſtance of an illuſtration, uſually indicates ſterility both of the reaſoning and inventive faculty. Of the firſt, becauſe thoughts in this caſe appear to riſe very ſlowly when the mind is ſo intent upon drawing out each with every poſſible enlagement:—of the laſt, becauſe a vigorous imagination is diſplayed by the variety, not the laboured decoration of its images; and by rendering each ſignificant, but neither tedious nor overwrought.

'While we avoid in this manner the error of purſuing images too cloſely, we muſt take care not to fall into the oppoſite extreme of *mixing* theſe improperly. This fault is occaſioned by our taking only a partial view of an illuſtration by which its diſproportion to the original in ſome particular circumſtance eſcapes obſervation. In order to make the whole complete, the mind adopts inſenſibly ſome ſimilar metaphor, and thus jumbles ſeparate images together in the ſame deſcription. A great genius is often led into this fault, by giving a looſe to the exuberance of imagination. When Demoſthenes, ſpeaking of Æſchines ſays, that after lying in wait to deſtroy an honeſt or upright member of the commonwealth, as ſoon as he has found an opportunity to accompliſh his purpoſe, "he burſts like a tempeſt from his place of retreat;" the image here employed is no doubt incomparably expreſſive and ſignificant.—But when immediately after he is deſcribed with the orator's other enemies, "like a wild beaſt furiouſly aſſaulting him;" and in order to preſerve the force of both illuſtrations he concludes with ſaying, that ſuch aſſaults had failed of "rendering him *cold* in the cauſe of his country," we are ſenſible of an improper mixture of images. An adverſary ſallying out like a whilwind, and carrying all before him, may be compared with propriety to a tempeſt freezing and deſolating the earth. But the beauty of the firſt epithet (chilling or freezing) is loſt when con-

considered as a consequence arising from the assault of a wild beast, and the images are therefore said to be blended improperly.'

This fault of mixing incongruous metaphors has been humourously exposed by Mr. Addison, in the Spectator, but is a blemish from which some of the most eminent writers are not exempted.

True simplicity our author observes, is likewise incompatible with all affected brilliance and prettiness of expression; and in support of this remark, which is universally admitted to be just, he produces two instances from Ovid, who abounds in false ornaments of this nature.

'Ovid, among all the ancients, appears to have fallen most frequently into this fault. The most dignified personages in his fable, are tainted with this bias of the poet. Thus Phœbus in his address to Phaeton, though interested as a father to dissuade him from a ruinous attempt, and speaking with fervent affection, yet uses this low kind of wit (as Addison justly calls it) by which, supposing the story to be true, he must have greatly sunk in the reader's estimation:

Si mutabile pectus
Sit tibi, *conciliis*, non curribus utere nostris. Met. lib. ii.

In the story of Narcissus, the same affectation characteriseth his description. When the youth, heated in the chase, retires to quench his thirst at the cooling fountain, and first beholds with admiration and love his own beautiful face, the poet describes his first emotions by saying,

Dum sitim sedare cupit; sitis altera crevit;

"while he strived to quench one thirst he raised another," i. e. the thirst of gazing with consuming desire on his own beauty. These childish quibbles which the author designed for ornaments to this (otherwise) noble poem, are incompatible with that simplicity which is constituted by a natural though happy disposition of the fittest words, conveying ideas to the mind with ease and perspicuity.'

It is generally acknowledged that the sacred writings contain the most genuine strokes of simplicity that are any where to be found. Of these, the author, for the illustration of his subject, has selected the beautiful description of the scene presented to the spectators who went on the third day to visit the sepulchre of our Saviour. As another instance of unaffected simplicity he cites a passage in the conclusion of the Iliad, when the gods being engaged in combat with each other, Apollo addresses Neptune in the following sentiment and admired simile.

'Εννοσιγαι, ουκ αν με σαοφρονα μυθησαιο
Εμμεναι, ει δη σοι γε, βροτων ενεκα πολεμιζω
Δειλων, οι φυλλοισιν εοικοτες, αλλοτε μεν τε
Ζαφλεγεες τελεθουσιν αρουρης καρπον εδοντες,
Αλλοτε δ'αυ φθινυθουσιν ακηριοι.

—To

' ———To combat for mankind
Ill suits the wisdom of celestial mind.
For what is man?—Calamitous by birth,
They owe their life and nourishment to earth;
Like yearly leaves that now with beauty crown'd
Smile on the sun, now wither on the ground. POPE.'

After displaying the nature and beauty of simplicity, our author examines by what means this excellence may be acquired; and the perusal of the most approved writers, without imitating any particular standard of composition, is the method he recommends for the purpose.

In treating of perspicuity in Composition, he illustrates this indispensible quality as relating to philosophy, history, poetry, and eloquence; pointing out at the same time the rules whereby it may be attained, and the causes from which the defect of it proceeds.

Elegant Composition is the species which the author next examines, and this he considers under two heads, as distinguished by graces either in sentiment or expression. He produces a variety of examples to illustrate the subject, and points out the means of discovering this attractive quality in each of those provinces. Respecting the difficulty of acquiring elegance, the author delivers his opinion in the following passage.

' In the sphere of composition, as no excellence whatever is more universally envied and admired than that of elegance, so there is none in every sense more difficult to be acquired. This is obvious, from the bad success of many attempts that have been made to imitate writings distinguished by this character. Among the imitators of the manner of Anacreon, few have ever been able to catch the spirit, and transfuse the graces of this original. Plato in the same manner stands unrivalled among Greek philosophers, and Horace and Petronius among the Romans. A man must have received from nature a power of perceiving certain exquisite connexions, in order to be denominated elegant in the sense assigned here to that epithet, and a facility of selecting and of applying those graces to description or sentiment, that are just the most suitable and becoming. We must make a distinction however betwixt these powers, the one of which regards perception, and the other execution. Though neither are conferred universally, yet many persons are enabled by the former to observe and to feel the effect arising from an assemblage of objects elegantly decorated, who yet would fail in an attempt to form so beautiful a combination; because with sensibility to relish these beauties when presented to the mind, its powers may be inadequate to the task of creating them. That energy of thought by which the most appropriated colouring is immediately applied to ideas, and the most suitable expression is selected with ease to render these universally agreeable, is wholly distinct from the power by which we judge of a just or inadequate combination; the last of which extends no further than to enable the person possessed of it to avoid gross defects in composition, and to be characterised upon the whole by negative description.'

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The ſucceeding ſection of the work is employed on ſublime Compoſition, a ſpecies which has been treated by one of the moſt eminent critics of ancient times. The author, however, that he may avoid repeating the ſentiments of Longinus, endeavours to conſider the ſubject in a new point of view. For this purpoſe he examines the criteria which conſtitute ſublimity in the ſeveral provinces of compoſition; ſhewing how the true may be diſtinguiſhed from the falſe ſublime, and by what method to improve a natural diſpoſition to this great and admired quality. In conſidering ſublimity as produced by an abrupt interrogation, we meet with the following pertinent remark on a paſſage in Quintilian.

'This method of becoming ſublime, acquires its excellence principally from exciting ſurprize, which an interrogation, or a ſeries of theſe, may awaken, ſo as to make a very powerful impreſſion. Here we muſt take care, however, not to include, under the denomination of ſublimity, ſuch ſtrokes of eloquence as may have ſtrength and pathos, though without that character of juſt elevation which conſtitutes this excellence. Without keeping this diſtinction in our eye, we ſhall be apt to confound with each other characters of Compoſition perfectly diſtinct; and what we do not thoroughly comprehend, we cannot hope ſucceſsfully to imitate. Quintilian, diſtinguiſhed as he uſually is, by exquiſite taſte as well as accurate diſcernment, ſeems ſomewhat inadvertently to have fallen into this miſtake, by an example he produceth of ſublimity from an oration of Cicero. Having made much the ſame diſtinction betwixt a compariſon and tranſlation, as figures of rhetoric, which we have found Ariſtotle making betwixt an image and a metaphor, b. I. ſect. vi. p. 112. he proceeds to obſerve, that a wonderful degree of ſublimity is often obtained by the tranſlation as it is called, i. e. the giving life and action to an object wholly inanimate. The following bold interrogations, addreſſed to Tubero, he produceth as an example.—"Quid enim tuus ille Tubero deſtrictus in acie Pharſalica gladius agebat? Cujus latus ille mucro petebat? Qui ſenſus erat armorum tuorum?" Cicer. pro Ligar. Quintil. lib. viii. cap. 6. The perſonification in this paſſage is undoubtedly ſtrong and maſterly in an eminent degree. But is it not an inſtance rather of the bold that animates, and of the *new* that ſurpriſeth, than of the grand that ſwells and elevates the imagination? Theſe are ſpheres that ought always to be conſidered as different; a point that can only be obtained by bringing to the ſtandard of certain eſtabliſhed rules, every example that falls under our cogniſance, as we ſhall thus be able to refer every effect to its proper principle, and will be unembarraſſed in our deciſions.'

The ingenious author then proceeds to treat of Nervous Compoſition, where he conſiders it as produced by ſentiment, diction, illuſtrations, and images. He afterwards endeavours to account for the caſual inequality, with reſpect to ſtrength of compoſition, frequently obſervable in the writings of the ſame author; concluding with general remarks on the cauſes which diminiſh the energy of language in particular caſes,

and on the moſt proper method for avoiding or correcting this effect. The ſeventh and laſt ſection is allotted to Correct Compoſition.

The work which Dr. Ogilvie has here preſented to the public, delineates, in a great meaſure, the theory and practice of Compoſition; comprehending not only a developement of the influence exerted on this ſubject by the different faculties of the mind, but likewiſe ſuch general rules and obſervations as are adapted for carrying the art to perfection. Even thoſe readers who are moſt converſant with critical writings will acknowledge, from the author's remarks, and the new illuſtrations he produces, that he has freely exerciſed his own judgment without prepoſſeſſion or prejudice. Taſte, diſcernment, and learning, equally diſtinguiſh his obſervations, which are in general not leſs juſt and ſolid than remote from petulance and malignity. After this character it would be ſuperfluous to add, that the work cannot fail of being acceptable to the lovers of criticiſm and polite literature.

V. *State-Papers and Letters, addreſſed to* William Carſtares, *confidential Secretary to K.* William *during the whole of his Reign; afterwards Principal of the Univerſity of* Edinburgh. *Relating to public Affairs in* Great Britain, *but more particularly in* Scotland, *during the Reign of K.* William *and Q.* Anne. *To which is prefixed the Life of Mr.* Carſtares, *Publiſhed from the Originals, by* Joſeph M'Cormick, *D. D. Miniſter at* Preſton-Pans 4*to.* 1*l.* 1*s. boards.* Cadell. [*Concluded.*]

IN our laſt Review we mentioned a few particulars relative to the life of Mr. Carſtares, to whom the letters in this volume are addreſſed; but as many readers may be deſirous of further information, we ſhall trace his fortune after the demiſe of his illuſtrious patron king William, when leaving the court and the buſtle of public cares, he retired to the ſhade of the academy, an eminent example of moderation and diſintereſtedneſs.

'To thoſe who read the following letters, ſays the biographer and editor of the work, it will appear almoſt incredible, that one who was in ſuch favour with the king, who had ſuch eaſy acceſs to him upon all occaſions, who had devoted his life entirely to his ſervice; one, in ſhort, who was daily ſoliciting for others favours to which he was much better entitled himſelf, paid ſo little attention to his own private fortune, as not to provide againſt an event, which he could not but foreſee a conſiderable time before it happened, and which, he knew, was to deprive him of all that he poſſeſſed. The truth is, he had not only a ſpirit above all mercenary views, but an exceſs of modeſty, which led him to ſhun whatever might give his enemies any pretence for the imputation of them.

them. Hence, with all the opportunities that ever any man possessed of bettering his fortune, he was left, upon his master's death, as poor as when he first entered into his service; a circumstance which never gave him one moment's uneasiness. Endowed by nature with a happy equanimity of temper, accustomed to various vicissitudes of fortune, he could, with equal ease, adapt himself to the manners of a court, or to the life of a private man; and the only circumstance he ever regretted in the change of his fortune was the event which produced it.

'It was generally thought by his contemporaries, that, upon his coming over with king William, he had the offer of the first vacant bishopric in England, and that he absolutely declined it. This story was probably founded upon his known interest with the king; but it seems to have been without foundation. In truth, Mr. Carstares was of much more importance, and had it more in his power to serve his king and his country in the sphere in which he acted, than if he had been promoted to any bishopric in England. As the king was abundantly sensible of this, as he knew his talents for business, and had occasion for them, it is more than probable that he never thought of making such an offer to him. At the same time, such were Mr. Carstares's sentiments of propriety and consistency of character, that, it is next to certain, if the offer of it had been made, he would have rejected it.

'As his connection with public business was entirely founded upon personal favour with the late king, it ceased in a great measure upon his demise. However, he had too many friends at court, and was of too great consequence to government, to be entirely forgotten or neglected in the succeeding reign; and queen Anne, although not much inclined to countenance king William's particular favourites; yet, without any solicitation, nominated him her chaplain for Scotland, with the same appointments which had been annexed to that office by king William.

'Some time before this, the office of principal in the college of Edinburgh had become vacant, by the death of Dr. Rule; a station far from being lucrative, but, on several accounts, very respectable; especially when filled by one whose learning, talents, and circumstances in life, are suited to the office. In all those respects Mr Carstares was abundantly well qualified for that chair. Accordingly, when it was understood that he was to retire from court, an invitation was given to him by the city of Edinburgh to accept of that charge; but it was with considerable difficulty he could be prevailed upon to comply. On the one hand, the emoluments of that office were no temptation to him; the life he had led for many years was the reverse of academical; and he was unwilling, at his years, to enter upon a new scene of action. On the other hand, it was an honourable retreat from that hurry and bustle in which he had been involved; it afforded him an opportunity of being further serviceable to his country, by exerting that influence he had acquired, in promoting the interest of literature in the university, and of moderation in the church. But what chiefly determined him was, the united solicitations of all his friends in Scotland. To their importunity he at length yielded, and was admitted as Principal of the college, and first professor of divinity in the university of Edinburgh, in the year 1704.

'In this public character, he soon gave ample proof to the world, that his employment as a statesman had not interrupted his literary pursuits. In his first oration, which he pronounced in the com-

mon-hall of the univerſity, before a very numerous and reſpectable audience, he diſplayed ſuch a fund of erudition, ſuch a thorough acquaintance with claſſical learning, ſuch a maſterly talent in compoſition, and, at the ſame time, ſuch eaſe and fluency of expreſſion in the pureſt Latin, as delighted all his auditors. Even his enemies were obliged to confeſs, that in him were united the manners of a gentleman with the ſcience of a ſcholar. The famous Dr. Pitcairn, who was always one of his hearers upon theſe occaſions, uſed to obſerve, that when Mr Carſtares began to addreſs his audience, he could not help fancying himſelf tranſported to the Forum in the days of ancient Rome.'

Mr. Carſtares was ſoon after appointed one of the miniſters of Edinburgh, in which capacity he alſo acquitted himſelf with great applauſe. His manner of preaching, we are told, was warm and animated, and his ſtyle at the ſame time correct.

It appears from ſeveral letters that he was conſulted on every thing reſpecting the union of the two kingdoms; and for his influence in preventing any oppoſition to that tranſaction from the preſbyterian clergy, he had the honour of receiving thanks from the queen, upon his going to court the year after. In ſo great eſteem was Mr. Carſtares held at court, that we find a letter written in the year 1713, by the earl of Oxford, then lord high treaſurer, deſiring he would name the commiſſioner to the general aſſembly, and ſend up a copy of ſuch inſtructions as he judged expedient at that juncture.

Mr. Carſtares died upon the 28th of December 1715, and is thus characteriſed by Dr. M'Cormick.

'His religion was neither tinctured with the extravagancies of enthuſiaſm, nor the rigours of ſuperſtition. At the ſame time, amidſt the greateſt hurry of ſecular affairs in which he was involved, he was always ready to diſcharge the duties of his paſtoral office. As his piety was unfeigned, ſo his charity was unbounded, more ſo indeed than his circumſtances could well afford; for, whilſt he had one farthing remaining in his pocket, he could not turn aſide from any neceſſitous object that claimed his aſſiſtance. This was ſo well known to the poor, that, whenever he went abroad, he was perpetually harraſſed by them, and was at laſt obliged to ſubmit to a regulation, propoſed to him by one of his friends who knew his foible; which was, to put only ſo much money in his pocket as he could conveniently ſpare for the purpoſes of ordinary charity.

'Amidſt that multiplicity of buſineſs in which he was perpetually engaged, it is remarkable, that he found abundance of leiſure for the duties of hoſpitality. His houſe was a place of reſort to all the youth of the beſt families and the moſt promiſing hopes, who were generally recommended to his attention during their courſe at the univerſity; and he failed not to improve the opportunities which his ſtation afforded him, of inſtilling into their minds, along with an ardour for ſtudy, the beſt regulations for their future conduct. Many of them, who have ſince acted their part in the moſt

most conspicuous stations, have not scrupled to own that it was to him they were indebted for the best maxims both in public and private life. Archibald duke of Argyle, in particular, was early recommended to him by his father, and continued to advise with him in every matter of importance in which he was concerned, from the time he entered upon public life, until Mr Carstares's death. See Letters from Lord Ilay.

'The clergy of all denominations were welcome to his family; particularly such of the episcopal clergy as were deprived of their livings at the revolution. He always treated them with peculiar tenderness and humanity. He often relieved their families when in distress, and took care to dispense his charities in such a manner as he knew would be least burthensome to them. Some of them, who were his yearly pensioners, never knew from what channel their relief flowed, till they found by his death that the source of it was dried up.

'He was sometimes ingenious in devising methods of imposing upon the modesty and pride of such as would have rejected his good offices with disdain, if he had not disguised his intentions. We shall give one instance out of many that are told of him.

'One Caddel, an ejected episcopal clergyman, sometimes waited upon him when he came to Edinburgh. One day, when Caddel came to call upon him, he observed that his cloths were threadbare; and, eying him narrowly as he went away, he desired him to call again in two days after, pretending he had some commission to give him before he went to the country. He was no sooner gone, than Mr Carstares sent for his taylor, and desired him to make a suit of cloaths that would answer himself as to length, but not so wide by two or three inches, and to have them sent home about the hour at which Caddel had engaged to call upon him. Caddel kept his appointment; but, upon entering the room, found Mr Carstares in a violent fit of passion at his taylor for mistaking his measure, so that neither coat, waistcoat, nor breeches would fit upon him. At last, turning to Caddel, who agreed with him that it was impossible he could ever wear them; then, says he, they are lost if they don't fit some of my friends; and, by the bye, adds he, I am not sure but they may answer you: be so good as to try, for it is a pity they should be thrown away. Caddel complied, after some importunity; and, to his surprize, found they answered as if they had been made for him; upon which Mr Carstares ordered the cloaths to be packed up and sent to his lodgings. Next day, upon putting them on, he found a ten pound note in one of the pockets, which he naturally imagined Mr Carstares had forgot to take out when he threw off the cloaths. Returning directly to the college, he told Mr Carstares, he had come to restore him a note, which he had neglected to take out of the pocket of the suit of cloaths he had sent him. By no means, says he, Caddel, it cannot belong to me; for when you got the coat you acquired a right to every thing in it.

'The effect which his generosity to that body of men had, in overcoming their prejudices against him, and conciliating their affections, appeared strong at his funeral. When his body was laid in the dust, two men were observed to turn aside from the rest of the company, and, bursting into tears, bewail their mutual loss. Upon inquiry, it was found they were two non-jurant clergymen, whose families, for a considerable time, had been supported by his benefactions.'

Previous to the letters in this collection we are preſented with an abſtract of the hiſtory of the perſons, by whom they were written; copied from a manuſcript in the poſſeſſion of the earl of Hyndford, which is ſaid to have been intended for the private uſe of princeſs Sophia, and the elector of Hanover. The correſpondents are, ſecretary Johnſon, the duke of Argyle, earl of Seafield, earl of Cromarty, earl of Melvile, lord advocate ſir James Stewart, duke of Queenſberry, duke of Athol, marquis of Annanale, Mr. Carſtares, earl of Stairs, Cockburn of Ormiſton, Murray of Philliphaugh, earl of Marchmont, ſir Hugh Dalrymple preſident of the court of ſeſſion, and Andrew Fletcher of Salton. As a ſpecimen of this hiſtorical abſtract, we ſhall lay before our readers the character of the gentleman laſt mentioned, being one of the moſt ſtriking.

'He is a gentleman of a good eſtate in Scotland, with the improvement of a good education. He was knight of the ſhire of Lothian to that parliament to which the duke of York was commiſſioner, in the reign of king Charles II. and openly oppoſed the arbitrary deſigns of that prince, and the fatal bill of ſucceſſion; which obliged him wiſely to retire, firſt to England, then to Holland, becauſe the duke of York would not forgive his behaviour in that parliament.

'They ſummoned him to appear at Edinburgh; which he not daring to do, was declared traitor, and his eſtate confiſcated. He retired to Hungary, and ſerved ſeveral campaigns under the duke of Lorrain; returned to Holland after the death of king Charles II. and came over to England with the duke of Monmouth; had the misfortune to ſhoot the mayor of Line after his landing, and upon that returned to Holland again; from whence he came over with the prince of Orange at the revolution.

'He is a zealous aſſerter of the liberties of the people, and ſo jealous of the growing power of all princes, in whom he thinks ambition to be natural, that he is not for entruſting the beſt of them with a power which they can make uſe of againſt the people. As he believes all princes made by, and for the good of the people, he is for giving them no power but that of doing good.

'This made him oppoſe king Charles, invade king James, and exclaim againſt giving too much power to king William, whom he never would ſerve; nor does he come into the adminiſtration of queen Anne, but ſtands up as a pillar of the conſtitution in the parliament of Scotland.

'He is a gentleman, ſteady in his principles, of nice honour, with abundance of learning, brave as the ſword he wears, a ſure friend, and an irreconcileable enemy, would loſe his life chearfully to ſerve his country, but would not do a baſe thing to ſave it. His thoughts are large as to religious ſubjects, and could never be brought within the bounds of any particular ſect, nor will he be under the diſtinction of a Whig or Tory; ſays theſe names are but cloaks for the knaves of both ſides.

'His notions of government, however, are too fine ſpun, and can hardly be lived up to by men ſubject to the common frailties of human nature. Neither will he give allowance for extraordi-

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nary emergencies; witneſs the duke of Shrewſberry, with whom he had always been intimate; yet, the duke coming to be ſecretary a ſecond time, with a view to ſave his country, this gentleman would never be in common charity with him afterwards. And my lord Spencer, now lord Sunderland, for voting for the army, was uſed by him after the ſame manner.

'He hath written ſeveral good things, but not publiſhed in his own name; and hath a very fine genius, full of fire; of low ſtature, with a ſtern, ſour look.'

In the front of the papers, ſtand ſome of Argyle's letters in cypher, which are famous for their intricacy. Cyphers are likewiſe ſometimes uſed in a few other letters. We have ſearched for information reſpecting the maſſacre of Glenco, but can find nothing further than that his majeſty's ſervants in Scotland were deſirous of preventing any enquiry into the affair; an almoſt unqueſtionable preſumption that they ſecretly conſidered the tranſaction as not wholly void of the royal authority.

It appears from many of theſe letters, that the Scotch adminiſtration found not a little difficulty in appeaſing the diſcontent excited by the king's conduct reſpecting the affair of Darien. The ſubſequent extract will ſhew in what manner they tampered with the members of the oppoſition at this time.

'Earl of Argyle to Mr Carſtares.

'A pleaſant Deſcription of the Methods uſed to carry their Point in Parliament by both ſides——Commiſſioner Elphinſton the fitteſt Man for a Lord of Seſſion.

'SIR,

'I had your's with an account of your ſucceſs in that affair recommended ſo earneſtly to you. I am now maſter of the paper; it comprehends all it ſhould do, and no more. If it were poſſible to tie me more than I was already, this one act of his majeſty's would. Theſe ten days paſt, thoſe that are forward, of which but few have been very buſy, every one of us has taken our talks. V. Seafield is gone north, I go to morrow weſt, and the commiſſioner ſtays in town; and we have ſent ſeveral emiſſaries among the burrows in Fife and Angus, and thereabouts. Few of the barons can be brought to reaſon, though I muſt ſay, the method now taken has ſo good an aſpect, that I'm in good hopes. None is more forewards than lord Arbrucehill; nay, he is briſk and ſtout beyond his natural temper. Lord Ruthven begins to have his eyes opened, and ſome others; but I will not give you too good hopes, till I ſee a little farther. Some has miniſters ſet upon them, ſome their wives: ſome ſhall have drawing plaiſters that are ſick at heart: ſo that I am hopeful the fever will over one way or another. You cannot imagine how fooliſhly they manage their new addreſs; ſcarce any but a Jacobite has the handing them about; they cauſe all ſort of ſtuff and rabble ſign, or ſome body ſign for them; and all get titles, if it were a taylor, a cottar, nay, the meaneſt creature, ſchool-boys, what not. I gave the commiſſioner a particular account of ſundries of this ſort in writ, which I preſume he'll

tranſmit to you. We are all now poſitive that the king's preſence would blow all clouds away. You know there is a vacancy now in the ſeſſion; I ſhall not ſay its proper to fill it now; but commiſſary Elphinſton is the fitteſt man that we can be ſure of. I know others are recommended by ſome, who I can demonſtrate their carriage at this time proves they are betraying the king. Time will convince it more to every body's conviction; and I hope to ſee the time when his majeſty may treat them as they deſerve, which is, as the worſt ſort of enemies. When any thing occurs worth the acquainting you, I ſhall write. I am your's. Adieu.

'Duke of Queenſberry to Mr Carſtares.

'Earl Marſhal's Penſion.—Lord Balcarras.—Nevil Payne.—Money neceſſary for ſecret ſervices; how he will diſpoſe of it.—His own Opinion of the Meaſures neceſſary for managing the next Seſſion of Parliament to the King's mind.—Balcarras muſt undertake for Lord Kelly.—The Money lodged in the Bank to be diſpoſed of by himſelf;—he has not communicated any thing concerning it, even to Seafield —Has referred the King to Mr Carſtares for particulars.

'SIR,

'I received your letter of the 22d of laſt month, with E. Marſhall's penſion, and a warrant for two hundred pounds. My lord Marſhall keeps ſtill upon fair generals, and ſeems to ſtick upon the head of Caledonia; which has made me keep at a greater diſtance from him than I intended to have done. He is now going into the country, where ſome of his friends intend to ply him; for it is needleſs to attempt it here, where he is conſtantly kept warm by ſuch perſons as are poſted about him by lord H. and others of that party. However, if he anſwer not expectation, what is intended for him ſhall not be given him. By my laſt letter to you, I gave it as my opinion, that I could ſee no danger to the king's affairs, by his majeſty's allowing my lord Balcarras to come home; for he can never be ſo ill a man as to make uſe of ſuch a favour to the prejudice of his majeſty's affairs, when he has already paid ſo dearly for his tampering, and is now laid under ſuch an obligation. There is, beſides his caſe, which is a meer act of his majeſty's goodneſs, another, wherein we are likely to be puzzled in parliament; I mean that of Nevil Payne: he has been tortured, and very long impriſoned; and he inclined to apply to the privy-council for his liberation, which I have kept off, till I ſhould know his majeſty's pleaſure about him. He had a recommendation of parliament formerly to the king, and I am afraid that it is not in our power to keep him legally. He will certainly apply to the next ſeſſion of parliament, and will undoubtedly be ſet at liberty then; and, probably, with ſome reflection upon his long impriſonment. I am therefore perſuaded, that it is his majeſty's intereſt, either to ſend me a warrant for diſcharging him out of priſon, or, that he ſhould refer that matter to his privy council, who will be ſure to let him out: ſo that the frankeſt way would be, for the king to do it himſelf; for it will be impoſſible to keep him in till the parliament be over. I know him to be an empty, vain, talking, lyeing fellow; and is not much worth the while of any government's concern. The vacancy in the ſeſſion, of which I wrote to you formerly, muſt by no means be filled up till after the parliament. There are a great many pretenders, and whoever gets

gets it not will be disobliged; and we must have time to see who deserves it best, and are fittest for it. As to the money which seems necessary for the good of the king and the country's service, after reflection, I am of opinion, that none ought to be remitted here; but that a thousand pound should be lodged, as soon as can be, in the bank of England, and their notes taken for it. There is no use for any known name in them, for they are payable to the bearer: so that, a fictitious, or any servant's name, is sufficient. Let these notes be sent to me hither. I have already laid out L. 500; and, I believe, in a short time, I shall have occasion to dispose of the rest. I do hope, that his majesty's business may be done without putting him to any considerable expence; yet more money than what I now propose may possibly be necessary; but I shall be answerable that it shall not be squandered; and I shall be well assured of satisfactory returns, and doing things effectually before I part with any greater sum of his majesty's cash, I would send you a particular account of the disposal of this; but I do not think it fit, that the matter of secret service be the subject of a letter that may fall into wrong hands; wherefore, I forbear to do it till we meet, either here or at London.'

The following letter to Mr. Carstares from Mr. Harley, afterwards earl of Oxford, dated Sept. 12, 1709, exhibits an apprehension of such a design against the protestant religion at that period, as we scarcely can imagine to be well founded. It is more than probable that the suspicion there intimated owed its origin to the jealousy of party. But, however this may be, the letter is certainly written in a very puritanical strain.

'Rev. SIR,

'I must leave it to your candour to excuse my not answering your last most obliging letter; and I refer it to your wisdom and penetration to think of the true reason, which it is not proper for me to express in a letter.

'I do most humbly and thankfully own the mercy of God, whose unmerited goodness rescued me from the snares which were prepared for me.

'My soul has been among lyons, even the sons of men, whose teeth are spears and arrows, and their tongues sharp swords; but I learn how good it is to wait on the Lord, and to possess one's soul with patience. And I thank God, I do not only heartily forgive them, but I do not look on it as their actings, but say, they are thy hand; and, though I have never offended them, yet I know I daily offend my great Sovereign, and can say, he afflicts me less than I deserve.

'I beg, sir, you will excuse me thus far opening my soul to so good, so prudent a friend. I cannot forbear now to mention a subject, though it be a very melancholy one, of which I have as often spoken to you as I have been happy in your conversation; that is, the imminent danger to this nation from that dissolution of manners, and abandoning of all principles, so that people unite themselves now by setting up against what I take to be the only bond of friendship, and security of any government, I mean religion: but, now, what used to skulk in corners, and shelter itself under the names of *latitude* and *freethinking*, they publicly own; and deism is the

'he bond of their ſociety, and ſufficient to recommend the profeſſors of it to preferment, without any other qualification. From hence it flows, that all the notions of right and wrong are confounded; and the practice is accordingly. Public injuries and breach of faith are joined to private violations of right; ſo that foreigners ſay publicly, I mean our own allies, that we are a perfidious nation; and, ſince we have violated our treaty with Scotland, and laugh at the notion of fundamental and inviolable articles, there is no great wonder if we treat other nations as we do.

'It is but a few days ſince it was openly urged, that the deiſts, or, to uſe their own words, *we deiſts*, (naming ſome great men), are the only ſupport of government. We keep the epiſcopal and preſbyterian parties in awe, who would elſe devour and diſturb all others. I muſt frankly own to you, that I cannot ſee to what end all theſe endeavours are, and the great charge ſome people are at to propagate irreligion, if popery be not at the bottom, deſigned by ſome cunning head. And it is plain, that the book called *The Rights of the Church* points at an infallible judge upon earth; and I could give you more, even amazing, proofs of ſuch a deſign, both againſt the proteſtant religion in general, and the ſucceſſion, as eſtabliſhed, if it were proper for a letter; but I leave that till it pleaſe God I ſee you, which I hope will be next winter.

'In the mean time, give me leave to ſay, that it will be neceſſary for your countrymen to think better of their conduct, if they mean either to render themſelves conſiderable, or to preſerve themſelves and their country from unreaſonable and miſchievous attempts. You are my witneſs, that I have always had a very tender regard for that country; and now I have a ſort of intereſt in its peace and welfare, having diſpoſed a child there; ſo that you will excuſe my zeal, and believe me to be, with very great ſincerity and regard, reverend ſir, your's, &c.'

The letters in this collection contain authentic documents of the hiſtory of adminiſtration, during an intriguing period in Scotland; but in point of compoſition, they are diſtinguiſhed by no degree of elegance, and afford many inſtances of ſuch vulgar phraſeology as men of rank and education ought to avoid, even in the moſt familiar epiſtolary correſpondence.

VI. *Political Arithmetic. Containing Obſervations on the preſent State of* Great Britain; *and the Principles of her Policy in the Encouragement of Agriculture. Addreſſed to the Oeconomical Societies eſtabliſhed in* Europe. *To which is added, a Memoir on the Corn Trade: Drawn up and laid before the Commiſſioners of the Treaſury, by Governor* Pownall. *By* Arthur Young, *Eſq.* 8*vo.* 5*s.* 3*d. Boards.* Nicoll.

THE ſubjects of this work are extremely various and important, comprehending no leſs than every circumſtance in national conduct that tends either to the advancement or obſtruction of agriculture. In the firſt part the author exa-

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mines thoſe points which have proved an encouragement to the art in Great Britain. In the ſecond, he enquires into the means of removing obſtacles; and in the third, he reviews ſeveral falſe propoſitions advanced by other writers. By this arrangement the variety of his matter is kept from confuſion, and a due connection preſerved through the whole of theſe parts.

The great deſign of the work is to ſhew that the agriculture, wealth, population, and happineſs of the lower claſſes are in this kingdom in a very high degree of perfection; in a much higher than is admitted by ſeveral very reſpectable writers: in proving this we find the ſubjects of the corn trade, taxation in England, incloſures, luxury, ſize of farms, prices of proviſions, and ſtate of population, treated in a more complete manner than in any other work we have ſeen; indeed, we conceive this part of Mr. Young's enquiry to be handled with greater ability than he has ſhewn on any former occaſion; having replied to the falſe ideas of many writers on thoſe ſubjects in a very ſenſible manner; of which we ſhall produce ſpecimens ſufficient to juſtify us in this aſſertion.

Under the article luxury, the author has ſtarted a new argument to ſhew that luxury, inſtead of raiſing, *ſinks* the price of meat; which he does in the following words. 'A late writer ſeems to condemn what is called luxury, for the waſte it creates, for the number of domeſtic ſervants, for horſes, and for the ſlaughter of calves and lambs, which he thinks makes mutton and beef dearer. I am ſorry I cannot fully agree with him; we both ſpeak of theſe matters, not with a view to viſionary uſeleſs ideas of the manners of the people, but relative only to the encouragement of agriculture and increaſe of plenty: in this light what difference is there between *waſte* and *regular* conſumption? Between bread eat at my lord's table, and barley conſumed by his hounds, or oats by his horſes? All theſe methods of conſumption are nothing to the farmer; the mere purchaſe of the commodities is what encourages him, in conſequence of which he ſets heartily about a farther production of them. And how is the conſumption of calves and lambs to leſſen the quantity of beef and mutton? The farmer brings theſe things to market becauſe they are demanded: if inſtead of demanding ten pounds worth of lamb, you go to market for ten pounds worth of beef, he will bring the beef for you. Here is a given demand for beef; it is ſupplied: luxury adds another for veal, it is ſupplied, certainly without taking from the beef; and if luxury doubles the demand, the farmers will anſwer it, and ſupply the old one of beef beſides. But it is ſaid, there is a given number of calves

every

every year; if the conſumption of veal was ſtopped, ſo many more would of courſe come to market as beef, and this additional number would ſurely make beef more plentiful, and conſequently cheaper. Granted.' And ſo you would encourage the farmer to continue this plenty of beef by lowering the price of it! this is that univerſal combination which runs through the ſupply of all ſorts of markets. The caſe of corn has been pretty well underſtood, but ſtill the remnants of theſe prejudices hang about us in calves, pigs, lambs, and ſo forth. On the contrary, you ought to act upon the reverſe of theſe principles. Your given fact is the dearneſs of beef, and you want permanently to make it cheaper. Your only method is to raiſe the price. Encourage the ſlaughter of calves, which is ſuch an encouragement to the breeder and grazier, as the export of wheat is to the corn grower; his prices riſe, he becomes more ſpirited in his buſineſs, he brings more to market; conſider this train from the beginning; is it poſſible it ſhould have any other conſequence? A century ago theſe things were ſo ill underſtood, that our anceſtors gave a bounty on the export of corn, in order to make it dear: they never dreamed that they were taking the moſt effectual means to make it cheap; and yet it would doubtleſs have been thought a glaring paradox to aſſert, that taking great quantities of corn from our markets was not a way to raiſe the price; and for what I know, the idea I have juſt dropped, that in order to make beef cheaper, you muſt make it dearer, will even in this age be thought another paradox.' This reaſoning appears to us to be concluſive, and to contain in a few words more good ſenſe than has on theſe ſubjects filled many volumes; the following paſſage is, if any thing, yet more ſtriking and original.

'I have conſidered an increaſed demand, which raiſes the value of a commodity to be the means of increaſing the quantity of that commodity by encouraging the production of it, and I have applied it to beef, to mutton, to wheat, and to labour. I remarked that leſſening the quantity in the market while the demand continued, the ſame operated as an encouragement; and preſently ſupplied more than the uſual quantum: it is the ſame with population. You fight off your men by wars, you deſtroy them by great cities, you leſſen them by emigrations; moſt infallible methods of increaſing their number, provided the demand does not decline. This is exactly the ſame thing as rendering beef ſcarcer by the ſlaughter of calves, and wheat by exportation. Take a quantity from the market certainly you add to the value of what re-

remains, and how can you encourage the re-production of it more powerfully than by adding to its value?'

'Dr. Price says that for the last eighty years there has not been one great cause of depopulation which has not operated among us. What is the great encouragement of population? *Ease of acquiring income:* it is of no consequence whether that income arises from land, manufacture, or commerce; it is as powerful in the pay of a manufacturer, as in the wilds of America: what is the great obstacle to population? *Difficulty of acquiring income.* Here then we have a criterion by which to judge of the population or depopulation of any period. If you view the country and see agriculture under such circumstances that the farmers products will not pay his usual improvements, and consequently dismissing the hands he formerly kept; if the manufactures of the kingdom want a market, and the active industry exerted in them becomes languid and decays; if commerce no longer supports the seamen she was was wont to do; if private and public works, instead of entering into competition for hands with the manufacturer and the farmer, stand still amidst numbers who cry in vain for work: if these effects are seen, a want of employment will stare you in the face, and that want is the only cause of depopulation that can exist. Have these spectacles been common in the eyes of our people since the Revolution? Are they common at present? Does not the great active cause Employment operate more powerfully than ever? Away then with these visionary ideas the disgrace of our enlightened age, the reproach of this great and flourishing nation.'

Many striking observations are made on the principles of population, in which the author explains its dependance on the encrease of employment; and shews that no former period could in this country be more populous than the present, because there was not an equal demand in manufactures, arts, and commerce for the surplus of the country population; a new idea which he supports with judicious arguments.

At p. 91, he explains the signs of depopulation in the following words. 'As ideas of depopulation have in all ages been so common, and complaints of mischiefs in the government and policy of state ever annexed to them, and generally without any reason; it may not be amiss to bestow a few reflections, on those signs of depopulation, which, whenever they appear, may be supposed to speak truth. I have said, that populousness in England depends on employment which here operates on the same principles as plenty of land in America; this offers a very simple idea of depopulation, employment lessening. Not lessening in the parish A, while increas-

ing

ing in the town B; or leſſening in B while increaſing in *A*, but a general viſible declenſion, ſuch as would take place if the national wealth was to decline, which generally being the effect of employment muſt mark the ſtate of its cauſe. If the ſeamen leſſen, and your ſhipping falls away, it is a circumſtance which to this nation would be of the higheſt conſequence, and mark a variety of declenſion, if at the ſame time the great manufactures of the kingdom could no longer find a vent, and conſequently their people without employment, it would be a mark not leſs equivocal, if the cultivated ſoil leſſens, if tracts once valuable become waſte, and rents fall, it is an unerring ſign of decay; if the prices of labour and commodities in general ſink, it is no leſs to be depended on. Theſe ſigns of national decay need not be multiplied whenever they are ſeen, they muſt mark in proportion to their extent the declenſion of our proſperity.

'Decreaſe of ſhipping, decline of manufactures, decline of agriculture, a general fall of prices.

'It appears to me, that theſe are circumſtances which involve every other courſe of national declenſion; they mark a loſs of wealth, a decreaſe of employment, which muſt univerſally bring down population with it.

'Whenever, therefore, we hear of other cauſes of depopulation, ſuch as engroſſing farms, incloſures, laying arable to graſs, high prices of proviſions, great cities, luxury, celibacy, debauchery, wars, emigrations, &c. we may very ſafely reſolve them into a ſtring of vulgar errors, and reſt aſſured, that they can have no ill effect while the five great cauſes mentioned above do not ſubſiſt.'

Theſe are very bold ideas, and yet they ſeem as well founded in argument, and confirmed by inſtances, as any matter of this ſort can be. Nothing can be of greater national conſequence than theſe ſubjects nor any which better deſerve general attention. Mr. Young has made a greater progreſs in inveſtigating them thoroughly and accurately, than any other writer, and this he has done without betraying the ſmalleſt tincture of the common and almoſt univerſal prejudices entertained.

Having taken ſeveral different views of this ſubject, he quotes a dialogue written by Shakeſpeare upon the price of proviſions, which ſhews, that the riſe in the price of proviſions was owing entirely to the abundance of money; after which he goes on. 'It appears from the dialogue quoted above, that from twenty to thirty years preceding 1581, prices had riſen 50 per cent. It is plain, that this had nothing to do with wheat, which continued at a tolerably ſteady price till

1573,

1573, and then arose for many years more than 50 per cent. The author of the dialogue writes in 1581, and in it inclosures are arraigned for converting arable into grass for sheep; but mark, that this complaint followed thirty-one years the average price of which was 8s. 3d. $\frac{1}{2}$, and we are told, that the labouring poor could not live whose wages were eight pence a day! Such are the preposterous and absurd complaints, which, like those of depopulation are, as Mr. Hume most justly remarks, 'A vulgar complaint in all places and all ages.' We have Sir W. Petty's positive authority, that day labour was eight pence a day a century after this period; and at present it is sixteen pence on an average. But how could inclosures act against the plenty of corn, while wheat for 31 years stood at 8s. 3d. $\frac{1}{2}$ present money? Does not this palpable contraction shew the folly of such an idea: does it not shew what we have so often remarked that any operation which has a tendency (like throwing arable to grass) to raise the price of any particular product, has in its very nature a tendency to the direct contrary effect? Throw so much arable to grass as to raise the price of corn, and you encourage the corn farmers so much, that an increase of culture immediately follows. Every very high period in the preceding table is surely followed by a low one, until wheat came to 3l. 6s. 6d, the highest price of all: what followed? Why 6s. 5d. a quarter the very next year; such an encouragement to the farmer was the former high price, that it at once produced the latter. The same remark is just in every table of prices that has been published throughout Europe; and the low price being an equal discouragement, it must at once produce an high one.

'Is it not evident therefore that the knight in the dialogue has reason to say that it could not be owing to inclosures that corn was dear; nor could they make cattle dear, for inclosures cause plenty of cattle. This is the very mirror of the present state of England: inclosures are condemned for raising prices: how do they raise prices? Why they raise wheat to 2l. 3s. 6d. a quarter for 7 years, and they make beef and mutton dear by infinitely increasing the number of fat sheep and oxen! When shall we see an end to these absurdities. The author of the dialogue tells us that in the 20 or 30 years preceding 1581, commodities in general had risen 50 per cent. and some more: and the short-sighted good people of those days attributed this evil to sheep, inclosures, grass, and great farms; they would not look at the right cause with Shakespeare, the increase of money: it is the nature of the vulgar, great and small in all ages, to attribute evils to such a cause as may be changed; because the malignity of man loves an op-

opportunity to quarrel with government. If ſheep are the cauſe, prohibit, ſay they, great flocks; if horſes, tax them; if great farms, divide them: ſuch cauſes admit of remedies which, if not applied, give an opportunity of clamour: but attribute them to an increaſe and conſequent cheapneſs of money, to public wealth, to national proſperity, the proſpect is too brilliant for a jaundiced eye, that can look with pleaſure only on ideal evil and chimerical declenſion.'

Mr. Young next enquires into the proportions between the former and preſent prices of meat and wheat, and endeavours to prove that meat is not at preſent out of proportion to the price of bread. This is a very curious part of his work, but admits not of extracts. Upon the ſubject of incloſures, we meet with the following conſpicuous paſſage.

'Dr. Price and the others who aſſure us we ſhould throw down our hedges, and waſte one third of our farms in a barren fallow, by way of making beef and mutton cheap, will confine themſelves to the incloſures which have converted arable to graſs. What ſay they to thoſe which have changed graſs to arable? they chuſe to be ſilent. I do not comprehend the amuſement that is conſtantly found in looking at thoſe objects which are ſuppoſed to be gloomy, and in regularly lamenting the evils that ſurround us, though they flow from cauſes which ſhower down much ſuperior: when I look around me in this country, I think I every where ſee ſo great and animating a proſpect, that the ſmall ſpecks which may be diſcerned in the hemiſphere, are loſt in the brilliancy that ſurround them. I cannot ſpread a curtain over the illumined ſcene, and leave nothing to view but the meer ſhades of ſo ſplendid a piece. What will theſe gentlemen ſay to the encloſures of Norfolk, Suffolk, Nottinghamſhire, Derbyſhire, Lincolnſhire, Yorkſhire, and all the Northern counties? What ſay they to the ſands of Norfolk, Suffolk, and Nottinghamſhire, which yield corn, and mutton, and beef, from the force of incloſure alone? What ſay they to the wolds of York and Lincoln, which from barren heaths, at 1s. per acre, are, by incloſure alone, rendered profitable farms? Aſk Sir Cecil Wray, if without incloſure, he could advance his heaths by ſainfoine from 1s. to 20s. an acre. What ſay they to the vaſt tracts in the Peak of Derby, which by incloſures alone are changed from black regions of ling to fertile fields covered with cattle? What ſay they to the improvements of moors in the northern counties, where incloſures alone have made thoſe counties ſmile with culture which before were dreary as night. What have theſe gentlemen to ſay to theſe inſtances? Cannot they manage to aſſure us the proſpect is deluſitive. They

They can. Hear how they are characterized. 'Inclosures of waſte lands and commons would be uſeful if divided into ſmall allotments, and given up to be occupied at moderate rents by the poor. But if beſides leſſening the produce of fine wool, they bear hard on the poor, by depriving them of a part of their ſubſiſtence, and only go towards increaſing farms already too large, the advantages attending them may not much exceed the diſadvantages *.' Hence, therefore, we find, all theſe improvements very equivocal. Before it is allowed that converting ling to corn is beneficial, it muſt previouſly be aſked if the improvement is wrought by that ghoſtly object of dread and terror, a great farmer: before it is acknowledged right to make that ſand which would not feed rabbits, produce beef and mutton, we muſt know whether the poor were deprived of a part of their ſubſiſtence: before you will ſubmit to change the heaths of Lincoln to fertile fields of ſanfoine, you muſt demand, *Were the allotments ſmall?* I muſt own it is with aſtoniſhment that I thus ſee ſuperior minds ſtooping to prejudices ſo unworthy of their abilities. How, in the name of common ſenſe, were ſuch improvements to be wrought by little, or even moderate farmers! Can ſuch incloſe waſtes, at a vaſt expence, cover them with an hundred loads or more of marle, or 6 or 800 buſhels of lime, keep ſufficient flocks of ſheep for folding, and conduct thoſe (for the lower claſſes) mighty operations eſſential to new improvements? No. It is to great farmers you owe theſe; without great farms you never would have ſeen theſe improvements, much I ſuppoſe to the ſatisfaction of thoſe who declare themſelves ſo indiſcriminately their enemies.'

The next ſection entitled, Conſumption of Meat, is entirely new: it is deſigned to point out the importance of cattle in huſbandry, and draws a compariſon in this reſpect between France and England; ſhewing that this circumſtance being ſo much ſuperior in the latter, muſt not only give us a better agriculture, but render us proportionably more populous. In the following ſection, the writer makes ſome judicious obſervations on the conduct of the Society of Arts, and concludes with an anecdote of the education of the prince of Wales, in relation to agriculture.

[*To be concluded in our next.*]

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* Obſerv. on Rev. Payments, p. 390.

VII. *A Treatiſe on Education.* *By* David Williams. 8*vo.* 3*s.* *ſewed.* Payne.

THE proper education of youth is of the utmoſt importance to the welfare of ſociety, and the happineſs of every individual. It is the moſt efficacious means of preventing immorality and impiety, and of promoting arts and ſciences, politeneſs and learning, liberty and religion, among mankind. The ſubject has therefore been diſcuſſed by innumerable writers. Several brilliant declamations, and ſome maſterly diſquiſitions of a philoſophical kind, have been lately offered to the public. But there is room for farther improvement.

The author of this eſſay, in one of his introductory chapters, makes ſome general remarks on the mode of education, purſued in moſt of our colleges and public ſchools.

With reſpect to theſe inſtitutions he ſays, 'When they were eſtabliſhed, the principal paſſion of the people was ſuperſtition. . . . . The great object of education was to make a man ſuperſtitious. All the proviſions of our colleges were eſtabliſhed with that view.'

The truth of this reflection, in ſome reſpects, may be admitted. There was originally a mixture of ſuperſtition in our ancient ſeminaries of education; becauſe they were founded in times of ignorance, when popery and ſchool-divinity was the eſtabliſhed religion, and the prevailing taſte. But when the Reformation took place, ſome of the leading principles of ſuperſtition were exploded, and more manly and liberal ſentiments inculcated. The minds of men have been gradually opened and enlarged by learning and philoſophy. As the arts and ſciences have advanced, ſuperſtition has retired. Yet, what may ſeem unaccountable, there are ſome traces of it ſtill remaining in our univerſities. We do not pretend to ſay, that the fellow of a college reſembles a monk in indolence or inutility. But, if we rightly recollect, there are certain cuſtoms retained in ſome of our academical ſocieties, which reſemble the ceremonies of a monaſterial inſtitution. The round cap in the univerſity of Oxford has a mean appearance, and is a badge of ſervility unbecoming a gentleman in a place of liberal education. In ſome colleges the homage, which the undergraduates are obliged to pay to the ſeniors of the ſociety, is too far extended. In the chapel, the formal bow, which is generally made by the officiating clergyman, when he approaches the communion table, has the air of a popiſh rite. The attention, which is given to trifling ſyſtems of logic and ſyllogiſtical diſputations; and, above all, the *veneration*, which is paid to Ariſtotle, are proofs, that the cobwebs of the ſchools are not entirely ſwept away from the walls of our colleges.

From general remarks, our author proceeds to consider the schemes of education proposed by Milton, Locke, Rousseau, and Helvetius.

In examining the observations of Mr. Locke, he advances the following singular notion, in opposition to the sentiments of that celebrated philosopher.

'Mr. Locke mistakes in placing piety to God among the first virtues to be taught. I do not say this because I do not think piety the most useful and most sublime of all the moral dispositions; but because it is impossible to be taught a child. I have attended with care to attempts of this kind by persons of great capacity and skill in education, and they have always been unsuccessful and injurious.

'*Child.* Who is God, mama?

'*Mother.* It is God, my dear, who made you and me and all the world.

'*Child.* And where is he, mama?

'*Mother.* He is in heaven, my dear.

'*Child.* And where is heaven, mama?

'*Mother.* I don't know, my dear.

'*Child.* Where have you seen him?

'*Mother.* I have never seen him, but he is every where, and gives us every thing we enjoy.

'*Child.* He is very good, but I wonder we cannot see him.

'The mother thus silences the child by raising its tender affections. The heart sometimes mistakes the pleasure of goodness for the satisfaction of knowledge. This is not always the consequence of the dialogue. For those parents who have acquired a turn for speculation and religious dispute, overwhelm their children with hard and unintelligible terms of God's being a spirit, spirit being immaterial, and that all things immaterial are invisible. The being and perfections of God constitute the highest and last subject of human knowledge. Young people should be led to the Deity by his works, and not learn to chatter some unintelligible and useless jargon about him. It is, of all subjects in the world, the most difficult to obtain clear ideas upon. It the greatest and best men who have dignified our nature, have not been able to obtain for themselves, or to express to others any tolerable notion of—a cause existing from eternity without effect—or an effect without a cause—or of a cause and effect co-existing: if when they have been satisfied of the being of a God, their abilities have been put to the utmost stretch to reconcile that piety which supposes him to act at pleasure, and the opinion that he acts by regular and necessary laws; that every effect hath a cause, and that all the good and evil in the world is by his appointment:—if this be true, as every man of knowledge must have seen it is—what confusion and perplexity must arise on this subject in the dialogues of a nurse or a pedagogue with the children under their care! the instructor not understanding the subject, and the scholar not having even a capacity for it. Great is the wisdom, however, which is affected on these occasions, and the child is highly commended who repeats from memory the speeches he has heard; who betrays an ill-grounded apprehension of something more terrible than his master; or pretends to love something which he says, and in some case

may believe, to be greater and better than his father and mother.'

We readily acknowledge, that it is difficult to form a clear idea of the ſupreme Being. But are we therefore to infer, that it is uſeleſs and abſurd to attempt to inſpire the infant mind with a general notion of his exiſtence, his providence, and his moral perfections? The ſooner we apprehend, theſe principles are inculcated the better. And, perhaps, it is as eaſy to give children a competent idea of theſe things, as it is to give them a proper notion of good and evil, juſtice and injuſtice, or indeed of any moral or ſocial virtue.

Our author having conſidered ſome of the moſt important plans of education, which have been propoſed by others, and offered his objections to each of them, points out ſuch improvements in our preſent methods, as he thinks are practicable, and yet important enough to require the public attention.

The two common principles, which now operate in education, are fear and emulation. The author diſapproves of the former, and thinks it only a wretched expedient in ſome extraordinary caſes. The latter, he ſays, is liable to many objections, producing envy, and other ungenerous paſſions. He is therefore of opinion, that the tutor ſhould treat his pupils as his children, and endeavour to inſpire them with a filial love, or as he calls it, an affectionate duty towards himſelf; and whilſt he encourages them to exert their talents by hopes of praiſe, he ſhould teach them to excel one another in acts of generoſity, compaſſion, and friendſhip.

The knowledge of languages is uſually the firſt objects of education; and the common way of teaching them is to have recourſe to grammars. But our author objects to this method, and recommends the following ſcheme.

'If, ſays he, I had never ſeen a grammar, a dictionary, or received any inſtructions in education, and had a child to be taught a language, I have no doubt, but my method would have been to make words the names of things, and not the names of ideas: that is, inſtead of telling him a ſtone, a bull, or an eagle, was the name of a thing with ſuch properties and qualities, I would have ſhewn him the thing itſelf, and then told him its name. It would not have ſignified to the child, whether I told it him in Greek, in Latin, or in Engliſh; his memory would retain the word, and his mind would have a preciſe and accurate idea.'

Here the reader will undoubtedly aſk: How will you execute your plan? You muſt be continually wandering over the world with your pupils. When you have a Greek word for a cow, or for an elephant, you muſt go many miles, perhaps, and ſpend much time to ſhew him thoſe two different objects. And

you

you muſt be likewiſe very exact in pointing out the difference between the cow and the bull. Or if you have occaſion to mention a ghoſt or a devil, you would find it impoſſible to give your pupils an ocular demonſtration.

Our author is aware of theſe objections, which ignorant people may raiſe at his expence, and therefore he replies:

'It would be proper to ſhew in nature as many of the objects we name, as we can conveniently come at. The others may be very tolerably ſubſtituted by ſculptures, drawings, cameo's, intaglio's, and all the various aſſiſtances of the arts. The contours and colours of the ſhells, &c. publiſhed by Knorr, have perhaps not all the preciſion and delicacy of the beautiful ſubjects he has repreſented. The works of Caylus, Winckelmann, and Stuart; and the bas reliefs and intaglio's, by Wedgwood and Bentley, do not render travelling and collections unneceſſary to thoſe who can afford the time and expence; but they convey much truer ideas than any verbal deſcriptions; and may do very well as ſubſtitutes for thoſe originals, in nature and art, from which they are ſo elegantly and faithfully copied. It would be difficult to name any thing that is the object of knowledge, and furniſhes a term of importance in any language, which cannot be ſhewn in London, either as it exiſts in nature, or as it is drawn and repreſented by ſome maſterly artiſt.'

To render this method of education amuſing and agreeable, the pupil, our author thinks, ſhould be taught to draw, at the ſame time he is taught to write; and a great part of his buſineſs ſhould be to copy thoſe objects, the names and properties of which he is learning.

Here, however, it ſhould be remembered, that this ingenious plan will not ſuperſede the uſe of a grammar: for the ſight of all the objects in nature will not teach a young ſtudent the ſtructure of a ſentence.

Having conſidered the beſt method of learning languages, our author proceeds to enquire what languages are the proper objects of attention. We have no ſort of buſineſs, he ſays, with Greek and Latin, but barely to know what has been written in them; and to taſte at their ſources thoſe ſprings of knowledge, which have been ſo beneficial to the world. Upon this account, however, it may be allowed, that they are very proper accompliſhments in the education of a gentleman.

'But, he adds, we ſhould take up our buſineſs at its right end, and begin with learning Greek. The propriety of this method is obvious on ſeveral accounts. There is an averſion in the mind to every thing retrograde. It diſlikes moving backward from improvements to rude ſketches, when the contrary proceſs would have delighted it. It is not ſo pleaſed with the fineſt originals, after having contemplated copies. And there is ſomething in the mind, awkwardly expreſſed in Engliſh by the *love of order*, which is pleaſed with having every thing before it in the manner it has taken place in nature. Greek was the learned language of the world

before Latin; and the first elements of all the arts and of all philosophy are to be found in the pleasing compositions of that elegant language. Most of the terms of art in all professions were borrowed by the Romans from the Greek; and from the Romans by all the nations of Europe. Why should we not therefore begin with the origin of our present knowledge; and proceed, as it has proceeded to this day? Our employment would be much more agreeable than the present method of walking backwards, and stealing only short glances at that point from which we ought to have started.'

Some writers have carried this point so far, as to tell us, that we ought to begin with Hebrew, as it was the source of the European languages. But if it be allowed, as it undoubtedly must, that in the study of the Belles Lettres and the sciences, we meet with ten times more writers, especially among the moderns, and a hundred times more quotations, in Latin than in Greek, the former of course becomes a language of more essential importance than the latter in a polite education.

When the young scholar has acquired a competent knowledge of Greek and Latin, the author directs him to learn French, and afterwards to make the English language, reading, speaking, eloquence, natural, civil, and ecclesiastical history, logic, ethics, mathematics, &c. the objects of his attention.

Under the article of exercises he recommends the following method of uniting instruction and amusement.

'If a young student is accompanied by his tutor, or rather his friend, his exercises and diversions will be very different from those, which generally employ our boys at school. A walk in the fields, after reading a little in natural history, may furnish opportunities of important instruction. The garden is one of the best schools of botany, and affords the most wholesome and agreeable exercise. The hills, the dales, the rocks and quarries afford matter of speculation on their formation, use, and beauty. Many of the mathematical, astronomical, and particularly the mechanical problems, may be examined, in consequence of a ride or a walk. This will not only be present instruction, but get the pupil into a habit of having an object and a view in every thing he does. He will then never experience the common unhappiness of not knowing what to do with himself; or when he has resolved on a ride or a walk, be miserable for want of being able to determine where to go, or on what object to engage his thoughts.'

This, no doubt, would be an eligible method of conveying instruction; yet while boys are boys, it cannot be substituted in the room of play. It may be amusement to the tutor, but it will be restraint and fatigue to his pupils, and can only be considered as an agreeable employment.

In the concluding chapter, the author endeavours to answer the objections, which are most likely to be raised against his plan of education.

To

To this treatiſe he has ſubjoined the hiſtory of Philo and Amelia. This piece is deſigned to illuſtrate and exemplify the foregoing ſcheme. For the children of this ſenſible and happy couple are educated in exact conformity to the author's plan.

The great point which he every where inculcates, is to follow the directions of nature; and this mode of proceeding is now generally thought the moſt judicious.

There is a ſmall inaccuracy of expreſſion, which ſometimes occurs in this treatiſe, particularly in the following ſentences.

'If the ſubject of education *was* thoroughly underſtood—If the ſame method *was* purſued.—It is to be wiſhed, that our education *was* directly applied to our happineſs, and that it *was* rendered in fact, what it was deſigned to be by Providence.—If every mother *was* to take the whole care of her child, ſhe would require no other exerciſe.'

In theſe paſſages the author ſhould have ſaid *were* underſtood, *were* purſued, &c. The paſt time in the indicative mode is improperly uſed inſtead of the preſent in the ſubjunctive. We take the liberty to mention this miſtake, as we frequently meet with it in ſome of our moſt reſpectable authors.

VIII. *Poems. By the Author of the Sentimental Sailor.* 4*to.* 3*s.* 6*d. boards.* Dilly.

THE firſt of theſe Poems derives its name from Arthur's Seat, a hill in the neighbourhood of Edinburgh, which the author attempts to celebrate. With how much zeal he enters upon his ſubject, will appear from the following lines.

'Majeſtic hill! whoſe ſummit high
Proclaims afar to ſtranger's eye,
Where on her rock Edina lies,
And ſees a thouſand villas riſe;
And ſmiling rears, with conſcious pride,
Her beauteous daughter at her ſide:
Majeſtic hill! thy varied view
If I could trace with pencil true;
Nor, tow'ring o'er the Latian land,
With proud Soracta wouldſt thou ſtand;
Nor, riſing 'mid the Alpine throng,
Swell Helvetian Haller's ſong;
Nor wiſh the fertile ſite to fill,
Tho' Denham's theme, or Cooper's hill.'

The ſubſequent quotation is liable to ſeveral objections.

'Scoopt in hollow gulfs below,
How the deep-ſunk vallies bow!
While, on joyous frolic bent,
Sliding down the long deſcent,

Schoolboy glad, with cheerful cries,
Swift, with arms extended, flies.'

The word *bow*, in its usual acceptation, expresses an act of courtesy, and is not synonymous with *bend*, which is the idea here meant. The expression is probably a Scotticism. There is too great a redundancy of similar epithets, accompanied with a poverty of invention, in crouding *joyous*, *glad*, and *chearful* so close together; and we cannot conceive how the schoolboy, were he ever so well taught, could slide and *fly* at the same time.

The thought in the third line of the succeeding passage is too abruptly introduced.

'Mid shelving banks and mazy bowers
See castled Roslin's falling towers;
No vulgar ruin—o'er the land
How thick the crouding bow-men stand!
And hark! the echoing heights above
Resound; the Scottish standards move.
"Shake the sword, and sound the shield,
Now the proud oppressors yield!
Burst the bonds, and break the yoke"—
Thrice descends the mighty stroke!'

We sometimes meet with an obscurity of expression, and even grammatical impropriety, occasioned probably by the shortness of the verse; as in the following couplet,

'I see where gather'd heap around
Marks of Roman power the bound.'

The metaphor in the subsequent couplet is too trite and vulgar to be admitted in poetry.

'How ruin'd tower and castle old,
Take, of musing Fancy, hold!'

After pointing out these exceptionable passages, we shall lay before our readers the following, where the succession of the Seasons is described with poetical imagery.

'To usher in the smiling years,
Nature's gentle bard appears!
Descriptive Thompson! on thy head
Every Muse sweet influence shed.
Ethereal mildness! while the Spring
Her chearful robe of green shall bring;
And softens the relenting year;
And flowers with silken leaves appear;
And purple heath, and blossom'd field,
Around their balmy fragrance yield;
And genial Nature smiles, and gay
Salutes the rosy-footed May:
While lofty Summer's sultry hour
Calls for cool sequester'd bow'r;
And poet, negligently laid,
Haunts crystal stream, and sylvan shade;

And

And daſhing cat'racts, foaming, fall;
And thunder rolls thro' airy hall;
And nimble lightnings flaſh; and round
Start the gloomy woods profound:
While Autumn gilds, from regions bright,
The happy world with golden light;
And Libra weighs, ſerene and clear,
In equal ſcales, the falling year;
And woodlands raiſe their lateſt ſong;
And wand'rer weeps the leaves among,
When dying Nature ſeems to call,
Prepare, prepare my funeral!
While Winter, wrapt in midnight-glooms,
Father of the tempeſt, comes;
And calls his ruffian blaſts, and reigns,
Ruthleſs tyrant! o'er the plains;
And roars the river down the dale,
Arreſted oft by icy gale;
And ſhakes the ſounding world defac'd;
And ruſhes wild the watry waſte:
—While rounding thus the varied year,
The circling ſeaſons ſtill appear;
So long ſhall laſt thy matchleſs ſong,
Gentleſt of the tuneful throng!'

The ſecond poem is entitled Elyſium, a Dream; where the author preſents us with a view of Tartarus, in the manner of the ancient poets. We ſhall make no objection to the introducing Chriſtian bards into the heathen elyſium, as the author has precluded us on this head; but proceed to the addreſs to Pluto, which demands a ſlight remark. It begins thus:

" Gloomy tyrant of the dead!
Unrelenting Pluto dread!
By the charms that deck'd thy queen,
When in fragrant Enna ſeen,
Firſt, with youthful beauty, ſhe,
Gath'ring wild flow'rs, fixed thee.
—Stopt thy ebon car—afraid,
Silent ſtood th'aſtoniſh'd maid;
And ſudden ſeiz'd, reluctant lay,
Struggling ſweet, the precious prey;
And ruſhing down the dire deſcent
Of op'ning earth, to centre rent,
With thee th' affrighted virgin hurl'd,
Trembling ſaw th infernal world."

The three lines deſcribing the ſituation of Proſerpine are finely alliterated, but we ſubmit to the author, whether there is not an impropriety in ſtiling this beautiful lady ſtill a *virgin*, after we are told that ſhe lay ſtruggling with her raviſher, the mighty Pluto, who was not amenable for violation even to the tribunal of Jupiter. For this indirect impeachment of the power and ſuperiority of the God, which madam Dacier herſelf

ſelf would not have overlooked, we adviſe the poet to beware of ever viſiting the dominions of 'unrelenting Pluto dread.'

The laſt piece in this collection is an epiſtolary Eſſay on Poetry, written in heroic verſe, which, though containing but little original ſentiment, has at leaſt a claim to mediocrity.

IX. *The Female Advocate; a Poem. Occaſioned by reading Mr.* Duncombe's *Feminead. By Miſs* Scott. *4to.* 2*s.* Johnſon.

DID no other inſtance exiſt of genius in a lady than that with which we are here preſented, this production alone would afford inconteſtible proof that nature has not prohibited the fair from arriving at excellence in poetry. But miſs Scott has aſſerted the intellectual endowments of the ſex by ſuch a multitude of examples as fully eſtabliſh their title to the favour of the muſes, and an honourable rank in polite literature. This elegant poem commences with the following lines.

'Now, big with ſtorms, rough winter iſſues forth
From the cold boſom of his parent North;
Now, ſcarce a flow'ret rears its beauteous head
Above the ſurface of its native bed;
Stripp'd of its foilage, the late verdant grove,
No more invites my devious feet to rove:
How ſhall I ſoothe the anguiſh of a heart,
Yet bleeding from affliction's poignant dart?
A heart that long, alas, hath ceas'd to glow,
Dead to each hope of happineſs below!
Propitious come, ye fair Aonian maids,
And guide a wanderer to your hallow'd ſhades;
O, wrap me in your ſolitary cells
Where Silence reigns, and Inſpiration dwells!
For once this taſteleſs apathy controul,
And wake each ſprightly paſſion of my ſoul.
'But ſay what theme ſhall ſportive Fancy chuſe,
Since Nature's charms no more delight the muſe?
What theme! and can it then a doubt remain
What theme demands the tributary ſtrain,
Whilſt lordly man aſſerts his right divine,
Alone to bow at Wiſdom's ſacred ſhrine;
With tyrant ſway would keep the female mind
In error's cheerleſs dark abyſs confin'd?
Tell what bright daughters Britain once could boaſt?
What daughters now adorn her happy coaſt.'

Our readers, we doubt not, will receive pleaſure from the ſubſequent quotation, which is extracted as a ſpecimen of the fair author's panegyrical talents.

'To Oxford next the muſe tranſported turns,
Where Jones with all a poet's ardour burns;
Jones, in whoſe ſtrains another Pope we view,
Her wit ſo keen, her ſentiments ſo true.

Like

Like him the charming maid, with ſkill refin'd,
Hath pierc'd the deep receſſes of the mind;
The latent principles of action trac'd,
And truth with art's enchanting beauties grac'd.

'Ingenious Maſters, well thy tuneful lays
May claim the tribute of the muſe's praiſe;
Whoſe ſoaring mind a parent's frown depreſs'd,
A mind with virtue, and with genius bleſs'd!
And yet, how ſweetly-ſoothing in thy ſtrains,
The royal bard of Paleſtine complains!
Well too thou paint'ſt thoſe envious critics pride
Who, fond to cavil, merit's charms would hide.
Superior to the labour'd ſongs of art
The verſe that flows ſpontaneous from the heart!
But yet more ſweet, more finiſh'd far the line,
Where art, and nature, in fair union ſhine.

'Thou who did'ſt pierce the ſhades of Gothic night,
And bring the firſt faint dawn of wit to light;
Who did'ſt the rude eſſays of genius ſave,
From dark oblivion's all-devouring grave;
To thee, fair patron of the Muſes ſongs,
To thee each grateful poet's praiſe belongs:
Praiſe, the ſole boon a poet can beſtow,
And the ſole meed his arduous labours know.
Precarious meed! for oft alas, the bard
Finds envy rob him of that ſweet reward:
Her baneful touch his laurels ſoon deſtroys,
And blaſts the harveſt of his promis'd joys.

'O, then, ye favor'd few! whom wit inſpires,
Whom taſte refines, or thirſt of glory fires,
To nobler objects turn the dazzled eye,
Than honour, fame, or fortune can ſupply:
For ſure alone in virtue can ye find,
Enjoyments ſuited to th' immortal mind.
With ardour then her ſacred paths purſue;
There ſtill new pleaſures ſtrike the raptur'd view:
Give to ambition there its utmoſt ſcope:
Thus ſhall your bliſs ſurpaſs your brighteſt hope.

''Twas Fielding's talent, with ingenuous Art,
To trace the ſecret mazes of the heart.
In language tun'd to pleaſe its infant thought,
The tender breaſt with prudent care ſhe taught.
Nature to her, her boldeſt pencil lent,
And bleſt her with a mind of vaſt extent;
A mind, that nobly ſcorn'd each low deſire,
And glow'd with pure religion's warmeſt fire.

'High in the records of immortal fame
Stands, charming Tollet! thy illuſtrious name:
Thee ſcience led to her ſequeſter'd bow'rs,
And deck'd thy mind with all her faireſt flow'rs:
The charms of verſe, of rapt'rous ſounds, are thine,
The pencil's magic, and the lore divine.
O Lenox, thou "in various nature wiſe!"
Proceed to paint our follies as they riſe;
Bid the coquette in bluſhes hide her face,
Which affectation robs of every grace:

Bid

Bid virtue, to her generous purpoſe true,
Preſs on, and keep perfection ſtill in view.
Thus may ſucceſs thy great deſigns attend,
And fame, and fortune, ſmile on virtue's friend!'

We cannot avoid remarking, as a circumſtance greatly to the honour of Miſs Scott, that ſhe celebrates the praiſes of the moſt eminent even of her cotemporary female writers with a degree of warmth and generoſity that is ſeldom diſcovered among rival candidates for fame. We may add, that, though her panegyric includes ſo many reſpectable names, ſhe never offends us with a repetition of the ſame compliment, but her addreſs is equally various, elegant, and poetical.

X. *An Hiſtory of the Earth, and animated Nature. By* Oliver Goldſmith. *In Eight Vols.* 8*vo.* 2*l.* 8*s. boards.* Nourſe. [*Continued.*]

AFTER delivering an account of the internal ſtructure of the earth, the author proceeds to the caves and ſubterraneous paſſages. Many of theſe, he obſerves, are not the production of nature, but of human induſtry; ſuch as the famous labyrinth of Candia, and the ſtone-quarry of Maeſtricht; the latter of which is ſo large that forty thouſand people may be contained in it. Among the artificial caverns, are likewiſe to be ranked the catacombs in Egypt and Italy. Few countries, if any, are deſtitute of natural caverns. In England thoſe of Oakey-hole, the Devil's hole, and Penpark-hole, are the moſt conſpicuous; but the grotto of Antiparos, a ſmall iſland in the Archipelago, is admitted to be the moſt extraordinary production yet diſcovered of this kind, both for beauty and extent. Dr. Goldſmith has tranſlated the account delivered of it by Magni, an Italian traveller, about an hundred years ago, in a letter to Kircher, which we extract for the amuſement of our readers.

"Having been informed, ſays he, by the natives of Paros, that in the little iſland of Antiparos, which lies about two miles from the former, of a gigantic ſtatue that was to be ſeen at the mouth of a cavern in that place, it was reſolved that we (the French conſul and himſelf) ſhould pay it a viſit. In purſuance of this reſolution, after we had landed on the iſland, and walked about four miles through the midſt of beautiful plains, and ſloping woodlands, we at length came to a little hill, on the ſide of which yawned a moſt horrid cavern, that with its gloom at firſt ſtruck us with terror, and almoſt repreſt curioſity. Recovering the firſt ſurprize, however, we entered boldly; and had not proceeded above twenty paces, when the ſuppoſed ſtatue of the giant preſented itſelf to our view. We quickly perceived, that what the ignorant natives had been terrified at as a giant, was nothing more than a ſparry concretion, formed by the water dropping from the roof of the

the cave, and by degrees hardening into a figure that their fears had formed into a monſter. Incited by this extraordinary appearance, we were induced to proceed ſtill farther, in queſt of new adventures in this ſubterranean abode. As we proceeded, new wonders offered themſelves; the ſpars, formed into trees and ſhrubs, preſented a kind of petrified grove; ſome white, ſome green; and all receding in due perſpective. They ſtruck us with the more amazement, as we knew them to be mere productions of Nature, who, hitherto in ſolitude, had, in her playful moments, dreſſed the ſcene, as if for her own amuſement.

"But we had as yet ſeen but a few of the wonders of the place; and we were introduced as yet only into the portico of this amazing temple. In one corner of this half illuminated receſs, there appeared an opening of about three feet wide, which ſeemed to lead to a place totally dark, and that one of the natives aſſured us contained nothing more than a reſervoir of water. Upon this we tried, by throwing down ſome ſtones, which rumbling along the ſides of the deſcent for ſome time, the ſound ſeemed at laſt quaſhed in a bed of water. In order, however, to be more certain, we ſent in a Levantine mariner, who, by the promiſe of a good reward, with a flambeaux in his hand, ventured into this narrow aperture. After continuing within it for about a quarter of an hour, he returned, carrying ſome beautiful pieces of white ſpar in his hand, which art could neither imitate nor equal. Upon being informed by him that the place was full of theſe beautiful incruſtations, I ventured in once more with him, for about fifty paces, anxiouſly and cautiouſly deſcending by a ſteep and dangerous way. Finding, however, that we came to a precipice which led into a ſpacious amphitheatre, if I may ſo call it, ſtill deeper than any other part, we returned, and being provided with a ladder, flambeaux, and other things to expedite our deſcent, our whole company, man by man, ventured into the ſame opening, and deſcending one after another, we at laſt ſaw ourſelves all together in the moſt magnificent part of the cavern.

"Our candles being now all lighted up, and the whole place completely illuminated, never could the eye be preſented with a more glittering, or a more magnificent ſcene. The roof all hung with ſolid iſicles, tranſparent as glaſs, yet ſolid as marble. The eye could ſcarce reach the lofty and noble cieling; the ſides were regularly formed with ſpars; and the whole preſented the idea of a magnificent theatre, illuminated with an immenſe profuſion of lights. The floor conſiſted of ſolid marble: and in ſeveral places, magnificent columns, thrones, altars, and other objects appeared, as if nature had deſigned to mock the curioſities of art. Our voices, upon ſpeaking or ſinging, were redoubled to an aſtoniſhing loudneſs; and upon the firing of a gun, the noiſe and reverberations were almoſt deafening. In the midſt of this grand amphitheatre roſe a concretion of about fifteen feet high, that, in ſome meaſure, reſembled an altar; from which, taking the hint, we cauſed maſs to be celebrated there. The beautiful columns that ſhot up round the altar, appeared like candleſticks; and many other natural objects repreſented the cuſtomary ornaments of this ſacrament.

"Below even this ſpacious grotto, there ſeemed another cavern; down which I ventured with my former mariner, and deſcended about fifty paces by means of a rope. I at laſt arrived at a ſmall ſpot of level ground, where the bottom appeared different from that

that of the amphitheatre, being composed of soft clay, yielding to the pressure, and in which I thrust a stick to about six feet deep. In this, however, as above, numbers of the most beautiful chrystals were formed; one of which, particularly, resembled a table. Upon our egress from this amazing cavern, we perceived a Greek inscription upon a rock at the mouth, but so obliterated by time, that we could not read it. It seemed to import that one Antipater, in the time of Alexander, had come thither; but whether he penetrated into the depths of the cavern, he does not think fit to inform us."

By what means those immense caverns have been formed, is a subject of disquisition to the writer of natural history. The author, therefore, adopts the opinion that this effect has been produced by waters, which finding subterraneous passages, and gradually hollowing the beds in which they flowed, the ground immediately above them has sunk down closer to their surface, leaving the upper strata still suspended.

The next chapter treats of mines, damps, and mineral vapours. Here the author observes, that upon our descent into mines of considerable depth, the cold seems to increase for some time; till having descended further, the air becomes gradually warmer, so that at last the labourers can scarce bear any covering while they work. This phenomenon, the historian observes, was supposed by Boyle to proceed from magazines of fire lying nearer the centre of the earth, and diffusing their heat around them.

Our author afterwards delivers a distinct account of the several species of vapours that are found in mines; to the qualities of which he imputes in a great measure the salubrity or unwholsomeness of different climates and soils. As an instance of noxious exhalations being confined to a spot, we are presented with an account of the famous grotto del Cane, near Naples, the effects of which are thus related.

'This grotto, which has so much employed the attention of travellers, lies within four miles of Naples, and is situated near a large lake of clear and wholesome water. Nothing can exceed the beauty of the landscape which this lake affords; being surrounded with hills covered with forests of the most beautiful verdure, and the whole bearing a kind of amphitheatrical appearance. However, this region, beautiful as it appears, is almost entirely uninhabited; the few peasants that necessity compels to reside there, looking quite consumptive and ghastly, from the poisonous exhalations that rise from the earth The famous grotto lies on the side of an hill, near which place a peasant resides, who keeps a number of dogs for the purpose of shewing the experiment to the curious. These poor animals always seem perfectly sensible of the approach of a stranger, and endeavour to get out of the way. However, their attempts being perceived, they are taken and brought to the grotto; the noxious effects of which they have so frequently experienced. Upon entering this place, which is a little cave, or hole rather, dug into the hill, about eight feet high and

and twelve feet long, the observer can see no visible marks of its pestilential vapour; only to about a foot from the bottom, the wall seems to be tinged with a colour resembling that which is given by stagnant waters. When the dog, this poor philosophical martyr, as some have called him, is held above this mark, he does not seem to feel the smallest inconvenience; but when his head is thrust down lower, he struggles to get free for a little; but in the space of four or five minutes he seems to lose all sensation, and is taken out seemingly without life. Being plunged in the neighbouring lake, he quickly recovers, and is permitted to run home without the smallest injury.

'This vapour, which thus for a time suffocates, is of the humid kind, as it extinguishes a torch, and tullies a looking glass; but there are other vapours perfectly inflammable, and that only require the approach of a candle to set them blazing. Of this kind was the burning well at Brosely, which is now stopped up; the vapour of which, when a candle was brought within about a foot of the surface of the water, caught flame like spirits of wine, and continued blazing for several hours after. Of this kind, also, are the perpetual fires in the kingdom of Persia. In that province, where the worshippers of fire hold their chief mysteries, the whole surface of the earth, for some extent, seems impregnated with inflammable vapours. A reed stuck into the ground continues to burn like a flambeaux; an hole made beneath the surface of the earth, instantly becomes a furnace answering all the purposes of a culinary fire. There they make lime by merely burying the stones in the earth, and watch with veneration the appearances of a flame that has not been extinguished for times immemorial. How different are men in various climates! This deluded people worship these vapours as a deity, which in other parts of the world are considered as one of the greatest evils.'

The ninth chapter comprises the subject of volcanoes, or burning mountains. There is no quarter of the world where some of these perpetual conflagrations are not to be found. In Europe, Ætna, Vesuvius, and Hecla, are universally well known. In Asia, particularly in the islands of the Indian ocean, volcanoes are more numerous. The most famous on the continent is that of Albouras, near mount Taurus. In the island of Ternato, there is a volcano, which is said to burn most furiously at the equinoxes, on account of the winds which then agitate the flames. In Africa, there is a burning cavern near Fez, with the volcanoes of the island del Fuogo, and the Peak of Teneriffe. In America, however, these tremendous scenes are most frequent and remarkable. Vesuvius and Ætna itself, we are told, are but mere fire-works, when compared to the burning mountains of the Andes. Arequipa, Carassa, and Malahallo are each of great consideration; but that of Cotopaxi, in the province of Quito, is described as superlatively wonderful. This mountain is said to be more than three miles of perpendicular height from the sea, and became a volcano at the time when the Spaniards first arrived in that country.

The

The author of this work diſſents, with good reaſon, from the opinion of M. Buffon, who imagines that a volcano extends only a very little way below the baſe of the mountain.

'We can never ſuppoſe, ſays the great naturaliſt laſt mentioned, that theſe ſubſtances are ejected from any great diſtance below, if we only conſider the great force already required to fling them up to ſuch vaſt heights above the mouth of the mountain; if we conſider the ſubſtances thrown up, which we ſhall find upon inſpection to be the ſame with thoſe of the mountain below; if we take into our conſideration, that air is always neceſſary to keep up the flame; but, moſt of all, if we attend to one circumſtance, which is, that if theſe ſubſtances were exploded from a vaſt depth below, the ſame force required to ſhoot them up ſo high, would act againſt the ſides of the volcano, and tear the whole mountain in pieces. To all this ſpecious reaſoning, particular anſwers might eaſily be given; as that the length of the funnel encreaſes the force of the exploſion; that the ſides of the funnel are actually often burſt with the great violence of the flame; that air may be ſuppoſed at depths at leaſt as far as the perpendicular fiſſures deſcend. But the beſt anſwer is a well-known fact; namely, that the quantity of matter diſcharged from Ætna alone, is ſuppoſed, upon a moderate computation, to exceed twenty times the original bulk of the mountain. The greateſt part of Sicily ſeems covered with its eruptions. The inhabitants of Catanea have found, at the diſtance of ſeveral miles, ſtreets and houſes, ſixty feet deep, overwhelmed by the lava or matter it has diſcharged. But what is ſtill more remarkable, the walls of theſe very houſes have been built of materials evidently thrown up by the mountain. The inference from all this is very obvious; that the matter thus exploded cannot belong to the mountain itſelf; otherwiſe, it would have been quickly conſumed; it cannot be derived from moderate depths, ſince its amazing quantity evinces, that all the places near the bottom muſt have long ſince been exhauſted; nor can it have an extenſive, and, if I may ſo call it, a ſuperficial ſpread, for then the country round would be quickly undermined; it muſt, therefore, be ſupplied from the deeper regions of the earth; thoſe undiſcovered tracts where the Deity performs his wonders in ſolitude, ſatisfied with ſelf-approbation!'

From treating of volcanoes, the author proceeds, by a natural tranſition, to conſider the phenomenon of earthquakes, which are ſo much of the ſame nature with the former, that they both ſeem to originate from one common cauſe; there being no other perceptible difference between them but that the rage of the volcano is ſpent in the eruption, while that of the earthquake, by being confined, produces more violent convulſions. He juſtly rejects the diſtinctions which philoſophers have made of earthquakes into the tremulous, the pulſative, the perpendicular, and the inclined kind; obſerving, that theſe are mere accidental differences ariſing either from the ſituation of the country that is agitated, or the cauſe of the concuſſion. He no leſs philoſophically diſapproves of the diſtinction introduced by M. Buffon, who ſuppoſes

poſes one ſpecies of earthquake to be occaſioned by fire, and another by the expanſion of confined air.

'For how, ſays our author, do theſe two cauſes differ? Fire is an agent of no power whatſoever without air. It is the air, which being at firſt compreſt, and then dilated in a cannon, that drives the ball with ſuch force. It is the air ſtruggling for vent in a volcano, that throws up its contents to ſuch vaſt heights. In ſhort, it is the air confined in the bowels of the earth, and acquiring elaſticity by heat, that produces all thoſe appearances which are generally aſcribed to the operation of fire. When, therefore, we are told that there are two cauſes of earthquakes, we only learn, that a greater or ſmaller quantity of heat produces thoſe terrible effects; for air is the only active operator in either.'

In the eleventh chapter our attention is fixed on the appearance of new iſlands, and tracts of land, and the diſappearing of others. Theſe extraordinary phenomena are the conſequence of the great operations of nature which have afforded ſubject for the two preceding diviſions of the work. New iſlands, our author obſerves, are formed in two ways; either ſuddenly by the action of ſubterraneous fires, or more ſlowly, by the depoſition of mud, carried down by rivers, and ſtopped by ſome accident; of both which kinds, as alſo of the diſappearing of land, he produces ſeveral inſtances.

In the ſubſequent chapter, the author proceeds to take a view of the mountains, thoſe immenſe piles of nature's erecting, as he ſtyles them, that ſeem to mock the minuteneſs of human magnificence. He obſerves, that in flat countries, the ſmalleſt elevation is regarded as a remarkable eminence; and that in Holland, they ſhew a little ridge of hills, near the ſea ſide, which Boerhaave was uſed to point out to his pupils as being mountains of no ſmall conſideration. Though ſuch an anecdote may ſeem very extraordinary to an Engliſh reader, the hiſtorian remarks, that even in this country we have no adequate ideas of a mountain-proſpect; our hills being generally of eaſy aſcent, and covered to the top with verdure.

Various are the conjectures which have been formed by philoſophers, reſpecting the origin and uſe of mountains. Some ſuppoſe them to have been formed at the time of the deluge; others imagine, that they exiſted from the creation; while a different claſs of enquirers maintain they were produced by earthquakes; and a fourth aſcribes them entirely to the fluctuations of the deep, with which they ſuppoſe in the beginning the whole globe was ſurrounded. Our author confeſſes his ſurprize to find the queſtion agitated among philoſophers, who might with equal reaſon have enquired concerning the final cauſe of plains.

'The moſt rational anſwer, therefore, ſays he, why either mountains or plains were formed, ſeems to be, that they were thus faſhioned by the hand of Wiſdom, in order that pain and pleaſure ſhould be ſo contiguous as that morality might be exerciſed either in bearing the one, or communicating the other.'

The hiſtorian obſerves that, whatever may be the cauſe, the greateſt and higheſt mountains are found under the equator; whereas towards the poles, though the earth be craggy and uneven, the height of the mountains is very inconſiderable. Among the moſt remarkable mountains mentioned by the author, a particular deſcription of the Andes, which he has tranſlated from Ulloa, conveys a lively idea of thoſe wonderful objects of nature; but which our limits will not afford room for inſerting.

The ſucceeding chapter contains an account of the element of water, where we are preſented with the various obſervations and opinions of philoſophers reſpecting this fluid. Water, the author remarks, is proved by many experiments to be the moſt penetrating body, next to fire, and the moſt difficult to be confined. It enters into the compoſition of all bodies, vegetable, animal, and foſſil; and was imagined by Thales, and other ancient philoſophers, to be the ſubſtance of which the univerſe is made. It would ſwell this article to too great a length were we to give a particular account of the curious experiments that have been made for elucidating the nature of this fluid; for which reaſon we ſhall refer our readers to the work itſelf, where the author has omitted no fact that is intereſting to an inquiſitive mind, and has been aſcertained by thoſe who have moſt attentively enquired into the properties of this part of nature.

The ſubject next treated is, Of the Origin of Rivers, a point which has been variouſly agitated in the philoſophical world. Our author claſſes the ſeveral champions in this controverſy under two leaders, M. de la Hire, and Dr. Halley; the former of whom contends that rivers muſt be ſupplied from the ſea, and the latter from the clouds alone. It is ſufficient to obſerve of this diſpute, that the arguments advanced, and the mathematical demonſtrations produced, in ſupport of either hypotheſis leave the ſubject ſtill undetermined. In this department, the author gives a deſcription of the four quarters of the globe, their riſe and courſe; after which he mentions the ſeveral remarkable cataracts which are found in thoſe rivers. His deſcription of that of Niagara, in the river St. Laurence, in Canada, which is admitted to be the moſt aſtoniſhing and magnificent of any thing of the kind that is known

known in the whole compass of nature, we shall insert for the gratification of our readers.

'This amazing fall of water is made by the river St. Lawrence, in its passage from the lake Erie into the lake Ontario. We have already said that St. Lawrence was one of the largest rivers in the world; and yet the whole of its waters are here poured down, by a fall of an hundred and fifty feet perpendicular. It is not easy to bring the imagination to correspond with the greatness of the scene; a river, extremely deep and rapid, and that serves to drain the waters of almost all North America into the Atlantic ocean, is here poured precipitately down a ledge of rocks, that rise, like a wall, across the whole bed of its stream. The width of the river, a little above, is near three quarters of a mile broad; and the rocks, where it grows narrower, are four hundred yards over. Their direction is not streight across, but hollowing inwards like an horse-shoe; so that the cataract, which bends to the shape of the obstacle, rounding inwards, presents a kind of theatre the most tremendous in nature. Just in the middle of this circular wall of waters, a little island, that has braved the fury of the current, presents one of its points, and divides the stream at top into two; but it unites again long before it has got to the bottom. The noise of the fall is heard at several leagues distance; and the fury of the waters at the bottom of their fall, is inconceivable. The dashing produces a mist that rises to the very clouds; and that produces a most beautiful rainbow, when the sun shine. It may easily be conceived, that such a cataract quite destroys the navigation of the stream; and yet some Indian canoes, as it is said, have been known to venture down it with safety.'

The historian afterwards treats at large of the ocean in general, and of its saltness; of the tides, motion, and currents of the sea, with their effects; and of the changes produced by the sea upon the earth. On these several subjects he presents us with the opinions of the most approved philosophers, to which he adds many judicious observations. He proceeds in the same manner through the remaining part of the first volume, which contains, A summary account of the mechanical properties of air; an ingenious essay towards a natural history of the air; the theory of winds, irregular and regular; with that of meteors, and such appearances as result from a combination of the elements. To the whole is subjoined a pertinent, beautiful, and sentimental Conclusion.

So far as we have already advanced in the examination of this work, we may safely pronounce it to be the most copious and entertaining system of natural history, that has hitherto been published in the English language.

[*To be continued.*]

FOREIGN ARTICLES.

XI. *Lettre de M* de la Condamine *sur le sort des Astronomes qui ont eu part aux dernieres Méfures de la Terre, depuis* 1735. *Avec une Lettre de M.* Godin des Odonais, *fur l'Avanture tragique de Mad.* Godin, *dans fon Voyage de la Province de* Quito, *à* Cayenne, *par le Fleuve des* Amazones. 8*vo.* Paris.

WHEN this intereſting account was written, there were of all the aſtronomers and other gentlemen who had been employed in the menſuration of the earth, no more than three ſurviving, Mr. de la Condamine himſelf, Mr. Verguin, in France, and don Antonio Ulloa in Spain; all the others having periſhed by diſeaſes, accidents, or diſaſters.

Yet of them all, there was none who underwent ſuch a variety of dreadful diſtreſſes as the lady, whoſe tragical adventures are mentioned in the title-page of this performance. Mr. Godin des Odonais, her huſband, had accompanied Mr de la Condamine, and is after thirty-eight years abſence lately returned to France. Madam Godin left Peru on the 1ſt of October, 1769, and in order to embark on the river of the Amazons, proceeded to a village called Canelos, ſituated on the ſmall river of Bobonaça, that falls into the river Paſtaça, which runs into that of the Amazons. The village of Canelos had lately been depopulated by the ſmall-pox, and had but two Indians left, who had no canoe. They agreed to make one for Mad. Godin and her company, and to carry them down to the miſſion of Andoas, diſtant about twelve days journey from Canelos. The Indians were paid beforehand; they built the canoe, navigated it for two days, and on the morning of the third, diſappeared. However, the unfortunate troop reimbarked, and, though deſerted by their guides and rowers, proceeded the firſt day without any accident. The next day at noon they met with a ſmall canoe, and an Indian recovering from a ſickneſs, who agreed to act as their helmſman; but on the third day, a hat of one of the company happening to fall overboard, the poor Indian, attempting to recover it, was drowned.

Thus deſtitute of both a helm and a helmſman, and worked by unſkilled people, the canoe ſoon filled with water. The company were obliged to land and erect a wigwam, about five or ſix days journey from Andoas; whither one Mr. la Roche proceeded with two of the company, after having promiſed them to ſend, within fifteen days, a canoe with Indians to their aſſiſtance.

After having waited twenty-five days, to no purpoſe, for the performance of his promiſe, the remaining company conſtructed a raft, on which they embarked, with part of their goods, and ſome proviſions. This raft, encountering ſome ſtump or tree, which lay under water, was overſet with the company, all the goods were loſt, and Mad. Godin after having ſunk twice, was ſaved by her brothers, favoured by the narrowneſs of the ſtream. They now determined upon coaſting the banks of the Bobonaça, though the woods on its banks are rendered almoſt impaſſable by brambles, ſhrubs, and underwood, through which they could not force their way but with intolerable fatigue and great loſs of time; accordingly they

they returned to their wigwam, took what provisions they had left behind, and proceeded on their journey.

In coasting the banks of the river they found their journey lengthened by its windings, and therefore entered the woods, where, in a few days, they lost their way. Fatigued at length with wandering, wounded and almost disabled by thorns and briars, destitute of food, parched with thirst, finding no other support than a few vegetables and wild fruits; exhausted by sufferings, anxieties, and lassitudes; their spirits sink; their strength fails them; they lie down to rise no more, and within three or four days they all successively expire, except Mad. Godin, who having lain for two days among the dead bodies of her brothers and the rest of the company, lightheaded, and tormented by a burning thirst, at length recovers some senses and spirits; and being destitute of shoes and stockings, and almost naked, cuts her brother's shoes, ties their soles to her feet, and then drags along in search of water. Thus from the 25th to the 30th of December 1769, out of a most unfortunate troop of eight persons, seven perished in the woods of Canelos. The sole surviving victim appears, from her own account, to have alone supported life for not less than ten days; viz. two days by the sides of her dead brothers, in hourly expectation of her own fate, and eight days straying, bewildered, and starving alone in the woods, before she reached the banks of the river. From the gloom of so many nights, and the horrors of utter solitude in such a desart; from the prospect of death incessantly before her eyes, and which every instant and object redoubled in her mind, her hair turned white.—On the second day she found water, and on the next some wild fruits, and green eggs of a kind of partridges, which, from having for so long a time been destitute of food, she was scarce able to swallow; this scanty supply, however, proved sufficient to support her alive.

On the eighth or ninth day after her departure from the scene of death, she found herself once more on the banks of the river. At day break she heard a rustling noise proceeding from a distance of about two hundred paces. Fear at first made her start back into the woods, but soon she reflected that nothing worse than her actual state could possibly befall her, and that she had nothing left to fear. She therefore regains the banks, and beholds two Indians launching a canoe. These Indians had a long time since retired with their families from Canelos, in order to escape the contagion of the small-pox, and were then descending to Andoas. They also perceived Mad. Godin at the same time, and went to her. She beseeched them to transport her to that place: nature and humanity pleaded in her behalf; the Indians received her with kindness and compassion, and carried her to Andoas, where she found at length the relief and assistance necessary to her recovery from a horrid situation, that cannot but have influenced her health and temper for the remainder of her life. She is now safely returned to her own family, and lives at St. Amand, in the province of Berry in France.

FOREIGN LITERARY INTELLIGENCE.

12. *Dialogues Moraux d'un Petit-Maître Philosophe & d'une Femme raisonnable.* 12mo. Paris.

THREE dialogues between a petit-maître and esprit fort and a lady of sense; designed for the defence of religion and common sense, against the attacks of Infidels.

13. *Bibliothèque Grammaticale Abrégée, ou nouveaux Mémoires sur la Parole & sur l'Ecriture, contenant, 1. Une Théorie des Grammaires particulieres & de la Grammaire Générale, d'après un seul principe: 2. Les premiers élémens de la Philologie, déduits de la Grammaire: 3. Des Observations sur la Langue Philosophique et différentes vues pour y parvenir: 4. L'Art de s'appliquer à la Langue Philosophique, avec quelques Stratagêmes par le moyen desquels on peut se servir de toutes les Langues Etrangeres, Anciennes et Modernes, sans se donner la peine de les apprendre; 5. une Méthode pour apprendre avec Facilité & Machinalment toutes Sortes de Langues: 6. Un précis de Philosophie Grammaticale: 7. Un Essai sur la Logomancie ou l'Art de Connoître les Hommes par leurs Discours, & les Nations par leurs Idiomes: 8. Des Conjectures sur la Prosodie.* Par M. Changeux. 8vo. Paris.

The title of this work conveys a full and adequate idea of its contents, its merits, and the character of its author; who seems to be a speculative, fertile, and very sanguine projector. But though most of his schemes appear impracticable or useless, and rather calculated for amusement than instruction, there are some views interspersed that might possibly be improved, and make this volume worth a perusal.

14. *Minéralogie, ou nouvelle Exposition du Regne Minéral; Ouvrage dans lequel on a tâché de ranger dans l'Ordre le plus naturel les Substances de ce regne, & où l'on expose leurs Propriétés & Usages Mécaniques,* &c. *avec un Lexicon ou Vocabulaire, des Tables Synoptiques, & un Dictionnaire Minéralogico-Géographique.* Par M. Valmont de Bomare, *Démonstrateur d'Histoire Naturelle avoué du Gouvernement,* &c. *2d. edit.* 2 *vols.* 8vo. Paris.

Mr. Bomare has enriched this new edition of his valuable work with many improvements.

15. *Les Sages du Siécle, ou la Raison en délire.* 3 *vols.* 12mo. Paris.

A moral narrative, containing little novelty.

16. *Cours de Philosophie. Elemens de Métaphysique, ou Préservatif contre le Matérialisme. l'Athéisme. & le Déisme. Ouvrage dans lequel on a tâché de présenter de la Manière la plus claire tout ce qu'on sçait touchant la Spiritualité, l'Immortalité, la Liberté de l'Ame, l'Influence de l'Ame sur le Corps, & du Corps sur l'Ame,* &c. *On y démontre, l'Existence de la Loi Naturelle, & la Divinité de la Religion Chrétienne, & l'on y repond de la Manière la plus solide aux Objections des plus fameux Déistes. Par M. l'Abbé* Sauri, *Ancien Professeur de Philosophie en l'Université de* Montpellier. 2 *vols.* 12mo. Paris.

This course of lectures on philosophy is chiefly intended against Materialists, Atheists, and Deists. It comprises the most solid arguments that have been hitherto used against them; with many original observations, and strong reasonings.

17. *His-*

17. *Hiſtoriettes, ou Nouvelles en Vers. Par M.* Imbert. *2d. edit.*

A variety of ſhort and amuſing tales; their ſubjects are trite, but the verſification ſmooth and eaſy.

18. Baniſe *et* Balacin, *ou la Conſtance récompenſée, Hiſtoire* Indienne *en quatre Parties. 4 vols.* 12*mo.* Paris.

Tranſlated from a German original, that has been neglected or deſpiſed for theſe forty years in its native country.

19. Héroïdes, *ou Lettres en vers. Par M.* Blin de Sainmore. *Quatriéme Edition, révue, corrigée, & augmentée.* 8*vo.* Paris.

Of the merits of this elegant collection we have already taken notice. This fourth edition has been very conſiderably improved.

20. *Hiſtoire Générale d'*Italie, *depuis la Décadence de l'Empire* Romain *juſqu'au tems préſent; dédiée à monſgr. le Comté d'*Artois. *Par M.* Targe. *2 vols.* 12*mo.* Paris.

Mr. Targe's work is intended for a continuation of Mr. le Beau's "Hiſtoire du Bas Empire," and written in the ſame taſte. Theſe two firſt volumes compriſe the firſt eight books, from 476, to 551. The introduction prefixed to the firſt volume, diſplays the author's motives and deſigns; with a ſketch of the ſeventeen provinces into which Italy was divided at the time where he takes up its hiſtory.

21. *A* French *Biography. Publiſhed by* John George Meuſel, *Prof. of Hiſtory at* Erfurt. *vol.* 1. 8*vo* Halle. (German.)

Moſt of the French perſonages exhibited in this volume, deſerve the notice of other nations. The account of their lives, has been collected from Mr. d'Aubigny's "Vies des Hommes Illuſtres de la France," and from the "Hiſtoire de l'Academie des Inſcriptions & des Belles Lettres."

22. *Pharmacopœia* Helvetica, *&c. Scitu & Conſenſu Colleg. Med.* Baſileenſis *digeſta, Præſatus eſt* Alb. de Haller. *Fono.* Baſileæ.

A diſpenſatory extended to an immoderate length: for which, however, baron Haller's preface in three ſheets has made ſome atonement.

23. Ge. Frid. Mulleri *variæ Generis Carmina* Latina. *Denuo excuſa cum additamentis.* 8*vo.* Annabergæ.

Conſiſting of ſome pretty poetical deſcriptions, but chiefly of a variety of occaſional lyric poems, where the poet on his mettleſome and unruly ſteed ſometimes flies away from every notion of propriety and common ſenſe: for inſtance,

> 'Non cruentatas ſtimulante Marte
> Dicimus turmas; valeant tumultus
> Martis audaces, aliique vates
> Pieria dicant.
> 'Hauriat noſtras procuiuſque Thule,
> Hauriat cantus, Delopumque gentes
> Audiant, et qui prope fabulotum
> Potat Araxen.

Moſt certainly this is an "Os magna ſonaturum." Yet ſhould any reader beyond the Ganges or the river of Canton deſire to know "Quem virum aut heroa," our poet is celebrating in that pompous ſtrain; it is a reverend Dr. Genſel, rector of a certain ſmall dioceſe at Annaberg, in Saxony, whoſe preferment has recalled the golden age; ſince

'Quo die primum Tibi contigerunt
Fræna Sudetum moderanda Cleri,
Et Tibi noſter famulatur ordo,
Optime Præſul;
Jam Salus et Pax, et euntis ævi
Fauſtitas læto volat alma curru, et
Montium tractus ſegetemque plenis
Ditat ariſtis.'

24 PROGRAMMA *of the* Low Dutch *Literary Society at* Leyden.

The Society of Low-Dutch Literature, at Leyden, having fixed a yearly reward, conſiſting of a Gold Medal of an hundred and fifty gilders value, to the author of the beſt Diſſertation on any ſubject they think proper to propoſe, have in their yearly meeting, held on the 12th of July, 1774, reſolved to put the following queſtion as the ſubject for the year 1775.

"In how far can be ſhewn, from the remains of the Mæſo-Gothic and Anglo-Saxon languages, to clear up the antiquity of the Low-Dutch, that the foundation of our language is to be found in thoſe above-mentioned?"

As the Society have in their lately publiſhed ſecond volume inſerted the rules to be obſerved by thoſe who aſpire to the Medal, (to the particular articles of which they refer) they think it only neceſſary now to mention that the diſſertations on this ſubject muſt be fairly written in Low-Dutch or Latin, and ſigned with a motto, and, when incloſed, directed to the preſent ſecretary of the Society, Dr. Adrianus van Aſſendelft; or to the keeper of the correſpondence, Pieter Vreede, junior, before the 1ſt of November 1775, with an additional ſealed up paper, in which the name, title, and place of abode of the author is mentioned, ſuperſcribed with the ſame motto with which the diſſertation is ſigned, as is cuſtomary with other ſocieties.

MONTHLY CATALOGUE.

POLITICAL.

25. *An Addreſs to Proteſtant Diſſenters of all Denominations, on the approaching Election of Members of Parliament, with Reſpect to the State of Public Liberty in General, and of* American *Affairs in particular.* 8vo. 2d. Johnſon.

THIS addreſs is divided into two parts, in the firſt of which the Diſſenters are warmly urged to chooſe for their repreſentatives, at the enſuing election, ſuch men as are firmly attached to the civil and religious liberties of their country. For this purpoſe they are reminded of the ſtrenuous oppoſition made by their anceſtors to the encroachments of arbitrary power; they are taught to conſider thoſe men as determined enemies to the religion of Diſſenters, who obſtructed the ſucceſs of the late application to parliament from that body; and they are earneſtly exhorted to the moſt powerful exertion of their influence at this criſis, if they would preſerve themſelves from ſoon becoming victims on the altar of civil tyranny.

Such

Such are the arguments in the first part of this address. In the second, the author endeavours to establish the incompetency of the British parliament for taxing America; and admonishes the Dissenters to choose such persons to represent them as will also assert the independency of our colonies in that important article of government.

The whole of the Address is animated, and breathes a generous spirit of public liberty; but, that it may operate more strongly on the minds of those for whom it is written, the author is at pains to excite such ominous apprehensions respecting our civil and religious privileges, as we hope the genius of Britain will long prevent from being verified. The necessities of the times, in our opinion, call not for the particular interposition either of the non-conformists or prelatic part of the nation. The choice of proper men for representatives is the common cause of all; and while we maintain unanimity in the preservation of our civil rights, we have nothing now to dread from the intolerant views of religious prejudices.

26. *A Letter to Sir* William Meredith, *Bart. in Answer to his late Letter to the Earl of* Chatham. 8*vo.* 1*s.* 6*d.* Kearsly.

Political subjects of importance admit of so much controversy, and are generally so warmly treated with verbal, as well as argumentative opposition, that they ought to be investigated with the greatest coolness and impartiality. Were the affairs of Canada discussed purely on these principles, it is probable that the consideration of the subject would have terminated before this time.

CONTROVERSIAL.

27. *A Vindication of the Doctrine and Liturgy of the Church of* England. *Occasioned by the Apology of* Theophilus Lindsey, *M. A. on Resigning the Vicarage of* Catterick, Yorkshire. *By* George Bingham, *B. D.* 8*vo.* 1*s.* 6*d.* Rivington.

Mr. Bingham produces several passages of Scripture in support of Christ's divinity, and of that worship, which is paid to him in the liturgy of the church of England. He answers this assertion in Mr. Lindsey's Apology. "that the fathers of the first three centuries, and consequently all Christian people, were what we now call Arians or Socinians." He then endeavours to prove the personality and divinity of the Holy Ghost; and alleges several texts of scripture, in which he thinks the doctrine of the Trinity is clearly and fully revealed.

Mr. Bingham is a learned and respectable author; and seems to be well acquainted with the early writers of the Christian church.

28. *An*

28. *An Appeal to Reason: or Thoughts on Religion. Wherein, the Interference of the Civil Power, and the Matter of Subscription, are candidly considered.* 8vo. 3s. 6d. *sewed.* Rivington.

This tract contains a series of reflections on the existence of God, the nature of man, the Jewish dispensation, the prophecies concerning the Messiah, the most material circumstances, corresponding with those prophecies, in the life of Christ, the credibility and excellence of Christianity, the expediency of rites and ceremonies, of articles and subscriptions in the Christian church, &c.

The author speaks of his performance with unquestionable propriety, when he tells us, that it contains 'the honest sentiments of a plain disinterested layman, without the embellishments of learning.' The observations and arguments are trite, but not injudicious: the style in which they are conveyed is in general unexceptionable.

29. *Religious Intolerance no Part of the General Plan either of the Mosaic, or Christian Dispensation, proved by Scriptural Inferences and Deductions, after a Method entirely new. By* Josiah Tucker, *D. D. Dean of* Gloceſter. 8vo. 1s. Rivington.

In this tract the learned author endeavours to shew, that no violence or compulsion of any kind is prescribed in the Scriptures, as a proper method to be used by the worshipers of the true God, either for the original propagation, or for the subsequent defence and preservation of true religion. He particularly considers the conduct of Elijah, who commanded fire to come down from Heaven to consume the worshipers of Baal, 2 Kings, i. 10. He observes, that there was something singular in the situation and circumstances of the prophet; that the Israelites were commissioned by divine authority to extirpate the Canaanites, on account of their idolatry and other enormities; that this however was only a local injunction, and never intended to be a general rule; that, with respect to the Israelites themselves, according to the terms of their constitution, idolatry was treason against the state, an act of rebellion against their king Jehovah, and a capital crime, see Deut. xiii; that the idol was Baal, the supposed god of the sun, or of fire; and that the prophet, in order to confute their idolatry in a more exemplary manner, made the very element of fire the instrument of their punishment.

By these and other considerations he shews, that the conduct of Elijah can in no respect countenance the doctrine of persecution in the Christian church.

In the latter part of this tract he observes, that neither our Lord nor his apostles have given any directions, or left any commands behind them concerning the use of penalties on the score of religion. He goes farther, and insists, that, in the parable of the wheat and the tares, Mat. xiii. our Saviour has expressly in-

injoined us to abſtain from perſecuting meaſures, under any religious pretence whatever.

This diſſertation is only a part of a more comprehenſive work for elucidating the Holy Scriptures, which the author, we are informed, is preparing for publication, with as much diſpatch as is conſiſtent with his other engagements.

DIVINITY.

30. *A Paraphraſe on the General Epiſtle of St.* James. *By* Cornelius Murdin. 8*vo.* 1*s.* Lewis.

It has been generally ſuppoſed, that the Epiſtle of St. James contains many paſſages, utterly inconſiſtent with the tenets of the Methodiſts. Among other texts the following one has been urged againſt their doctrine concerning the inſignificance of works: 'You ſee how that by works a man is juſtified, and not by faith only.'

In commenting on theſe words Mr. Murdin ſays: 'We are juſtified, or made like God, by the pure all-ſufficient works of the great Jehovah, being *always ours*, through our connection with a Redeemer, and not by any imperfect act of our own minds, in believing or truſting to any thing within us.'

Here, and in other ſimilar places, this *ingenious* methodiſt has been very happy in *explaining*, or as moſt people may think, *perverting* the meaning of St. James. But when he writes again, let him try his abilities in a comment on this unfavourable ſentence: 'If thou wilt enter into life, keep the commandments.' Matt. xix. 7.

31. *Five Letters to them that ſeek Peace with God.* *By* Thomas Bentley, *of* Sudbury, *in* Suffolk. 8*vo.* 1*s.* Lewis.

A crude, immethodical compilation of texts of Scripture, accompanied with a practical comment; in which we find the undoubted ſigns of piety, but no traces of learning or ingenuity.

32. *Genuine Patriotiſm: A Sermon preached before the Gentlemen who ſupport the Lord's Day Morning Lecture, at Little St.* Helens, Biſhopſgate-ſtreet, Aug. 12, 1774. *By* George Stephen, *M. A.* 8*vo.* 6*d.* Buckland.

This writer takes his text from Ezra ix. 13, 14. *And after all that is come upon us for our evil deeds*, &c. In diſcourſing upon theſe words he purſues the following method: 1. He enumerates ſome of the more ſignal expreſſions of God's goodneſs to Great Britain. 2. He mentions ſome inſtances, in which the people of this land ſeem to have neglected or abuſed that goodneſs. 3. He conſiders what reaſon there is to fear, that God will puniſh our folly and ingratitude with ſevere judgements. And 4. he enquires what courſe we ſhould take, in order to have theſe judgements averted, and our mercies continued.

A pious, well-intended discourse, calculated for a plebeian audience.

POETRY.

33. *Lusus Poetici.* 4to. 1s. 6d. T. Lewis.

This publication contains a Latin translation of Mrs. Greville's Prayer for Indifference to Oberon the Fairy; a translation of the celebrated song, 'When Orpheus went down to the Regions below;' a Translation of Dr. Warton's Ode to Solitude, published in the second volume of Pearch's Collection of Poems; and nine other small pieces. In all of them there is a delicacy of sentiment, and elegant Latinity; except some few inaccuracies like the following.

'Rivus ibi———
Hinc pronis pendens foliis ad *littoris oram*
Canescit glaucâ plurima fronde *salex*.'

Salex is a mistake for *salix*; and *littoris oram* can with no propriety be applied to the banks of a *rivulet*: at least, we do not recollect an instance of such an application, in any of the more elegant classics.

The punishment of Sisyphus in Tartarus is beautifully described in the following verses:

'———Saxi *Syfiphus* [Sisyphus]
Molimine ægro grande protudens onus
Laborat, arduo quod ubi victor jugo
Vix jam reponit, protinus relabitur,
Pronoque raptim devolutum pondere
Usque usque campi plana repetit æquora.'

In several of these lines, that is, in the second, fifth, and sixth, the words are, in some degree, an echo to the sense. *Usque, usque*, represent the rebounding of the stone, when it thunders down from the top of the hill.

The subsequent lines by Mr. Pope, in his translation of the Odyssey, will give the reader a full idea of that beautiful imagery, which the author of the Lusus Poetici has attempted to copy in the foregoing verses.

'I turn'd my eye, and as I turn'd survey'd
A mournful vision! the Sisyphian shade.
With many a weary step, and many a groan,
Up a high hill he heaves a huge round stone.
The huge round stone, resulting with a bound,
Thunders impetuous down, and smokes along the ground.'
Odyss. xi. 773.

The beauty of these lines is obvious; and, we are persuaded, will never be equalled in any language.

34. *A Scourge for False Patriots; or Mother* Hubberd's *Tale of the Ape and the Fox. Part II. Dedicated without Permission to* John Wilkes, *Esq.* 4to. 1s. 6d. Snagg.

No narrative, censorious old woman in a chimney corner, ever indulged her spleen more copiously than mother Hubberd, in her

her Tale of the Ape and Fox. Never did grimalkin experience the weight of her diſtaff, impelled with greater fury than ſhe here diſcovers againſt the poor patriots, whom ſhe belabours in a moſt unmerciful manner.

35. *The Optimiſt; or Satire in good Humour.* 4*to.* 1*s.* Almon.

This poem treats of the faſhionable vices of the times, which the author recommends ironically, with ſome degree of humour.

36. *The Stage of* Ariſtophanes. 4*to.* 1*s.* Setchell.

The ſubject of this poem is the performers at Mr. Foote's theatre in the Hay-market, whom the author endeavours to characteriſe. We cannot pretend to ſuch acquaintance with the ſeveral perſons as to determine poſitively concerning the juſtneſs either of the panegyric or ſatire which is here beſtowed upon them; but if the author's diſcernment and impartiality be not greater than the poetical merit of his production, the parties have no reaſon to be much affected by his deciſions.

DRAMATIC.

37. *Comedies of* Platus, *tranſlated into familiar Blank Verſe, by the Gentleman who tranſlated the Captives. Vol. V. and laſt.* 8*vo.* 6*s.* Becket.

Two volumes, containing ſeven comedies, were publiſhed by the late Bonnel Thornton, eſq. in the year 1767; five tranſlated by himſelf; one, the Merchant, by George Colman, eſq. and one, the Captives, by Richard Warner, eſq. of Woodford-Row, Eſſex, who has continued and completed the work.

The fifth and laſt volume contains, Bacchides, or the Courtezans; Perſa, the Perſian; Aſinaria, the Aſs-dealer; Cafina, the Lots; and ſome Fragments, which have been preſerved by grammarians.

The tranſlator has executed this performance with a laudable fidelity *.

38. *The* South Briton: *a Comedy of Five Acts: As it is performed at the Theatre in* Smock-Alley, *with great Applauſe.* 8*vo.* 1*s.* 6*d.* Williams.

Mowbray, a young gentleman juſt returned from the grand tour, with a train of foreign ſervants, and a contempt for the manners of his countrymen, is the South Briton from whom the performance before us is denominated. To effect his converſion to a leſs extravagant mode of thinking, is the chief buſineſs of the piece; and although the means employed for this purpoſe are far from being the moſt proper, yet as

* See a copious account of Plautus in our Review for February, 1773.

he is endued with much good ſenſe, which is borne down chiefly by the tide of paſſion, it is not improbable that ſlight circumſtances might awaken reflection, and teach him to deſpiſe the faſhionable *ton* into which he had given.

Ridicule, as Ariſtotle teaches us, is the proper buſineſs of comedy, and we cannot avoid looking on the *very* ſentimental parts of many of our modern comedies as heterogeneous. The South Briton is not blameable in this reſpect, and if *interdum vocem tollit* (to uſe the expreſſion of Horace) it is never to exceſs.

With reſpect to the characters, they are very well marked; but we wiſh that Miſs Audley (a young lady of good ſenſe and education, poſſeſſed of a thorough contempt for faſhionable foibles, and who bears a conſiderable part in the buſineſs of the drama) had been contraſted with ſome modiſh female character, which would have ſhown her to more advantage, and have coincided perfectly with the author's plan of ridiculing modern extravagancies.

In ſir Terence O'Shaughneſy, and Donald Macpherſon, the national peculiarities of character are very well hit off.

In order to bring about a happy cataſtrophe, Egerton, who poſſeſſes an eſtate which in juſtice belonged to his nephew, and who, knowing both him and his ſiſter to be in diſtreſs, neglects aſſiſting them, on a ſudden becomes generous enough to reſign almoſt all his fortune into their hands, and that at the moment they were not in need of it. This tranſition from avarice to generoſity is too ſudden; but poets are ſometimes allowed the privilege of ſubſtituting poſſibility for probability. We mention this circumſtance with no intention of reflecting on the piece, which is far from being deſtitute of merit.

MEDICAL.

39. *An Account of the Teſticles, their common Coverings and Coats; and the Diſeaſes to which they are liable. With the Method of treating them. By* Joſeph Warner, *F. R. S.* 8*vo.* 2*s.* L. Davis.

After delivering a diſtinct and conciſe account of the ſtructure of the parts, and deſcribing the ſeveral diſeaſes to which they are liable, Mr. Warner enters upon the method of cure. This he illuſtrates with ſome caſes, and diſcovers, through the whole, much chirurgical knowledge and experience.

40. *An Abridgment of Baron* Van Sweiten's *Commentaries upon the Aphoriſms of the celebrated Dr.* Herman Boerhaave, *Vol. I. and II.* 8*vo.* 10*s.* 6*d.* Horſfield.

In this work Dr. Hoffack judiciouſly abridges his copious author. He has brought it down to the concluſion of the peripneumonia notha, and intends to compriſe the whole in five volumes.

14. *All*

41. *All the Prescriptions contained in the New Practice of Physic of* Thomas Marryat, *M. D. Translated into* English. *By* J. S. Dodd. 12*mo.* 2*s.* 6*d.* Kearsly.

If we take the author's word for it, this is 'the best family physician and surgeon, yet extant, in any language!' We wish that so modest a character were not extremely inapplicable. The benevolence which Mr. Dodd professes *may* be his motive to this publication, but it *cannot* be productive of any good effect.

42. *A Description of the Four Situations of a Gouty Person; evincing the Danger of trusting the Gouty Matter to the Care of Nature. By* P. de Vivignis, *M. D.* 8*vo.* 1*s.* Wilkie.

In this pamphlet, we meet with no other information than that the gout ought to be managed by a physician. As the author mentions no directions relative to its treatment, we may presume that he thinks every physician equally qualified for the task.

MISCELLANEOUS.

43. *The Ambulator; or the Stranger's Companion in a Tour round* London; *to which is prefixed, a Concise Description of* London, Southwark, *and* Westminster. 12*mo.* 2*s.* 6*d. boards.* Bew.

Whoever is desirous of being furnished with an account of the metropolis, and the most remarkable places within the extent of twenty-five miles round it, may meet with an useful and entertaining companion in this Ambulator. Besides the descriptions being clear and copious, a short historical account of the places is frequently added.

44. *The* Southampton *Guide; or, an Account of the Antient and present State of that Town; its Fortifications, Charitable Foundations, Churches, and Schools, Trade, Government, Fairs, Markets, Playhouse, Assembly-rooms, Gentlemen's Seats in its Environs, Remarkable Prospects, pleasant Rides, Baths,* &c. *Together with the Times of going out and coming in of Stage-Coaches, Machines, Carriers, Posts,* &c. *To which is added, A Description of the most remarkable Remains of Antiquity to be met with in this Neighbourhood; also, the Isle of* Wight, Lymington, Lyndhurst, Romsey, Redbridge, Millbrook, Tichfield, *&c. With many other curious and useful Articles.* 12*mo.* 1*s.* Beecroft.

The contents of this Directory are so fully expressed in the title-page, we need only observe that it may prove acceptable to those who visit this place of polite resort.

45. *Rules*

45. *Rules for the* French *Genders. By* Nicholas Salomon. 8*vo.* 6*d.* Riley.

A method of facilitating the acquisition of this neceſſary part of grammar, cannot fail of being highly uſeful to all who learn the French language. Great obſervation and induſtry have been requiſite to invent the Rules here laid down, and we therefore hope that Mr. Salomon will reap from the public favour, the fruit which his labour deſerves.

46. *An Account of the Riſe, Progreſs, and preſent State of the Society for the Diſcharge and Relief of Perſons impriſoned for Small Debts.* 12*mo.* 2*s.* 6*d.* Leacroft.

This laudable inſtitution merits the encouragement of the humane and affluent. It appears from this account that many poor families have already experienced its beneficent effects.

47. *The Fugitive Miſcellany. Being a Collection of ſuch Fugitive Pieces in Proſe and Verſe as are not in any other Collection. With many Pieces never before publiſhed.* 8*vo.* 3*s.* Almon.

This production we are informed is intended as a continuation of a 'New Foundling Hoſpital for Wit,' and to be publiſhed annually; but before a year expires the author will probably find it prudent to continue his miſcellany no further. If a confuſed jumble of incoherent rhapſodies in verſe and proſe, can have any claim to attention, this truly *Fugitive Medley* greatly deſerves the public favour.

48. *Letters on Uſury and Intereſt; ſhewing the Advantage of Loans for the Support of Trade and Commerce.* 12*mo.* 2*s.* Snagg.

Theſe Letters have been formerly publiſhed in an Edinburgh Weekly Magazine, in which the ſubject was argued on both ſides. The circumſtance moſt obſervable in the controverſy is, that the diſputants refer the deciſion reſpecting modern practices to the uſages of the ancient Jews.

49. *The Cattle-Keeper's Aſſiſtant, or Genuine Directions for Country Gentlemen, Sportſmen, Farmers, Graziers, Farriers,* &c. *Being a Collection of Obſervations and Receipts for the Cure of the moſt common Diſtempers incident to Horſes, Oxen, Cows, Calves, Sheep, Lambs, Hogs, and Dogs. By* Joſiah Ringſted, *Eſq.* 8*vo.* 1*s.* 6*d.* Dixwell.

The value of theſe receipts muſt be determined by thoſe who have had experience in the diſtempers of animals. That the preſcriptions are popular, we believe; but whether they be efficacious, we are uncertain.

50. Arcandam's *Aſtrology, or Book of Deſtiny. Tranſlated from the* French *of* J. Fr. Neveau. 12*mo.* 1*s.* Bew.

An attempt to revive a ſcience, which has long ſince been juſtly exploded.

THE CRITICAL REVIEW.

For the Month of *October*, 1774.

ARTICLE I.

An Essay on Genius. By Alexander Gerard, *D. D. Professor of Divinity in King's College*, Aberdeen. 8vo. 5*s. sewed.* Cadell.

THE subjects most difficult of investigation are undoubtedly the phenomena of the human mind; those intricate evolutions of thought that are performed beyond the limits of corporeal perception, and which the understanding can contemplate only in transient and interrupted opportunities. Speculations of this kind must be in their nature peculiarly abstruse; as in conducting them, either the soul is at the same time the object and author of its own enquiries, or pursues them by observations made with the minutest attention on the internal emotions of others. On these accounts the subject of the present essay has hitherto been but slightly and casually mentioned by such writers as have treated of the science of human nature, and it has been left to the ingenious author of a former production * to trace this inspiring principle of the soul through its most secret mazes, by the force of discernment and reflection. Dr. Gerard has reduced the various and eccentric operations of genius to a regular system, and investigated the œconomy of the *natale comes* with a degree of precision almost equal to what can be displayed in subjects the most obvious to enquiry.

This volume is divided into three parts, in the first of which the author treats of the nature of genius, founding his earliest

* An Essay on Taste.

researches in ascertaining its province and criterion. The exertions of genius, he observes, can never be complete or regular, when any of the intellectual powers is remarkably defective. It is influenced by them all; but constitutes, nevertheless, *one* of the intellectual powers, and is distinguishable from the rest. He remarks, that this talent is frequently confounded with mere capacity, from which, however, it is totally different.

'Genius, says he, is properly the faculty of *invention*; by means of which a man is qualified for making new discoveries in science, or for producing original works of art. We may ascribe taste, judgment, or knowledge, to a man who is incapable of invention; but we cannot reckon him a man of genius. In order to determine, how far he merits this character, we must enquire, whether he has discovered any new principle in science, or invented any new art, or carried those arts which are already practised, to a higher degree of perfection, than former masters? Or, whether, at least, he has, in matters of science, improved on the discoveries of his predecessors, and reduced principles formerly known, to a greater degree of simplicity and consistence, or traced them through a train of consequences hitherto unknown? Or, in the arts, designed some new work, different from those of his predecessors, though not perhaps excelling them? Whatever falls short of this, is servile imitation, or a dull effort of plodding industry, which, as not implying invention, can be deemed no proof of genius, whatever capacity, skill, or diligence it may evidence. But if a man shows invention, no intellectual defects which his performance may betray, can forfeit his claim to genius. His invention may be irregular, wild, undisciplined; but still it is regarded as an infallible mark of real natural genius: and the *degree* of this faculty, that we ascribe to him, is always in proportion to our estimate of the novelty, the difficulty, or the dignity of his inventions.'

To confirm the justness of the idea affixed to genius in this passage, Dr. Gerard mentions the examples of several of the ancient poets, who are universally acknowledged to have possessed this quality in an eminent degree, on account of their extraordinary invention. In all the arts and sciences likewise, he further observes, invention is the peculiar province of genius, and the only certain test of its existence: in support of which remark, he also produces the names of celebrated persons.

Our author next enquires what faculty of the mind it is, that qualifies a man for invention, which is admitted to be the criterion of genius; and this he justly determines to be the imagination, from a review of its province, and those of the other mental powers. Mere imagination, however, he observes, cannot constitute genius, since without the assistance of any other faculty, it would run into extravagancies unworthy of the name of invention.

'A man,

'A man, proceeds he, who throws out indigested notions, contradictory positions, trite and vulgar sentiments, or foolish whimsies, is not said to have invented them, but is rather blamed for not having avoided them. As fancy has an indirect dependence both on sense and memory, from which it receives the first elements of all its conceptions so when it exerts itself in the way of genius, it has an immediate connexion with judgment, which must constantly attend it, and correct and regulate its suggestions. This connexion is so intimate, that a man can scarce be said to have invented till he has exercised his judgment. But still it is true that imagination invents, and judgment only scrutinizes and determines concerning what it has invented. It is imagination that produces genius; the other intellectual faculties lend their assistance to rear the offspring of imagination to maturity. It is also true, that in matters of speculation, imagination resigns its discoveries into the hands of reason, sooner than in the arts, and leaves it more to finish. Yet it always supplies the subject on which reason is to work. Without judgment, imagination would be extravagant; but without imagination, judgment could do nothing. A bright and vigorous imagination joined with a very moderate judgment, will produce genius, incorrect, it may be, but fertile and extensive: but the nicest judgment unattended with a good imagination, cannot bestow a single spark of genius. It will form good sense, it will enable a man to perceive every defect and error in the discoveries of others; but it cannot qualify him for supplying these defects, or for being himself the author of any new invention. A man of mere judgment, is essentially different from a man of genius. The former can employ his reason only on subjects that are provided by others; but the latter can provide subjects for himself. This ability is owing solely to his possessing a comprehensive imagination, which the former wants.'

The learned author afterwards elucidates in what manner genius arises from the imagination. The latter faculty, he observes, can connect ideas by relations which did not accompany their original perception in the mind, and often unites ideas whose archetypes weret otally remote from each other. He remarks, that in this operation, however, the fancy is not capricious or irregular, but for the most part acts in conformity to general and established laws. That there are certain qualities by which ideas originally unconnected introduce each other to the mind; and from this associating power of the imagination it will be found, that genius entirely derives its origin. Association, he remarks, being a work of the fancy, common to all men, it displays itself in every individual in many instances. But these transient flashes of imagination imply not real genius, which, as he observes, is something more permanent and uniform, and requires an uncommon vigour of the associating power. He lays it down as a principle, that the imagination necessary for producing genius, must be comprehensive, regular, and active, and this position he illustrates by a variety of just observations on each of those

qualities. We doubt not that our readers will be gratified by presenting them with part of what the author advances on this curious subject.

'There is in the human mind a strong propensity to make excursions; which may naturally be expected to exert itself most in those who have the greatest quickness and compass of imagination. If it be indulged without reserve, it will produce incoherent medleys, fantastical rhapsodies, or unmeaning reveries. Often, however, the bye roads of association, as we may term them, lead to rich and unexpected regions, give occasion to noble sallies of imagination, and proclaim an uncommon force of genius able to penetrate through unfrequented ways to lofty or beautiful conceptions. This is the character of Pindar's genius, the boldness of which more than compensates for its irregularity. The truest genius is in hazard of sometimes running into superfluities, and will find occasion to prune the luxuriance, and rectify the disorder of its first conceptions. But this faculty can never be reckoned perfect, till it has acquired a capacity of avoiding them in most cases. It must supply a large stock, and at the same time manage it with economy. While it produces all that is necessary, it must evite all that is superfluous.

'Thus to render genius complete, fertility and regularity of imagination must be united. Their union forms that boundless penetration which characterises true genius. By their union they will be both improved: the one will give us an ample choice; the other will prevent our choice from being perplexed with needless multiplicity. An extensive imagination, impressed with a strong association of the design, and regulated by it, will draw out from the whole compass of nature, the suitable ideas, without attending to any other. In studying the works of a great genius, we can scarce avoid supposing, that all possible conceptions have been explicitly exposed to his view, and subjected to his choice. The apposite materials are collected in as great abundance, and presented with as great propriety, as if this had been the case: and yet, perhaps, no other ideas have occurred to him, but those which he has used. They, and they alone, have been presented with entire propriety, by the regularity of a comprehensive imagination retaining sight of the design through all the steps of its progress.'

—'Whenever a fine imagination possesses healthful vigour, it will be continually starting hints, and pouring in conceptions upon the mind. As soon as any of them appears, fancy, with the utmost alertness, places them in every light, and enables us to pursue them through all their consequences, that we may be able to determine, whether they will promote the design which we have in eye. This activity of imagination, by which it darts with the quickness of lightning, through all possible views of the ideas which are presented, arises from the same perfection of the associating principles, which produces the other qualities of genius. These principles are so vigorous, that they will not allow the mind to be unemployed for a moment, and at the same time constantly suggest the design of the work, as the point to which all this employment tends. A false agility of imagination produces mere useless musing, or endless reveries, and hurries a man over large fields, without any settled aim: but true genius pursues a next direction, and employs its activity in continually starting such conceptions as not only arise from the present idea, but also terminate in the general sub-

subject: and though a thousand arrangements of the conceptions which it starts, should fail of answering the intention, it is indefatigable in trying new arrangements, till it can happily accomplish one that answers it. Whenever an image or a sentiment occurs to the poet or the orator, imagination sets it in every possible light, enables him to conceive its genuine effect, and thus puts it in his power to judge, whether it ought to be rejected or retained. A philosopher no sooner thinks of an experiment or an argument, than imagination, by representing it in every attitude, enables him to determine, what will be its force, and whether it will be to his purpose. In this manner the restless activity of imagination quickly constructs a sort of model by which we may form some idea of the work, before we proceed to execute it.

'This activity of imagination is of great importance to genius. Genius may indeed, in some degree, exist without it; imagination may be comprehensive when it is exerted, and correct, and yet not active. But without activity, genius will never exert itself, except when excited and pushed forward by some external cause; activity of fancy is like an internal stimulus, which will not allow genius to lie idle or dormant, but makes it operate spontaneously and with constancy. Without it, invention would at best be very slow. Even after materials were suggested, their propriety could not be judged of, till actual trial were made of their positions and effects, at a great expence of time and labour: and as such trial would be extremely tedious and difficult, we would either take up with the first view or position that occurred, or relinquish all attempts, discouraged by the prospect of that fatigue which must attend the improvement of our plan. But when fancy is expeditious in exhibiting every possible arrangement of our conceptions, it quickly puts it in our power to perceive all their consequences and relations to our subject, and enables us easily to make a choice, and soon to finish our invention.'

Having shewn how the imagination produces genius, so far as regards the collection, and even the choice of fit materials for any proposed discovery, the author proceeds to evince that the disposition of materials is necessarily implied in the idea of invention. Without this point being established, the power of the imagination in producing genius, would be greatly defective, and the interposition of some other faculty of the mind become requisite for the purpose; but the doctor maintains, by the clearest reasoning on the mental oeconomy, that the imagination contributes very much to the disposition of every work of genius.

The subsequent section treats of the influence of judgment upon genius.

'Though genius, says he, be properly a comprehensive, regular, and active imagination, yet it can never attain perfection, or exert itself successfully on any subject, except it be united with a sound and piercing judgment. The vigour of imagination carries it forward to invention; but understanding must always conduct it and regulate its motions. A horse of high mettle ranging at liberty, will run with great swiftness and spirit, but in an irregular track and without any fixt direction: a skilful rider makes him move

straight in the road, with equal spirit and swiftness. In like manner, a fine imagination left to itself, will break out into bold sallies and wild extravagance, and overleap the bounds of truth o probability: but when it is put under the management of sound judgment, it leads to solid and useful invention, without having its natural sprightliness in the least impaired.

'It is the union of an extensive imagination with an accurate judgment, that has accomplished the great geniuses of all ages. In matters of science, the necessity of judgment is obvious: all the collections and arrangements of ideas which imagination makes, are immediately subjected to reason, that it may infer truth. If we be not careful to distinguish those operations of the mind which are performed in conjunction, we shall be apt to refer philosophical genius wholly to reason, overlooking the influence of imagination. The assistance of reason is as truly necessary in the fine arts as in science, though in these it has not the appearance of being so constantly applied. It is very remarkable that all the fine arts have been cultivated, and even brought to perfection, before the rules of art were investigated or formed into a system: there is not a single instance of any art that has begun to be practised in consequence of rules being prescribed for it.'

Many just observations are produced to prove, that in the exertion of genius the imagination is not only greatly influenced by the judgment, but is also supplied with new materials by this faculty. The reality of the principle here advanced is so strongly supported by the remarks in the following passage, as to be placed beyond the possibility of doubt.

'Judgment cannot by its own power suggest a train of ideas, but its determinations often put fancy into a new track, and enable it to extend its views. Imagination can introduce ideas only by means of their connexion with some present perception from which it sets out in search of them: and this perception is in many cases no other than a decision of judgment. Every review that judgment takes of the productions of genius, discovers some relation of the parts. This relation is a new perception which may transport fancy to others that are connected with it, and thus conduct it into regions which it did not formerly think of exploring, and from which it may bring home many conceptions fit for perfecting its work. A few experiments will enable a philosopher to exercise his judgment so far as to guess at the conclusions to which they lead, or to determine the different ways in which the phenomena that they exhibit, may be accounted for. And this exertion of reason will lead him to imagine the farther experiments that are necessary for bringing the question to a decision, experiments of which he never would have thought if this judgment had not intervened. It is only a judgment that can be the occasion of suggesting what is called an *experimentum crucis*, in philosophical enquiries. Had not judgment been properly exercised, M. Azout could never have contrived an experiment of this kind, for determining the cause of the ascent of fluids in exhausted tubes, nor sir Isaac Newton for evincing indisputably that the inequality of refraction in the prismatic image, arises from an original difference in the rays of which the light of the sun is composed. When a poet has, by the exercise of judgment, determined

termined the general nature and qualities of the incidents which will be proper for promoting the end of his poem, this determination will assist him in finding out such incidents. Homer having discovered by judgment, that the design of an epic poem would be best accomplished by a series of incidents rising naturally from one another, and by means of their mutual dependence constituting one action, doubtless found many incidents suggested to him by this view of the economy of the whole, which might have otherwise escaped his notice. Spencer having neglected to form such a previous judgment of the nature of his work, needed all the force of his amazing fancy, along with the numerous fictions of romance, to furnish him with such a variety of unconnected adventures as might continually engage the soul and fill it with surprize by their extravagance and boldness. All the assistances in invention, which orators have contrived, by means of topics and common places, are founded on this principle; That judgment, by surveying the work, directs imagination to many quarters where it may find conceptions adapted to its purpose: and Quintilian justly observes, that these artificial helps are no farther useful than as they enable imagination to take the hint from the decision of judgment, and by its own force run directly forward to those topics which suit the present case. Judgment will likewise give a new impulse to fancy, and prompt us in invention, by perceiving an error, either in the matter or in the disposition. The very same view of these which serves to detect the fault, will often suggest the means by which, not only it may be rectified, but new truth or beauty also may be produced. It is in this way that an examination of the imperfect or faulty productions of others, often enables a man of genius to make advances in art or science, and leads him on to new discoveries. In such ways as these, judgment assists the imagination, by putting it to the track of invention, as well as by controling and regulating its operations.'

After ascertaining that genius is the immediate offspring of the imagination, and shewing that it is accompanied by judgment in all its exertions, the author considers its dependence on the other intellectual powers, namely, those of sense and memory. That its relation to these is more distant, and its dependence on them more indirect, he evinces by a variety of observations, drawn from attentive reflection and enquiry.

'The brightest imagination, he admits, can suggest no idea which is not originally derived from sense and memory. In many cases, even in such as very much display its power, it does no more but call in seasonably the very conceptions which sense has conveyed, and which memory retains. A philosopher is often led to an important conclusion, by recollecting in its proper place a phenomon which he remembers to have very commonly observed. A great part of poetry consists in descriptions properly introduced, of those external objects which the poet has actually observed, or in the expression on suitable occasions, of the sentiments and passions which he has himself been conscious of, or which he has discovered in other men on similar occasions. It is no reproach to genius to receive its materials thus wholly prepared, from sense and memory. Its force appears sufficiently in its laying hold on them at the proper time, and arranging them in regular order. Homer's comparisons have ever been and will always be admired

as indications of surprising genius: the immense variety of them, the facility with which they appear to occur, the perfect correspondence of the images with the subject for the illustration of which they are produced, and the majestic simplicity with which they are expressed, leave no room to doubt of the poet's genius. But the images themselves are generally drawn from such objects as he well remembered to have seen. The fragments of true history which the same poet has related, are to be referred wholly to memory; imagination was employed only in the introduction and application of them. In this manner, as a master-builder has his materials prepared by inferior workmen, or as a history painter is provided with his colours by the labour of others, so the faculty of invention often receives the entire ideas which it exhibits, from the inferior faculties, and employs itself only in applying and arranging them. Hence it proceeds that poets of original genius always express the manners of their own age, and the natural appearances which have occurred to themselves. It was Homer's extensive observation of men and things that supplied him with so immense a field of thought. The customs of the age directed Spenser, at least in part, to form his plan on allegorical adventures of chivalry, and induced Tasso to found his poem on a holy war. Ossian's imagery is so different from what would be suggested by the present state of things, that a modern writer could scarce bring himself to run into it, much less to preserve it uniformly, by the utmost efforts of study, or even by designed imitation; but it is perfectly agreeable to all that we can conceive of the face of nature and the state of society in the times when that author is supposed to have lived.'

In the second part of the work, the learned professor investigates the general sources of the varieties of genius, beginning with such as immediately proceed from the imagination, and treating particularly of the qualities of ideas which produce association. While in examining these subjects he has admitted the general principles of some preceding enquirers into human nature, he has also with an address expressive of the closest attention, rendered them explanatory of the theory under his consideration. To ascertain the laws of association, which govern the exertion of genius, he enquires, first, what are the qualities or relations of ideas themselves, which fit them for being associated; and afterwards, whether there be any principles in the human constitution, that affect the association of ideas, so as to make some unite more readily than others which yet are equally possessed of the associating qualities or relations.

Among the qualities or relations of ideas, which fit them for being associated, he observes that there is an obvious distinction, divisible into simple and compounded; and he reduces the former of these principles to three kinds, viz. resemblance, contrariety, and vicinity. After illustrating these several principles by examples, chiefly from Shakespeare, he proceeds to mention the qualities or relations of a compound

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nature, which affect aſſociation; obſerving, that they are produced by the combination of the ſimple relations among themſelves, or with other circumſtances; ſuch as co exiſtence, the relation of cauſe and effect, and order. We ſhall preſent our readers with the author's reaſoning on this ſubject.

'When qualities are co-exiſtent in any object, they are conceived by the mind as connected both in time and in place, and this connexion is regarded as conſtant and permanent. Theſe relations of the parts have ſo great influence on the mind, and connect the ideas of the parts ſo ſtrongly in the imagination, that we conceive them all with almoſt as great facility as we could conceive any one of them. On this account we beſtow unity on the whole collection, and conſider them all as making but one perception. We have ſo ſtrong a propenſity to this, that it coſts us ſome trouble to analyſe a complex perception into its parts; and indeed this is ſeldom attempted by the generality of mankind. A number of diſtinct perceptions being thus united, by co-exiſtence, in the imagination, any one of them occurring to the mind, ſuggeſts the reſt. If we ſmell any fruit at a diſtance, we immediately conceive its colour, ſhape, and taſte. If we ſhould find one wheel of a watch, or one part of a machine in a deſert, it would call up the idea of the machine to which it belongs.

'The relation of cauſe and effect, which likewiſe fits ideas for being aſſociated, is a compound relation: it includes conjunction in place, for the cauſe is always conceived as contiguous to its effect; it includes conjunction in time, for the cauſe is always prior to the effect; and the cauſe is always ſuppoſed to exert power or energy in producing the effect, or at leaſt to have ſomehow a fitneſs to produce it, ſo that the effect has a dependence upon that cauſe. The conception of a cauſe naturally leads us to think of the effect; and the conception of an effect as naturally conveys our thought to the idea of the cauſe. The ſight of a wound leads us immediately to conceive both the pain which it occaſions, and the weapon by which it was produced. Thinking of any perſon, we naturally recollect ſome action of which he was the author. Thinking of any tranſaction, we naturally recollect the perſons who were concerned in it, and even reflect on other parts of their behaviour. The preſence or the mention of the ſon of a friend, naturally introduces the idea of the father.

'It was remarked formerly that in every work of genius, all the parts are connected with the deſign, and that the ſtrength of that aſſociating principle by which they are connected with it, produces *regularity* of imagination. We may now obſerve that this connexion which ſubſiſts between the parts and the deſign, and in general the connexion between all means and their end, is a ſpecies of the relation of cauſe and effect. Every part of a regular work, both in ſcience and in the arts, either immediately promotes the deſign, or is ſubſervient to ſome other part which promotes it. When a perſon has a diſtinct view, and a ſtrong and ſteddy perception of the deſign, it will lead him to conceive all the ſubordinate ends which muſt be attained in order to accompliſh the main deſign, and which, in reſpect of it, are means or immediate cauſes. Each of theſe ſubordinate ends will ſuggeſt the means by which it may be effected, keeping the ultimate deſign at the ſame time conſtantly in view. Thus, by the aſſociating force

force of cauſe and effect, the whole out-lines of the work will be at once preſented to the mind; and partly by means of this relation, and partly by means of other relations, they will introduce all the conceptions which are requiſite for finiſhing it. Whatever conception is introduced, firſt the ſubordinate ends, and next, by their influence, the ultimate end will recur to the thought, and diſpoſe us either to adopt the conception as ſuitable, or to reject it as unſerviceable. When a perſon has a lively and conſtant view of the end of a work, it will produce an habitual ſenſe that he is in ſearch of means fit to promote that end, though perhaps he does not often explicitly reflect upon it. The ſenſe of this will keep his imagination in a preparation and diſpoſition for being peculiarly affected with the relation between the means and the end. In conſequence of this, not only does the end ſuggeſt the natural means of promoting it, but moreover whatever idea almoſt occurs to the mind, the perſon has a tendency to view it on all ſides, on purpoſe to ſee whether it can in any way contribute to that end, the perception of which dwells continually on his imagination. The effects of a ſtrong aſſociation of the deſign, were formerly pointed out; the obſervations now made, explain what this aſſociation of the deſign is, and how it is fitted for producing theſe effects.

'Order evidently produces a ſtrong connexion between ideas, and gives one great power to introduce others. It is a compounded relation which may take place either between the parts of the ſame thing or between different things. Order ariſes from things being united or placed together, according as they are more cloſely related. When the parts of a machine are properly combined, they have order; if they be either laid in a heap, or any of them miſplaced, the order is deſtroyed. In a regular treatiſe on any ſubject, order is preſerved through the whole; in a ſet of aphoriſms there is no order. In the former caſe, one part very readily ſuggeſts the reſt; in the latter, it is not ſo. It is this principle of order that gives the parts of any regular ſyſtem a peculiar power to ſuggeſt ideas both of the other parts and of the whole. By means of it, the parts of an edifice have a ſtricter union in the imagination, than the parts of a heap of ſtones; the parts of a plant or of an animal body in their united ſtate, are more cloſely aſſociated than they would be if they were diſunited and yet huddled into a narrower compaſs. By means of the ſame principle, an event will ſuggeſt another on which it had an influence, much more eaſily than one with which it had no connexion, though contemporary or immediately ſucceſſive. We run with great facility over a train of perceptions in order; but if we neglect their order, the mind finds great difficulty in paſſing from one of them to the other.'

Dr. Gerard next conſiders what other principles in the human conſtitution influence the aſſociation of ideas; and of thoſe he mentions two that are perceptible, viz. habit, and the paſſions. With reſpect to habit he obſerves, that an idea which cuſtom has rendered familiar to us, will be more eaſily introduced by any preſent perception, than another idea which is equally related to that perception, but which we are little accuſtomed to think upon. That cuſtom renders us more apt to be affected with one of the aſſociating qualities than

than with others; and likewiſe renders the ſame quality more ready to operate on the imagination after one particular manner. Theſe ſeveral propoſitions are illuſtrated by a great variety of juſt remarks, which it is unneceſſary for us to mention.

We ſhall reſerve the continuation of this article till our next Review, obſerving only at preſent, that Dr. Gerard has proſecuted his curious enquiry with ſo much preciſion, and compaſs of thought, ſuch clear reaſoning, and ſuch apt illuſtration, as might fully evince his own title to the quality of which he treats, had not his right been already acknowledged by the literary world.

II. *Moral Diſcourſes on Providence and other important Subjects.* By Thomas Hunter, *M. A.* 8*vo.* 12*s.* Cadell.

THESE Diſcourſes are ſuperior to the ordinary claſs of ſermons. They are not merely compoſitions of a pious tendency, deſigned for common uſe, but are fraught with arguments and reflections, which will afford amuſement and inſtruction to the moſt intelligent reader. The author has conſidered the ſubjects he treats of with great attention, and has generally expreſſed himſelf in clear and nervous language.

In the firſt volume he has explained and eſtabliſhed the doctrine of a ſuperintending Providence, and anſwered the moſt material objections, which have been urged againſt it, with great acuteneſs and ſtrength of reaſoning.

In the ſecond and third ſermons he gives us a view of ſome of the principal revolutions, which are mentioned in ancient and modern hiſtory; and endeavours to ſhew, that the moral attributes of the Deity have been eminently diſplayed in the fate and fortune of nations; that the riſe and progreſs, the decline and fall of empires in general, have been owing to the greater or leſs influence of moral and religious principles upon their conduct, in the different periods of their exiſtence.

The natural bleſſings of the earth, as he juſtly obſerves, are not more regularly produced by a proper cultivation, than the civil advantages of life by our moral application and improvement. If you here ſee an edifice falling into ruins, and there a field uncultivated, and covered with briars and thorns, through the ſloth or careleſsneſs of the owner or occupant; in the ſame manner, you obſerve here a city in ruins, kingdoms diſſolved, and empires depopulated, by the vices and wickedneſs of the inhabitants; and the hiſtory of the world a ſtanding and ſucceſſive comment on the moral attributes of God,

God. 'Let depopulated states, says this writer, and desolated empires pass in review before you; examine their monuments, contemplate their ruins, and read their broken inscriptions; every trace and fragment will present you with this awful information, 'this hath God done.' It was he who humbled the proud, who dissolved the luxurious, who restrained the ambitious, who confounded the flagitious, and checked the presumptuous, who brought to nought the lords and tyrants of the earth.'

The notion, which supposes the agency of the supreme Being to be in any respects contracted, is, as this writer properly represents it, a vulgar error, debasing that very philosophy, which has discovered new systems of worlds, extending far and wide in the boundless regions of the universe.

'A universe peopled with worlds above worlds, scattered from the Creator's hand, gives new glory to his attributes, wings our piety to bolder flights, opens new fields to our hopes, and affords firmer footing to our faith. A solitary globe, inhabited only by one order of rationals, might seem to proceed from envy or impotence in the first former: but a power or profusion of essence, beyond human comprehension and knowledge, fills us with wonder, with joy and confidence, that we are the workmanship of such an Almighty agent. . . . . It is only by supposing that he gives life and motion, and order to such an ample scene, that you can do honour to the Deity.'

In accounting for the calamities of human life, he rightly observes, that many of them are necessary to man, as a moral agent in a state of trial; and that virtue owes to them its exercise, and even its existence.

'For, says he, how could the honest patriot and philosopher have exerted their zeal for truth and public liberty under no falsehood to be opposed, and no tyranny to be resisted? The most shining virtues of private life must be obscured and buried, without proper occasions to call them forth, and give them their display and full lustre: what room for patience, were you subject to no pain? or, for alacrity and courage, under no labours to be endured, and no dangers to be undergone? Could forgiveness be a virtue, had you no enemies to forgive? Or how would your meekness appear, had you no provocations to anger? Had the world no wants or woes what call would there be upon your charity and benevolence? I must add, that without difficulties and distresses, a great part of your duty to God would be entirely cancelled and abolished: were you under no sense of want, or fear of danger, for what could you send up your prayers to heaven? Free from all perplexity, and every dismal appearance in nature, with what pro-

propriety could you be said to put your trust in God? *Was* religion clear of all difficulty and doubt, certain and evident to a demonstration, palpable as the objects of sense, and plain as the easiest deductions of reason, faith would have no being; and hope itself must be swallowed up and lost in the blissful vision of God, and of his future kingdom laid open, and present to your eye.

'You see then that to remove your complaint of suffering piety and virtue, you must remove all piety and virtue out of the world. It is to the tempest, the philosopher tells us, that the pilot owes the applause of his art; and I will add, that without tempests in the moral world, life would be a dead and insipid calm, under which we should languish rather than live, like animals or plants, and not like reasonable beings, who had virtue for their guide, and glory for their end *.'

This argument is farther extended in another discourse.

'In the moral or civil world, you observe convulsions of state and revolutions of empire: but without these perhaps the world would be a stranger to the order, peace and policy of a well regulated society, and of the virtues necessary to support them. In the religious world, superstition and idolatry, wanton and cruel rites, absurd and unmeaning ceremonies have prevailed; this serves only to illustrate the simplicity and purity of God's truth, and the benevolent temper and spiritual tendency of his own dispensations. If ignorance for a time covered the nations of the earth, we may consider that without this preceding darkness, we had not been sensible of, or sufficiently attentive to the benefit and lustre of the light and glory of the gospel of Jesus Christ. Had not the juvenile, and, as I may say, the infant elements of the law gone before, we had not acknowledged the dignity, the importance and happiness of the perfect man in Christ Jesus: as without the antecedent and preparatory assistance of grace we had never been meet partakers with the saints in light. Without the experience of the misery of the present life, we should have less relish of the blessings of the future. For suppose us completely happy in our abode upon earth, what addition of happiness could we be sensible of in our translation to heaven? Nay the very trifles, the follies and vices, which have place in the human drama, are not without their use; as they give us to know and taste the importance, the weight and consequence of sincere virtue, divine wisdom and immortal truth. The seeming deformity and dissonance of life form the

* The critical reader will observe a small inaccuracy in this extract, viz. *was*, two or three times, instead of *were*, the past time indicative, instead of the present subjunctive.

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harmony and beauty of life: and evil, or what is called such, is frequently the foundation and immediate cause in nature of our greatest good; and what we call a blot grows a beauty in the process and scheme of the Divine Government.'

This is certainly the proper light, in which we should view the various evils and afflictions of human life. And these considerations account at once for some of the most unfavourable appearances in the present state.

The subjects, which the author treats of in the second volume, are these: The Wisdom and Piety of the Shunamite (2 Kings iv. 13.) or the Happiness of private Life; the sanctifying Nature of Divine Truth; the one Thing needful; Love an essential Attribute of God; the different Judgement of God and Man; Moral Reflections on the History of Joseph; a Vindication of the Ministry of Joseph; Seriousness a Moral and Christian Duty; Reflections on the Parable of the Rich Man and Lazarus; the Wisdom of being Religious; and the Character of a Good Man.

On all these topics the author has displayed a warm and vigorous imagination, properly restrained by a rational sense of piety and virtue.

We bear testimony to the learning and ingenuity of this writer with particular pleasure, as we are informed, that he is a gentleman of respectable character; that he has been afflicted many years with blindness; that under this affliction he has employed himself in educating pupils; and that this publication is intended to assist him in the first and most indispensible office of charity and benevolence, the support of his family.

A *critical* reader may probably observe, in some parts of these volumes, a want of method, connection, and proportion, and some few repetitions; but a *candid* one will ascribe these imperfections to the author's inability to review his pieces, and will be more ready to admire his excellencies, than censure his defects.

III. *A Father's Legacy to his Daughters. By the late Dr.* Gregory, *of* Edinburgh. 8*vo.* 2*s. sewed.* Cadell.

THIS treatise was written by Dr. Gregory, when he was in a declining state of health, and death had deprived his daughters of their mother. On this occasion, he was inspired with the most tender solicitude for their future welfare. Paternal love, paternal care, spoke their genuine sentiments without disguise or restraint. A father's zeal for the improvement

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of his daughters in whatever might make them amiable, with a father's quick apprehenſion of the dangers, which too often ariſe even from the attainment of that very point, alarmed every faculty, and rendered him attentive to a thouſand little graces and decorums, which would have eſcaped the niceſt moraliſt, who had undertaken the ſubject on unintereſted ſpeculation.

The ſubjects, on which he has delivered his ſentiments, are religion, conduct and behaviour, amuſements, friendſhip, love, and marriage.

The ſubſtance of his advice on religion may be compriſed in theſe ſhort maxims:

'Religion is rather a matter of ſentiment than reaſoning. The important and intereſting articles of faith are ſufficiently plain. Fix your attention on theſe, and do not meddle with controverſy.

'Avoid all books, and all converſation, which have a tendency to ſhake your faith.

'Never indulge yourſelves in ridicule on religious ſubjects.

'Go no farther than the ſcriptures for your religious opinions.

'Be punctual in the ſtated performance of your private devotions, morning and evening.

'Be regular in your attendance on public worſhip, and in receiving the communion. In your behaviour at church obſerve an exemplary attention and gravity.

'Avoid all grimace and oſtentation in your religious duties.

'Do not make religion a ſubject of common converſation in mixed companies.

'Cultivate an inlarged charity for all mankind, however they may differ from you in their religious opinions.

'Shew your regard to religion by a diſtinguiſhing reſpect to all its miniſters.

'The beſt effect of your religion will be a diffuſive humanity to all in diſtreſs. Do not confine your charity to giving money. You may have many opportunities of ſhewing a tender and compaſſionate ſpirit, where your money is not wanted.

'Women are generally deceived, when they think they recommend themſelves to our ſex by their indifference about religion.—If a gentleman pretends an attachment to any of you, and endeavours to ſhake your religious principles, be aſſured, he is either a fool, or has deſigns on you, which he dares not openly avow.'—

Theſe are only the heads of our author's obſervations on religion; but ſufficient to give the reader a general idea of thoſe particular points, on which he expatiates.

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On the ſubject of conduct and behaviour, he recommends an ingenuous modeſty, an eaſy dignity of demeanour, a cautiouſneſs in diſplaying either wit, humour, or ſuperior knowledge, a delicacy in converſation, a ſacred regard to truth, a gentleneſs of manners, an averſion to ſlander, and a ſympathetic tenderneſs towards the unfortunate.

There is not, perhaps, any one of the human ſpecies more intitled to compaſſion, than a young woman, who has been treacherouſly ſeduced and betrayed. Born, we will ſuppoſe, with a tenderneſs of diſpoſition and a ſenſibility of heart, left in critical circumſtances by her parents, unacquainted with the world, open, generous, and unſuſpecting, attacked in an unguarded moment by the aſſiduities, the adulation, the promiſes of a man ſhe loves, ſhe forfeits her innocence, is deſerted, and deſpiſed. We are indeed perſuaded, that many unhappy women would never have fallen, if they had not poſſeſſed the moſt endearing qualities; and that many of thoſe, who value themſelves upon their virtue, have owed their preſervation to want of ſolicitation, to frigidity of conſtitution, or to the ſelfiſhneſs of their hearts: we are therefore glad to find this excellent writer giving his daughters a caution againſt that ſeverity, with which one part of the fair ſex generally treat the other.

'Shew, ſays he, a compaſſionate ſympathy to unfortunate women, eſpecially to thoſe who are rendered ſo by the *villainy of men*. Indulge a ſecret pleaſure, I may ſay pride, in being the friends and refuge of the unhappy, but without the vanity of ſhewing it.'

Under the article of amuſements, the author recommends walking, riding on horſeback, needlework, dancing, drawing, muſic, theatrical entertainments, reading, and the like.

In treating of friendſhip, love, and marriage, he has ſuggeſted many uſeful, though probably they may be thought obvious admonitions.

His advice, with reſpect to a communication of ſecrets and the ſentiments of the heart, is founded on a principle of true generoſity. 'If, ſays he, you have the good fortune to meet with any, who deſerve the name of friends, unboſom yourſelf to them with the moſt unſuſpicious confidence. It is one of the world's maxims, never to truſt any perſon with a ſecret, the diſcovery of which could give you any pain; but it is the maxim of a little mind and a cold heart, unleſs where it is the effect of frequent diſappointments and bad uſage. An open temper, if reſtrained but by tolerable prudence, will make you, on the whole, much happier than a reſerved ſuſpicious one, although you may ſometimes ſuffer by it. Coldneſs

neſs and diſtruſt are but too certain conſequences of age and experience; but they are unpleaſant feelings, and need not be anticipated before their time.'

To this advice he ſubjoins the following cautions: not to diſcloſe the ſecrets of one friend to another; not to diſcover too freely the inclinations of the heart; not to communicate a ſecret of importance to a married woman; above all, not to make confidants of ſervants. 'If, he ſays, ſiſters or brothers have hearts ſuſceptible of friendſhip, honour, and delicacy, *they* are the fitteſt and moſt unexceptionable confidants.'

He inſiſts particularly on the ſubject of courtſhip, as it is a circumſtance of great importance to the happineſs of a young woman. At this criſis he wiſhes his daughters to poſſeſs ſuch high principles of honour and generoſity, as may render them incapable of deceiving; and at the ſame time to poſſeſs that acute diſcernment, which may ſecure them againſt being deceived.

To the following advice he requires their particular attention.

'Before your affections come to be in the leaſt engaged to any man, examine your tempers, your taſtes, and your hearts, very ſeverely, and ſettle in your own minds, what are the requiſites to your happineſs in a married ſtate; and as it is almoſt impoſſible that you ſhould get every thing you wiſh, come to a ſteady determination, what you are to conſider as eſſential, and what may be ſacrificed.'

Dr. Gregory does not pretend to direct his daughters whom they ſhould marry; but he earneſtly adviſes them to avoid a connection with fools and rakes, with thoſe, who may entail any hereditary diſeaſe on their poſterity, and with men who have no religion.

'If (ſays he) you have a ſenſe of religion yourſelves, do not think of huſbands who have none. If they have tolerable underſtandings, they will be glad that you have religion, for their own ſakes, and for the ſake of their families; but it will ſink you in their eſteem. If they are weak men, they will be continually teazing and ſhocking you about your principles.—If you have children, you will ſuffer the moſt bitter diſtreſs, in ſeeing all your endeavours to form their minds to virtue and piety, all your endeavours to ſecure their preſent and eternal happineſs fruſtrated, and turned into ridicule.'

The public is indebted to this writer for an ingenious tract, intitled, A Comparative View of the State of Man and other Animals; An Eſſay on the Office and Duties of a Phyſician, &c. which have met with general approbation.

IV. *An History of the Earth, and animated Nature. By* Oliver Goldsmith. *In Eight Vols. 8vo. 2l. 8s. boards.* Nourse.

[*Continued from p.* 227.]

HAVING delivered a distinct and entertaining account of the earth in general, the author has proceeded, in the second volume of the work, to the consideration of the animal kingdom; beginning by a comparison of animals with the inferior ranks of creation. The precise boundaries of animal and vegetable life have hitherto not been ascertained by the most intelligent naturalists. For whether the signs of sensibility, or the power of motion be considered as the discriminating criterion, the terraqueous globe affords some productions, the peculiarity of which invalidates every established rule of determination.

'The sensitive plant, says our author, that moves at the touch, seems to have as much perception as the fresh water polypus, that is possessed of a still slower share of motion. Besides, the sensitive plant will not re-produce upon cutting in pieces, which the polypus is known to do; so that the vegetable production seems to have the superiority. But, notwithstanding this, the polypus hunts for its food, as most other animals do. It changes its situation; and therefore possesses a power of chusing its food, or retreating from danger. Still, therefore, the animal kingdom is far removed above the vegetable; and its lowest denizen is possessed of very great privileges, when compared with the plants with which it is often surrounded.'

The historian remarks, that there is a strong similitude between vegetables and animals, with respect to the places where they are found; those of each tribe, which grow in a dry and sunny soil, being vigorous, though not luxuriant; while, on the contrary, such as are produced conjunctly by heat and moisture, are luxuriant and tender. To confirm this observation, he instances the interior parts of South-America, and Africa, where the higher grounds are usually scorched, while the lower are covered with inundations. There, the insects, reptiles, and other animals, are said to grow to a prodigious size. 'The earth-worm of America, says the naturalist, is often a yard in length, and as thick as a walking cane; the boiguacu, which is the largest of the serpent kind, is sometimes forty feet in length; the bats, in those countries, are as big as a rabbit; the toads are bigger than a duck, and their spiders are as large as a sparrow.' While such is the law of animal growth in the torrid and humid regions, where nature is luxuriant in all her productions, it is observed, that in the high northern latitudes, both animals and vegetables are proportioned to the ungenial state of

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the climate. All the wild animals, the bear excepted, are much smaller than in milder countries; and such of the domestic kinds as are carried thither quickly degenerate, and grow less. But the similitude between animals and vegetables, is no where observed to be more obvious than in those that belong to the ocean, where the nature of the one is likewise admirably adapted to the necessities of the other.

Of all the races of animated nature, the historian proceeds to observe, man is the least affected by the soil where he resides, or influenced by the variations of vegetable food. He can exist in climates of the most opposite temperature, and suffers but very gradual alterations from the nature of any situation. That we may not prevent, by a detail of the subjects, the satisfaction which may be reaped from perusing this part of the work, we shall lay before our readers the following passage.

'To diminish the number of animals, and encrease that of vegetables, has been the general scope of human industry; and, if we compare the utility of the kinds, with respect to man, we shall find, that of the vast variety in the animal kingdom, but very few are serviceable to him; and in the vegetable, but very few are entirely noxious. How small a part of the insect tribes, for instance, are beneficial to mankind, and what numbers are injurious! In some countries they almost darken the air: a candle cannot be lighted without their instantly flying upon it, and putting out the flame. The closest recesses are no safeguard from their annoyance; and the most beautiful landscapes of nature only serve to invite their rapacity. As these are injurious, from their multitudes; so most of the larger kinds are equally dreadful to him, from their courage and ferocity. In the most uncultivated parts of the forest these maintain an undisputed empire; and man invades their retreats with terror. These are terrible; and there are still more that are utterly useless to him, that serve to take up that room which more beneficial creatures might possess; and incommode him, rather with their numbers than their enmities. Thus, in a catalogue of land animals, that amounts to more than twenty thousand, we can scarcely reckon up an hundred that are any way useful to him; the rest, being either all his open, or his secret enemies, immediately attacking him in person, or intruding upon that food he has appropriated to himself. Vegetables, on the contrary, though existing in greater variety, are but few of them noxious. The most deadly poisons are often of great use in medicine; and even those plants that only seem to cumber the ground, serve for food to that race of animals which he has taken into friendship, or protection. The smaller tribes of vegetables, in particular, are cultivated, as contributing either to his necessities, or amusement; so that vegetable life is as much promoted, by human industry, as animal life is controlled and diminished.'

In the beginning of the second chapter, which treats of the generation of animals, we meet with a few philosophical reflections on human fragility, of so striking a nature, that we cannot with-hold from citing them.

'Before we ſurvey animals in their ſtate of maturity, and performing the functions adapted to their reſpective natures, method requires that we ſhould conſider them in the more early periods of their exiſtence. There was a time when the proudeſt and the nobleſt animal was a partaker of the ſame imbecility with the meaneſt reptile; and, while yet a candidate for exiſtence, was equally helpleſs and contemptible. In their incipient ſtate all are upon a footing; the inſect and the philoſopher being equally inſenſible, clogged with matter, and unconſcious of exiſtence. Where then are we to begin with the hiſtory of thoſe beings, that make ſuch a diſtinguiſhed figure in the creation? Or, where lie thoſe peculiar characters in the parts that go to make up animated nature, that mark one animal as deſtined to creep in the duſt, and another to glitter on the throne?'

After relating the ſeveral opinions that have been entertained with reſpect to the ſhare contributed by the ſexes towards generation, the author traces the progreſs of animal nature from its earlieſt rudiments. But firſt he remarks, that the general diſtinction of animals into viviparous and oviparous has been queſtioned by ſome naturaliſts, who have thought it not improbable that certain animals are produced merely from putrefaction. In our opinion, however, this hypotheſis is not ſufficiently ſupported: for it cannot be affirmed with any degree of certainty, that the animals ſuppoſed to be thus produced, had not really been contained in ova depoſited in the putrefying matter; and it ſeems more reaſonable to admit this conjecture, than acquieſce in the ſuppoſition of a law of nature ſo directly repugnant to her general analogy. But whatever may be determined on this ſubject, it is certain that there obtains in the animal world a mode of generation yet more inconteſtable and extraordinary, which is merely by cuttings. We ſhall preſent our readers with what is advanced relative to this inveſtigation.

'The earth-worm, the millipedes, the ſea-worm, and many marine inſects, may be multiplied by being cut in pieces; but the polypus is noted for its amazing fertility; and from hence it will be proper to take the deſcription. The ſtructure of the polypus may be compared to the finger of a glove, open at one end, and cloſed at the other. The cloſed end repreſents the tail of the polypus, with which it ſerves to fix itſelf to any ſubſtance it happens to be upon; the open end may be compared to the mouth; and, if we conceive ſix or eight ſmall ſtrings iſſuing from this end, we ſhall have a proper idea of its arms, which it can erect, lengthen, and contract, at pleaſure, like the horns of a ſnail. This creature is very voracious, and makes uſe of its arms as a fiſherman does of his net, to catch, and entangle ſuch little animals as happen to come within its reach. It lengthens theſe arms ſeveral inches, keeps them ſeparated from each other, and thus occupies a large ſpace in the water, in which it reſides. Theſe arms, when extended, are as fine as threads of ſilk, and have a moſt exquiſite degree of feeling. If a ſmall worm happens to get within the ſphere of their ac-

activity, it is quickly entangled by one of theſe arms, and, ſoon after, the other arms come to its aid: theſe altogether ſhortening, the worm is drawn into the animal's mouth, and quickly devoured, colouring the body as it is ſwallowed. Thus much is neceſſary to be obſerved of this animal's method of living, to ſhew that it is not of the vegetable tribe, but a real animal, performing the functions which other animals are found to perform, and endued with powers that many of them are deſtitute of. But what is moſt extraordinary remains yet to be told; for, if examined with a microſcope, there are ſeen ſeveral little ſpecks, like buds, that ſeem to pullulate from different parts of its body; and theſe, ſoon after appear to be young polypi themſelves, and, like the large polypus, begin to caſt their little arms about for prey, in the ſame manner. Whatever they happen to enſnare is devoured, and gives a colour not only to their own bodies, but to that of the parent; ſo that the ſame food is digeſted, and ſerves for the nouriſhment of both. The food of the little one paſſes into the large polypus, and colours its body; and this, in its turn, digeſts, and ſwallows its food to paſs into theirs. In this manner every polypus has a new colony ſprouting from its body; and theſe new ones, even while attached to the parent animal, become parents themſelves, having a ſmaller colony alſo budding from them. All, at the ſame time, buſily employed in ſeeking for their prey, and the food of any one of them ſerving for the nouriſhment, and circulating through the bodies of all the reſt. This ſociety, however, is every hour diſſolving; thoſe newly produced are ſeen at intervals to leave the body of the large polypus, and become, ſhortly after, the head of a beginning colony themſelves.

'In this manner the polypus multiplies naturally; but, one may take a much readier and ſhorter way to encreaſe them, and this only by cutting them in pieces. Though cut into thouſands of parts, each part ſtill retains its vivacious quality, each ſhortly becomes a diſtinct and a complete polypus; whether cut lengthways, or croſsways, it is all the ſame; this extraordinary creature ſeems a gainer by our endeavours, and multiplies by apparent deſtruction. The experiment has been tried, times without number, and ſtill attended with the ſame ſucceſs. Here, therefore, naturaliſts, who have been blamed for the cruelty of their experiments upon living animals, may now boaſt of their encreaſing animal life, inſtead of deſtroying it. The production of the polypus is a kind of philoſophical generation. The famous Sir Thomas Brown hoped one day to be able to produce children by the ſame method as trees are produced; the polypus is multiplied in this manner; and every philoſopher may thus, if he pleaſes, boaſt of a very numerous, though, I ſhould ſuppoſe, a very uſeleſs progeny.

'This method of generation, from cuttings, may be conſidered as the moſt ſimple kind, and is a ſtrong inſtance of the little pains nature takes in the formation of her lower, and humbler productions. As the removal of theſe from inanimate into animal exiſtence is but ſmall, there are but few preparations made for their journey. No organs of generation ſeem provided, no womb to receive, no ſhell to protect them in their ſtate of tranſition. The little reptile is quickly fitted for all the offices of its humble ſphere, and, in a very ſhort time, arrives at the height of its contemptible perfection.'

The author afterwards recites distinctly the theory and progress of oviparous generation, and next describes the gradual advancement of the fœtus that is generated in the womb. At the head of the animals thus produced, stands man, the lord of the creation, who naturally becomes the first object of the historian's regard.

The third chapter contains an Account of the Infancy of Man, which is rendered interesting by a variety of pertinent observations.

'Almost all animals, says the author, have their eyes closed for some days after being brought into the world. The infant opens them the instant of its birth. However, it seems to keep them fixed and idle; they want that lustre which they acquire by degrees; and if they happen to move, it is rather an accidental gaze than an exertion of the act of seeing. The light alone seems to make the greatest impression upon them. The eyes of infants are sometimes found turned to the place where it is strongest; and the pupil is seen to dilate and diminish, as in grown persons, in proportion to the quantity it receives. But still, the infant is incapable of distinguishing objects; the sense of seeing, like the rest of the senses, requires an habit before it becomes any way serviceable. All the senses must be compared with each other, and must be made to correct the defects of one another, before they can give just information. It is probable, therefore, that if the infant could express its own sensations, it would give a very extraordinary description of the illusions which it suffers from them. The sight might, perhaps, be represented at inverting objects, or multiplying them; the hearing, instead of conveying one uniform tone, might be said to bring up an interrupted succession of noises; and the touch apparently would divide one body into as many as there are fingers that grasped it. But all these errors are lost in one common confused idea of existence; and it is happy for the infant, that it then can make but very little use of its senses, when they could serve only to bring it false information.

'If there be any distinct sensations, those of pain seem to be much more frequent and stronger than those of pleasure. The infant's cries are sufficient indications of the uneasinesses it must at every interval endure; while, in the beginning, it has got no external marks to testify its satisfactions. It is not till after forty days that it is seen to smile; and not till that time also, the tears begin to appear, its former expressions of uneasiness being always without them. As to any other marks of the passions, the infant being as yet almost without them, it can express none of them in its visage; which, except in the act of crying and laughing, is fixed in a settled serenity. All the other parts of the body seem equally relaxed and feeble: its motions are uncertain, and its postures without choice; it is unable to stand upright; its hams are yet bent, from the habit which it received from its position in the womb; it has not strength enough in its arms to stretch them forward, much less to grasp any thing with its hands; it rests just in the posture it is laid; and, if abandoned, must still continue in the same position.

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'Nevertheless, though this be the description of infancy among mankind in general, there are countries, and races, among whom infancy does not seem marked with such utter imbecility, but where the children, not long after they are born, appear possessed of a greater share of self support. The children of Negroes have a surprizing degree of this premature industry: they are able to walk at two months; or, at least, to move from one place to another: they also hang to the mother's back without any assistance, and seize the breast over her shoulder, continuing in this posture till she thinks proper to lay them down. This is very different in the children of our countries, that seldom are able to walk under a twelvemonth.'

The subsequent chapter treats of Puberty, a period which the author observes is variable in different countries, and always more late in the male than the female sex. A swelling of the breasts in the one, and a roughness of the voice in the other, are the usual symptoms with which this stage of life is accompanied. The author here enters into a detail of the customs which the passion that is excited in the heart at the time of puberty, has produced in different countries, animadverting particularly on those which have subjected the women to a life of slavery, secluded from the free enjoyment of social pleasures. Our readers may not be displeased to see the instances that are produced for confirming the various ideas of personal beauty, entertained by different nations.

'Female beauty, is always seen to improve about the age of puberty: but, if we should attempt to define in what this beauty consists or what constitutes its perfection, we should find nothing more difficult to determine. Every country has its peculiar way of thinking, in this respect; and even the same country thinks differently, at different times. The ancients had a very different taste from what prevails at present. The eye-brows joining in the middle was considered as a very peculiar grace, by Tibullus, in the enumeration of the charms of his mistress. Narrow foreheads were approved of, and scarce any of the Roman ladies that are celebrated for their other perfections, but are also praised for the redness of their hair. The nose also of the Grecian Venus, was such as would appear at present an actual deformity; as it fell in a straight line from the forehead, without the smallest sinking between the eyes; without which we never see a face at present.

'Among the moderns, every country seems to have peculiar ideas of beauty. The Persians admire large eye-brows, joining in the middle; the edges and corners of the eyes are tinctured with black, and the size of the head is encreased by a great variety of bandages, formed into a turban. In some parts of India, black teeth and white hair, are desired with ardour; and one of the principal employments of the women of Thibet, is to redden the teeth with herbs, and to make their hair white by a certain preparation. The passion for coloured teeth obtains also in China, and Japan; where, to complete their idea of beauty, the object of desire must have little eyes, nearly closed, feet extremely small, and a waist far from being shapely. There are some nations of the American Indians, that flatten the heads of their children, by keeping them,

them, while young, squeezed between two boards, so as to make the visage much larger than it would naturally be. Others flatten the head at top; and others still make it as round as they possibly can. The inhabitants along the western coasts of Africa, have a very extraordinary taste for beauty. A flat nose, thick lips, and a jet black complexion, are there the most indulgent gifts of Nature. Such, indeed, they are all, in some degree, found to possess. However, they take care, by art, to encrease these natural deformities, as they should seem to us; and they have many additional methods of rendering their persons still more frightfully pleasing. The whole body and visage is often scarred with a variety of monstrous figures; which is not done without great pain, and repeated incision; and even sometimes, parts of the body are cut away. But it would be endless to remark the various arts which caprice, or custom, has employed to distort and disfigure the body, in order to render it more pleasing: in fact, every nation, how barbarous soever, seems unsatisfied with the human figure, as nature has left it, and has its peculiar arts of heightening beauty. Painting, powdering, cutting, boring the nose and the ears, lengthening the one, and depressing the other, are arts practised in many countries; and, in some degree, admired in all. These arts might have been at first introduced to hide epidemic deformities; custom, by degrees, reconciles them to the view; till, from looking upon them with indifference, the eye at length begins to gaze with pleasure.'

The fifth chapter is employed on the Age of Manhood, and is chiefly a translation from M. Buffon, who has written on the subject with great abilities. Wherever Dr. Goldsmith dissented from the opinion of his author, he has informed his readers either in the text, or by a note at the bottom of the page. The observations contained in this chapter are so various, that it would be tedious to enumerate them, and we must therefore refer our readers to the work itself, in which we may assure them that they will meet with a multitude of entertaining disquisitions.

The five succeeding chapters treat respectively of the following subjects, viz. Of Sleep and Hunger; Of Seeing; Of Hearing; Of Smelling, Feeling, and Tasting; Of Old Age and Death. This part of the work abounds not only with speculations properly physical, but with many observations of a political and moral nature, and includes much entertainment on a multiplicity of curious subjects in natural history.

In the eleventh chapter, the author treats of the Varieties in the Human Race. A diversity in the form of the body, and the tincture of the skin, is observable in the natives of the different quarters of the globe, proceeding, it is probable, from the difference of climate, their food, and customs. These varieties have been divided into six distinct classes; the first comprehending the race of men who are found towards the polar regions; the second, the Tartars, including the greater

greater part of the inhabitants of Asia; the third is the southern Asiatics; the fourth, the negroes of Africa; the fifth, the natives of America; and the sixth great variety, the Europeans. These various species of mankind are here accurately described, and their difference is yet more fully delineated by plates. We shall lay before our readers the conclusion of the chapter on this subject.

'That we have all sprung from one common parent, we are taught, both by reason and religion, to believe; and we have good reason also to think that the Europeans resemble him more than any of the rest of his children. However, it must not be concealed that the olive coloured Asiatic, and even the jet black Negroe, claim this honour of hereditary resemblance; and assert that white men are mere deviations from original perfection. Odd as this opinion may seem, they have got Linnæus, the celebrated naturalist, on their side; who supposes man a native of the tropical climates, and only a sojourner more to the north. But, not to enter into a controversy upon a matter of a very remote speculation, I think one argument alone will suffice to prove the contrary, and shew that the white man is the original source from whence the other varieties have sprung. We have frequently seen white children produced from black parents, but have never seen a black offspring the production of two whites. From hence we may conclude that whiteness is the colour to which mankind naturally tends; for, as in the tulip, the parent stock is known by all the artificial varieties breaking into it; so in man, that colour must be original which never alters, and to which all the rest are accidentally seen to change. I have seen in London, at different times, two white Negroes, the issue of black parents, that served to convince me of the truth of this theory. I had before been taught to believe that the whiteness of the Negroe skin was a disease, a kind of milky whiteness, that might be called rather a leprous crust than a natural complexion. I was taught to suppose that the numberless white Negroes, found in various parts of Africa, the white men that go by the name of Chacrelas, in the East-Indies, and the white Americans, near the Isthmus of Darien, in the West Indies, were all as so many diseased persons, and even more deformed than the blackest of the natives. But, upon examining that Negroe which was last shewn in London, I found the colour to be exactly like that of an European; the visage white and ruddy, and the lips of the proper redness. However, there were sufficient marks to convince me of its descent. The hair was white and woolly, and very unlike any thing I had seen before. The iris of the eye was yellow, inclining to red; the nose was flat, exactly resembling that of a Negroe; and the lips thick, and prominent. No doubt, therefore, remained of the child's having been born of Negroe parents; and the person who shewed it had attestations to convince the most incredulous. From this then we see that the variations of the Negroe colour is into whiteness, whereas the white are never found to have a race of Negroe children. Upon the whole, therefore, all those changes which the African, the Asiatic, or the American undergo, are but accidental deformities, which a kinder climate, better nourishment, or more civilized manners, would, in a course of centuries, very probably, remove.'

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In the subsequent divisions of the work, the naturalist presents us with an account of monsters, mummies, wax-works, &c. His observations, in these several disquisitions, are equally entertaining and instructive, and he has frequently enlivened them with historical anecdotes. On the whole, we may justly pronounce, with respect to the part of the work which we have at present surveyed, the same eulogium that was bestowed in our former Review.

[*To be concluded in our next.*]

V. *The Present State of the* British *Empire. Containing a Description of the Kingdoms, Principalities, Islands, Colonies, Conquests, and of the Military and Commercial Establishments, under the* British *Crown, in* Europe, Asia, Africa, *and* America. *By the late rev.* John Entick, *M. A. and other Gentlemen. In Four Vols.* 8vo. 1*l.* 4*s.* Law.

IF ever signal industry and labour, in the service of the public, merited approbation, the work now before us is certainly entitled to the most favourable reception. Such an immense mass of materials is collected into these volumes, that the title-page, however explicit, conveys a very inadequate idea of the multiplicity of subjects they contain. An account of the whole British constitution, civil and ecclesiastical, the origin and various divisions of our laws, the antiquity and jurisdiction of every tribunal, from the parliament down to the most inferior court in the nation, are here fully exhibited to the view. The various branches of our manufactures, commerce, and public revenue, are copiously and perspicuously developed. The naval and military departments are distinctly delineated, the origin and privileges of the several honorary institutions related, and a description of the various parts of Great Britain and her dominions, the minutest and most circumstantial we have ever seen, is here presented to our observation. In short, several pages would prove insufficient for giving a full idea of the multiplicity of articles comprehended in these four volumes.

After what has been said, it will not be expected that we should give a particular detail of the work. We shall only observe, that the first volume is employed on the more general and political part of the subjects abovementioned, that the second and third volumes contain an account of all the counties in England, ranged alphabetically; and that the fourth volume presents us with that of Scotland, Ireland, and the colonies.

As a specimen, we shall lay before our readers an extract from the beginning of the second volume, which we select for

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no other reason but on account of its being the commencement of the largest part of the work.

The Present State of the County of Bedford, called Bedfordshire.

'The county of Bedford takes its name from the town of Bedford, as many other counties in this kingdom do from their chief town. And it is otherwise called Bedfordshire, i. e. the division or district belonging to the town of Bedford: for, whatever conjectures have been formed about the termination shire, it is very natural to close with that, which makes it signify a share, part, division, or district.

'This is one of the inland counties, and one of the least, containing no more than 260,000 square acres of land; or about seventy-three miles in circumference, situate with Northamptonshire and Huntingdonshire on the north; Buckinghamshire on the west; Hertfordshire on the South East, and Cambridgeshire on the East.

'The hundreds, into which this county is divided, are (1) Hodden; (2) Banford; (3) Wyily; (4) Wixamtree; (5) Biggleswade; (6) Redbornstock; (7) Flit; (8) Clifton; (9) Manshead.

'The Ouse is the only river that can be properly said to water this country; which entering in on the west side between Brayfield and Turvey, takes its course in as many windings, as measure ninety miles to Great Banford, on the east side; and then runs directly north, till it leaves Bedfordshire, and passes into the fenny part of Huntingdonshire, at St. Neots. This river, in its course, visits several market towns, and runs through the midst of Bedford; which is, by its navigation, of great advantage for all sorts of carriage, not only to the adjacent parts, but to the sea coast at Lynn-Regis. But there are two more rivers that deserve our attention, viz. the Ivel, which is navigable from the Ouse to Biggleswade, and the Arlesey, which falls into the Ivel near Shetford. To these we may add the river Lea, that springs up near Luton, and is navigable from Blackwall in Middlesex as high as Hertford.

'The soil of this country is naturally rich and fertile; but more remarkably so on the banks of the Ouse, which are one continued meadow. The other parts produce some of the best wheat and barley in the nation, and in plenty: and the rest of the land is covered with wood and fine pastures. It is also remarkable for several curious and scarce plants, amongst which we reckon the woad, the herb, with which the ancient Britons used to paint themselves, when they went out to meet their enemies, in order to put on a fierce and terrible aspect; but

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now more advantageously cultivated for the use of dying, and the improvement of our manufactures. A good soil generally is accompanied with a good air, and this is particularly exemplified in the air of Bedfordshire, which is very temperate and pleasant, affording both delight and health to the inhabitants. It sends two knights to represent them in the house of commons, who are chosen by the freeholders of the county.

'The market towns are, (1) Ampthill; (2) Bedford; (3) Biggleswade; (4) Dunstable; (5) Leighton; (6) Luton; (7) Potton; (8) Shefford; (9) Tuddington; (10) Wobourne.

'Ampthill, anciently called Anthill, is pleasantly situated between two hills, forty-three miles from London, and enjoys a good market, almost in the very center of the county. Its agreeable situation may be collected from the ancient royal palace at the east end of the town. It was built by Sir John Cornwall, baron of Fanhope, out of the spoils he had taken in the French wars, during the reign of king Henry VI. forfeited to the crown under king Edward IV. and was made the honour of Ampthill by king Henry VIII. whose queen Catharine, after the sentence of divorce passed upon her marriage, chose this seat for residence during the remainder of her life. King Charles II. having created Robert, Lord Bruce, Earl of Aylesbury, and viscount Ampthill, bestowed this seat and estate upon him, and made him hereditary high steward of this honour. But now it is in possession of the duke of Bedford, by a purchase made about twenty years ago.

'The market day is kept on Thursdays; and the fair-days are upon the fourth of May, and the eleventh of December, for cattle.

'In this town is a free school for thirteen children, and an hospital for ten poor men, founded by Mr. Stone, principal of New-Inn.

'Towards the South-east stands the seat of the most noble house of Grey, late duke of Kent; to the northward is Honyton Park, or Houghton Compreſt, so called from the ancient family of the Compresis, once the seat of the countess of Pembroke, then of the earls of Aylesbury, and purchased by the present duke of Bedford, and given by him to his late son the marquis of Tavistock. Here is a capital collection of pictures: and a free-school of good reputation, in the gift of Sidney College in Cambridge: and near to this place are several large pits of about fifteen feet diameter.

'Bedford, the county town (situate forty miles from London) is the place where the assizes are kept, and is a most pleasant situation: watered by the Ouse, which intersects it in

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the middle; is very populous; well built; in a thriving condition, and larger than many of our cities. Here are five churches, St. John's and St. Mary's on the south side of the river; and St. Cuthbert's, St. Peter's, and the fine edifice of St. Paul's on the North. Here also are an Independent meeting-house, a Methodist tabernacle, and an elegant Moravian chapel, with apartments for their brothers and sisters. The town is united by a handsome and strong stone bridge, adorned with two gates, intended originally for defence. The river has incroached so much on the land near this bridge, that it has washed away a chapel, in which was interred the famous Offa, king of Mercia.

'The government of this town is in a mayor and twelve aldermen, two bailiffs, a recorder, two chamberlains, a town-clerk, and two serjeants, who have a very large estate to support the dignity and interest of the corporation, and to provide for, and maintain the charities left them in trust. Here are two hospitals for sick and lame; a free-school founded by Mr. John Harper, lord mayor of London, in the reign of queen Elizabeth; an hospital for eight poor people, founded by Thomas Christy, esq. and a charity-school for forty children, supported by voluntary subscriptions.

'Here are kept two markets weekly; one for cattle every Tuesday, and the other for corn, &c. every Saturday. The fairs at Bedford are kept on the first Tuesday in Lent, on the 21 April, 5th July, 21 August, 11th October, and 19th December, for cattle of all sorts.

'This is the best market in all these parts, for all sorts of provisions; and much frequented by higlers, who buy up here great quantities of fowl, butter, &c. for the London markets, to which they run in a few hours. Here also is a considerable trade for corn to be carried by the Ouse to Lynn for transportation; and to Hitchin and Hertford by land, there being great quantities of the best wheat in England grown in this neighbourhood: and for coals, which serves the country for above twenty miles round, and cheaper than in London.

'This town gives name to the county; though it is not agreed amongst the critics about its etymology, or from whence we are to take its own name: but we shall adopt that which best answers the ancient character of this town; and derive it from bedician forda, a Saxon name, signifying a fortress upon a ford. And that there was a fortress here in the Saxon times no one will doubt, who recollects that Cuthwolp the Saxon, carried a decisive battle against the Britons at this place, and that Offa chose it for his burial place.—It gives title of duke also to the most noble family of Russel; and has the pri-

privilege and right to ſend two repreſentatives to the houſe of commons, who are elected by the inhabitants at large, that do not receive alms; and returned by the mayor and the two bailiffs.

'The corporation has obtained an act of parliament to appropriate an eſtate near Red-Lion-Square, Holbourn, to the portioning out maid-ſervants, and to bind out boys apprentices, and to other charitable uſes.

'At Clapham, two miles from Bedford, is a ſeat of the right honourable the earl of Aſhburham: and thence weſtward two miles is Oakley, where is a neat ſeat of his grace the duke of Bedford.

'About four miles from Bedford, in the road to Wellingborough, is a ſtone bridge of twenty nine arches, called Stafford-Bridge.'

The firſt volume of this work in particular contains much uſeful information; and the other three preſent us with ſo minute an account of Great Britain and her dominions, as cannot fail to gratify the curioſity of the moſt inquiſitive reader on that ſubject. Should the profit ariſing from this publication bear a juſt proportion to the pains and expence with which it muſt have been executed, we need not heſitate to affirm, that it would prove one of the moſt lucrative productions of late years.

VI. *The Child of Nature improved by Chance. A Philoſophical Novel. By Mr.* Helvetius. 2 *Vols.* 12*mo.* 5*s. ſewed.* Becket.

IF it be commendable to hold forth to the fair ſex, as warnings againſt indiſcretion, the errors of others, the writer of this work certainly merits praiſe. The knowledge which may be acquired from a peruſal of it is ſuch, as every young, at leaſt every handſome woman, ought to poſſeſs, and ſuch as many acquire by fatal experience. It muſt, indeed, be confeſſed, that the pictures are drawn with a luxurious fancy, and prudery, it is probable, will condemn them; but they are too well intended to be neglected on that account. We ſhall not ſcruple to give a ſpecimen of the manner in which they are executed, premiſing only, by way of explanation, that the narrator, Miſs Ramſay, deceived by the proteſtations of love made her by Sir George Lendall, who ſtopped at an inn kept by her mother, liſtens to his promiſes of marrying her, and expects to be lady Lendall in a very few days.

'The warmth of Sir George's expreſſions of love, and the flattering certainty of being ſoon his wife, had ſo conſtantly

ſtantly kept my ſpirits in a delightful delirium, that my mind was under the abſolute ſway of my heart, and would indulge no other thought than that of my approaching happineſs. I was abſorbed in the pleaſing dream, and juſt ſtepping into my bed, when the door was opened on a ſudden. I turned my head and perceived Sir George. The ſurpriſe he cauſed kept me forcibly ſilent, and made me forget the ſituation I was in.' 'I thought dear Fanny you was reading, I came only for a parting kiſs.'

'And before I could make a reply he was in my arms. The quickneſs and impetuoſity of his action beggared me of my ſtrength and preſence of mind; my legs bent, and I tumbled down upon the bed. Sir George made ſuch an excellent uſe of my ſenſibility, and of the advantages the looſeneſs of my dreſs gave him, that I ſoon loſt the thought of his wrongs, and of the danger I incurred; at laſt, his extreme audacity, encouraged by my ſeeming unwillingneſs to diſpute him the victory, awaked me to the ſenſe of his villany; and I gathered from it ſuch powers of defence, that I forced him to an ignominious retreat.'

'Your anger is juſt, dear Fanny,' ſaid he, falling on his knee at ſome diſtance from me, 'had I my ſword I would puniſh myſelf for the odious attempt I have made upon you. The lovely ſight ſeduced my reaſon—robbed me of my honour—I was the ſlave of the moſt fierce paſſion that ever raged in the human breaſt—I am but a man—I could make no reſiſtance againſt the power of your charms—I am really innocent, though apparently criminal—when I came in, my intention was not to offend—I would not even have come had I known the ſituation you were in,—dear Fanny, forgive a man who adores you— who reſpects your virtue—who is in an agony of grief through fear of your contempt of him—ſay you forgive—I will not riſe—nor ceaſe to ſolicit pardon till I have obtained it.' The reflections I made at that time will probably diſpleaſe the virtuous woman, who, having, perhaps, no other merit to plead in favour of the innocence of her actions, than the deformity of her perſon, affects to triumph over the feelings of nature. My vanity, flattered by the apology of Sir George, ſolicited his pardon, and obliged me to grant it. I had too good an opinion of myſelf not to think I was a gainer by his impertinence——not to think it would have been impoſſible for him to act in a more reſpectful manner. The ſorrow he expreſſed was too true not to proceed from his heart. Should I loſe a huſband of his rank through a ſeverity, which, though right, I might be juſtified not to employ, by the ſingularity of the circumſtance, and his paſſion

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for me, I was too vain and prudent to be ſo extremely delicate and ſevere.

'Leave the room this moment, Sir George, and I will forgive you.'

'Charming words—they reſtore me to life—I adore your good nature. Dear Fanny, add to your generoſity the deſire that I ſhould ſtay a few minutes longer—I will ſtep to the window———go to bed—I give you my word and honour to be as decent and reſpectful, as I have been bold and preſuming.'

'The tone of his voice, and the looks he darted at me, making me diffident of his word, I inſiſted upon his leaving me immediately.

"What, afraid ſtill! have you no truſt in my honour! Oh, dear Fanny, do you already deſpiſe me ſo much?"

'And he walked one ſtep toward me.

"One ſtep farther, Sir George, and I will call."

'His ſilence frightened me.

"No!" exclaimed he on a ſudden, "this is too good, too tempting an opportunity. Fanny, you are my wife—I am your huſband—my hand will to morrow atone for the offences of this night."

'And he attempted to claſp me in his arms—I ſcreamed, he ſtopped.

"Your fear is vain; your mother cannot come."

"I am deceived—he is a villain," ſaid I to myſelf; and I aſſumed the behaviour prudence pointed out directly to me.

"Stop, Sir George, and liſten to me, ſaid I, with a ſentimental accent, I love you, and have no doubt of your honour. Though yet Fanny Ramſay, I would not ſcruple to make you happy, were I as certain of not being ſurpriſed by my mother, as I am of your keeping your word to me. I expect her every minute; cannot you contrive how to prevent her coming here to-night; then, ſecure in one another's arms, you will only find love in your Fanny."

'And I gave him ſuch a kiſs as convinced him of my ſincerity.

"I have already, ſaid Sir George, grown indiſcreet by his confidence in that kiſs, bid my valet de chambre to find pretences to keep her below."

"Oh the villain, the villain!" This I muttered within myſelf.

"Give him more poſitive orders, dear Sir George; I would not for my life ſhe ſhould find you here with me. She is fond of arrack punch; ſhe will not reſiſt the temptation; by that means

means only we can be free till morning. Go and come back immediately."

"One kiss before I go."

'He took a dozen.

"I will admire every charm."

'It was not in my power to refuse.

'Sir George so presumptuously abused the consent he had forced from me, that nature prevailing over honour and anger in my breast, I suffered his wanton play, and connived at his audacious attempts. Sir George knew how to conquer, but not how to make use of his victory. At the very minute I lay panting in his arms, favouring his triumph, rather than opposing it, he discreetly declined the completing my defeat, that he might, as he said, enjoy, with an undisturbed delight, all the advantages of it.

'The respite he gave restored me to my reason, I approved his resolution, and he went away.

'The door was immediately locked and bolted, and I stepped into my bed, cursing my sensibility, and bewailing the cruelty of my fate.

'It was not long before Sir George came: his surprise was as great as the hope he had fondly indulged. He begged, prayed, intreated. I was inflexible and silent. "What a fool have I been;" exclaimed he with an oath. And he tiptoed to his room, damning me, himself, the day he had seen me, and the credulity that had deprived him of happiness.'

In the second volume we meet with specious arguments in favour of incontinence; against the fallacy of which we think it our duty to warn our fair readers, looking upon ourselves, with respect to them in particular, as watchmen engaged to give notice of whatever is likely to injure them, and to prevent, as far as it is in our power, their falling into errors which might destroy that peace of mind which cannot easily be renewed. Lady B——'s arguments would not be indeed erroneous in a state of nature; but, according to the present political system, and the ideas we acquire by education, to adopt her notions would be to involve ourselves in a train of evil consequences, which reflection will readily point out. We shall say nothing of our author's opinion respecting the allowance of public diversions on Sundays, which one of his personages represents as very politic, and the cause which abroad restrains people within the bounds of decorum.

The translator, from an apprehension, *as he says*, of offending weak minds, has omitted such thoughts of his author as were repugnant to the commonly received notions of religion.

Though we will not invalidate this plea, we may obſerve, that had it not been for a diſregard to a ſimilar point of delicacy, the reformed churches might have ſtill been involved in ſuperſtition and ignorance.

VII. *The Hiſtory of* Arſaces, *Prince of* Betlis. *By the Editor of* Chryſal. 2 *vols.* 12*mo.* 5*s. ſewed.* Becket.

FICTA, voluptatis cauſa, ſint proxima veris, is the motto to this work; but we do not think it very applicable, as ſeveral of the adventures related are far from being conſiſtent with probability. If, however, they be on that account the leſs pleaſing, inſtruction (which is the principal end aimed at) may ſtill be conveyed by them.

As this is a ſenſible performance, we are ſorry to ſee the author (probably from a conformity to faſhionable gravity) falling into ſuch a contradiction as the following. Selim is repreſented as *convinced* of having committed a crime in quitting his father's houſe. He is ſoon after made priſoner by a troop of robbers, and on a diviſion of the captives made in the expedition, falls to the lot of the leader of the troop, by whom he is appointed to the loweſt offices in his ſqualid retinue. 'But I repined not, ſays he, I remembered the words of the prophet, that the days of man are numbered, and the events of his life written on the table, which ſtandeth before the throne of God from the beginning of the world.—I therefore humbled myſelf before Heaven; and ſubmitted without murmuring to its decrees.' Now, if the events of his life were written in Heaven before they came to paſs, his quitting his father's houſe muſt have been predeſtined, and could not be a crime; and ſoon after we are taught to remember, that 'though the days of man are numbered, and the hour of his death appointed from the beginning, the manner of that death depends upon himſelf, whether in infamy or glory,' which, if the events of our lives are written in Heaven, or predeſtined, appears to us to be totally contradictory.

This work conſiſts of leſſons of morality taught by examples. Our author conducts his hero into ſeveral parts of the world, who by that means meets with inſtructors. In the Eaſt he meets with a bramin, who ſets the conduct of the Europeans in that part of the world in a moſt unfavourable light. In ſuch a light, however, as we very much fear it deſerves; the inſtances of avarice and cruelty which have come to our knowledge authorizing our ſuſpicions. 'Some years ſince, ſays the bramin, a company of theſe prowlers, who had wandered acroſs the great ocean, from the remoteſt regions of the weſt, landed

landed upon our coast in want and wretchedness; the hardiness of such an undertaking struck us; we received them with humanity; we relieved their necessities, and gave them the good things of our land, in exchange for trifles whose only value arose from their novelty.

'Nor did we stop there. Engaged by the artifices, and respecting the undaunted spirits, of those our new acquaintances, we permitted them to erect habitations on our coasts, to which they might bring their merchandizes in future times, and from this ill-judged hospitality have proceeded all the miseries which at present overwhelm our country, and will probably bring it to utter ruin in the end.

'The account which these adventurers gave of our wealth, and easiness to part with it, at their return home, encouraged others to make the same adventure. They came in such numbers as should have alarmed a just suspicion of their design. They fortified their habitations under pretext of defence against injuries never intended them; but in reality to secure their depredations, and over awe our sovereigns, whom they forced to enter into treaty with them on terms of equality.

'Since that time their conduct hath been a continued series of the most atrocious crimes. Hardier in their nature, they take advantage of our pusillanimity and weakness, and unrestrained by those obligations which are the safeguards of society, the assurance of justice and peace, they break through every thing which would oppose their will, and laugh at our credulity for having thought them capable of good faith.

'They grind the faces of the poor. The husbandman dares not to taste the fruits of his own labour; the artificer to sell the work of his hands, without their permission; a permission for which they make the wretches pay so dearly that all industry is discouraged, and the blessings of nature turned into the severest curse, by being thus with held from them, though within their reach.

'Nor are their outrages confined to the poor; they make our princes pass under harrows of iron, and lead our kings into captivity, to extort their wealth from them. How long heaven, in its wrath, will suffer them to continue this flagitious course, I presume not to divine.'

The following character is given by the bramin of a great man, to whom Selim was to be introduced.

'The manner in which he bears his present elevation, shews that it is not natural to him, but you must not form your judgment of him in other respects, from thence; few men exhibiting a stronger proof that superior talents are far from being the sole property of the superior ranks of life.

'Born in the lowest class of mankind, and bred to one of the meanest professions, by which industrious poverty strives to earn a scanty subsistence, he has raised himself by the mere force of his own genius, to his present height of affluence and power; a rise, it is true, to which his principles have contributed little less than his abilities, as they never restrained him from any thing by which he could propose advantage. A qualification common to almost all the men who have been honoured by the world with the name of great.

'It is but justice though to acknowledge that the actions by which he has thus raised himself have, in their first effect, merited from his superiors (for even he, high as he holds himself here, is no more than the servant of subjects in his native country) all the rewards which they have bestowed upon him.

'But if we strip those actions of the blazonry of success, and measure them by the rules of public as well as private virtue; we shall find that by blackening ambition with perfidy, corrupting private fidelity, and staining victory with murder, he has exceeded, in the most nefarious iniquity, all the ravagers of the earth who have built their greatness upon the miseries of mankind; as the consequence will prove, that instead of giving sanction to such crimes, by loading him with honours, his superiors should have punished him with the most ignominious death, to have given permanency to the very advantages he has acquired for them, the divine vengeance, though hitherto suspended, being now ready to burst in thunder on their heads for this injustice.

'His associates, continues he, emulous of his success in amassing wealth, but incapable of effecting it, as he had, by actions at the same time serviceable to their superiors, have imitated him in the most flagitious parts of his conduct, and laid the axe to the root of the advantages, which they drew from this country, by robbing the wretched natives of the means of supplying it; for who will work when he knows that the fruit of his labour will be ravished from him.

'Of this, indeed, they seem to be sensible themselves, but instead of being moved by that sense to change their measures, they have only changed the object of them.

'Seeing that the ruined land can no longer supply matter for their rapacity, they have turned it against their superiors, whom they have brought to the verge of equal ruin by a peculation of the wealth entrusted to their care, lavishing it in erecting fortresses, to guard against impossible assaults, and maintaining forces to fight against enemies who do not exist, that they may have an opportunity of appointing each other

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to all the lucrative employments which attend armies, and make war at preſent little leſs ruinous to the victors than to the vanquiſhed.

'Thus one is to ſupply materials, another to ſuperintend the building, this to provide food, that cloathing for the men, and ſo on, arms, ammunition, every article poſſible to be wanted by an army, for all which, as they are to pay themſelves, they contract in the greateſt quantities, and at the higheſt rates, which mutual connivance can venture to impoſe upon common ſenſe, at the ſame time that not one of them hath the remoteſt intention of fulfilling ſuch contracts, either in the quantity or quality of the things to be provided, but ſuffer the miſerable bands of robbers, which they call armies, to ſtruggle with all the ſeverities of climates not natural to them, and the want of every convenience, and almoſt neceſſary of life, if they cannot plunder them from the defenceleſs, and therefore more miſerable, natives; iniquities which, however glaring, they practice without fear of puniſhment, the wealth they acquire by them, enabling them to laugh at juſtice, and hold the laws in defiance, in their own country whither they return to enjoy it, and make room for another hungry ſet to purſue their ſteps.'

There is great knowledge of mankind diſplayed in this work, which therefore does not derogate from the reputation its author acquired by the Adventures of a Guinea.

VIII. *The Apology of* Benjamin Ben Mordecai *to his Friends, for embracing Chriſtianity, in ſeveral Letters to* Eliſha Levi, *Merchant of* Amſterdam. *Letters V. VI. and VII.* 4to. 6s. Wilkie.

THIS learned writer in his Fourth Letter, of which we have given an account in January laſt, undertook to prove, that, according to the Jewiſh prophecies, the Meſſiah ought to have come before the deſtruction of the temple and the city of Jeruſalem; and that the prophecies of him have been fulfilled in the perſon of Jeſus Chriſt, who anſwers in every reſpect the prophetic character of the Meſſiah, and can be no other, if theſe prophecies be true.

In the Fifth Letter, finding it neceſſary to lay down a clear and diſtinct notion of thoſe principles and criteria, by which the truth of the Chriſtian religion is to be examined, he conſiders the nature of man, the attributes of God, and the method of his moral government over mankind, as far as the preſent ſubject is concerned; and endeavours to clear the ſcripture-doctrine of the fall, and a mediatorial redemption,

from ſome of the falſe repreſentations of its friends and its enemies.

With reſpect to the fall his opinion is this: that eternal life depended on the behaviour of Adam; that death was introduced by ſin; that the Scriptures give us no intimation of Adam's natural immortality; but conſider his exiſtence as dependent on the tree of life; that the death which was threatened was not an eternal, but only a temporal death; that the human faculties were not depraved by the fall; that the guilt of Adam's ſin did not deſcend on his poſterity; and that death ought to be regarded as a wiſe and merciful appointment upon the introduction of ſin.

He proceeds to conſider upon what principles the redemption from death may be founded, and refutes the opinion of thoſe Chriſtian writers, who ſuppoſe, that God has not the power to forgive ſins freely, or without the puniſhment of the ſinner, or of a mediator in his ſtead. He then endeavours to anſwer this objection of the deiſts that God cannot forgive ſins by, or for the ſake, or at the interceſſion of a mediator.

One of his obſervations upon this head is as follows: 'If God can ſhew kindneſs to mankind, independent of their merit, he can certainly ſhew the ſame, or greater kindneſs to them, if it ſhould in any degree promote the joy or honour of his ſon, whom he loves and eſteems: and therefore God may advance the joy and honour of Chriſt, in this way, as well as in any other, that would be equally agreeable to him; and mankind may be bleſſed for the ſake of Chriſt, independent of their own merit; and, if Chriſt ſhould petition ſuch a bleſſing to them, as a favour and reward to himſelf, the grant might be in anſwer to his petition.'

In the Sixth Letter, the author undertakes to prove, 1. That the original deſign of God from the beginning was, to bring all good men to ſalvation, by his ſon Jeſus Chriſt; and that the firſt cauſe and mover in this gracious deſign was the free grace and love of God; 2. That this ſalvation hath been carried on through all diſpenſations from the beginning, and conducted by the miniſtration of Jeſus Chriſt, under different names and characters, either immediately in perſon, or by his angel or angels; and 3. That the efficient cauſe or means, by which the ſalvation of men will be completed, will be the exerciſe of thoſe godlike powers, of raiſing the dead, forgiving ſin, and giving eternal life, which were conferred on Jeſus Chriſt, by the Father, in reward of his humiliation, ſufferings, and death.

The Seventh Letter is an Appendix, containing an explanation of ſome texts of Scripture, which have been miſunderſtood;

underſtood; and an anſwer to ſome objections, which have been urged againſt the Chriſtian ſcheme.

The firſt point which the author endeavours to eſtabliſh is the difference between puniſhment and ſuffering, and the abſurdity of ſuppoſing Chriſt to have been *puniſhed* for the ſins of man. The Scripture-phraſe of *imputing* righteouſneſs, which ſome writers have ſo groſly perverted, means, he ſays, neither more nor leſs than the forgiveneſs of ſins.

If it be aſked, upon what grounds the Chriſtians have founded the ſtrange opinion of vicarious puniſhment, ſo derogatory to the attributes of God, and ſo contrary to the whole tenor of Scripture, our author replies: they have founded it upon figurative expreſſions taken literally. The doctrine, which we find in the goſpels and epiſtles is this: that the blood of Chriſt was ſhed *for* many; he gave himſelf *for* us; he was delivered *for* our offences, &c. Here the queſtion is, in what ſenſe theſe things were done *for* us, and *for* many? ὑπερ ἡμων, περι πολλων, ανθ' πολλων, &c. If the true doctrine be, that theſe things were done upon our *account*, or for our *advantage*, the word *for* will have the ſame ſenſe in all the texts: but if the doctrine be, that they were done *inſtead of*, the ſenſe of the word will not be the ſame in the different texts; but muſt be greatly varied. For Chriſt could not be delivered *inſtead of* our offences, nor die *inſtead of* us: for if he did, we ſhould not die ourſelves. Nor could he be our paſſover, ſacrificed *for* us, *in our ſtead:* for we were never ſentenced to be ſacrificed; and the paſſover was not a ſin-offering; and therefore theſe things could not happen in our *ſtead*, but only upon our *account*, and for our *advantage*.

If any ſtreſs be laid upon the Greek prepoſitions, he obſerves, that as Chriſt ſuffered ὑπερ ἡμων, *for us*, ſo we alſo are ſaid to ſuffer ὑπερ αυτου, *for him*, Phil. i. 29. not *inſtead* of him, but upon his *account*. We alſo ſuffer δια δικαιοσυνην, not inſtead of righteouſneſs, but on account of it, 1 Pet. iii. 14. So περι is uſed, Acts xxvi. 7. and ανθ', Mat. v. 38. an eye *for*, or on *account* of an eye, Mat. xvii. 27, &c.

If it be aſked, how Chriſt was a ranſom, and a ſacrifice, our author ſhews at large, that he could not be ſo in a literal, but only in a figurative ſenſe.

The word ἱλαστηριον, which is falſely tranſlated *propitiation*, Rom. iii. 25. ſignifies the mercy-ſeat, deſcribed Exod. xxv. 17—22. Chriſt is called the mercy-ſeat from the very nature of his office, which was to declare the righteouſneſs of God, for the remiſſion of ſins paſt, through his forbearance.

'And upon this account, becauſe we receive from him remiſſion of ſins, which was the effect of the ſin-offerings, with

regard to legal uncleanneſs, and the purifying of the fleſh, he is called by St. John ἱλασμος, which properly ſignifies a ſin-offering, and is tranſlated a propitiation.

'By forgiving the ſins of men, upon their repenting and entering into the church of God, he is ſaid, ἱλασκεσθαι τας ἁμαρτιας, to appeaſe ſin, or to take away the ſting or poiſonous quality, or bad effects of ſins.—Theſe, and the like expreſſions are only figurative and partial repreſentations of that great truth, that Chriſt is conſtituted the ſalvation of God, to give repentance and forgiveneſs. Rom. iii. 25. Acts v. 31.

'Chriſt, continues our author, was not literally a *ranſom*; but he received power to *ranſom*, or deliver from ſin and death*. He did not *pay* the debt, but he received power to *forgive* it. He was not *puniſhed*, but he *ſuffered*, and thereby gained power to remit the puniſhment. His death was not an atonement, in the ſenſe of that, which influences God to ſave; but as the means by which God ſaves. And he did not reconcile God to the world, for God was never at enmity with it, for he loved the world; but he reconciled the world to God, by gaining it over to the worſhip of God, and the practice of righteouſneſs. And in this ſenſe all theſe figurative expreſſions are conſiſtent; and Chriſt may be ſaid to be a ranſom, and a ſacrifice, and an atonement, and yet our ſins to be forgiven *freely*, without the payment of any equivalent, or ſatisfaction for it.'

Among other expreſſions in Scripture, alluding to the Jewiſh ceremonies, and preſſed into the ſervice of vicarious puniſhment, is the following: Iſaiah ſays, "He hath *borne* our griefs and carried our ſorrows," that is, according to ſome interpreters, he was charged with our ſins, and puniſhed for them. But, our author rightly obſerves, that St. Matthew interprets them of his curing the ſick and weak; for having ſaid, he healed thoſe that were ſick, he adds, "that it might be fulfilled, which was ſpoken by Iſaiah the prophet, he took our infirmities, and bare our ſickneſſes." Now if the taking our infirmities and bearing our ſickneſſes does not mean the ſuffering our infirmities and ſickneſſes in himſelf, but only the bearing them away or removing them from us, then the bearing our infirmities may alſo be underſtood to ſignify no more than the removing away from us our ſins and iniquities by forgiveneſs. When it is ſaid, that our ſins were "laid upon

* Dr. Sykes, with whom our author generally coincides in the interpretation of Scripture phraſes relative to the redemption, obſerves, that there are above fifty inſtances in the Old Teſtament, where the word λυτροω, to ranſom, means barely to deliver, without any price or ranſom paid. Redempt. p. 261.

him,"

him," it muſt be underſtood in the ſame ſenſe, as when the apoſtle directs us to "caſt all our care upon God," or when the pſalmiſt ſays, "caſt thy burthen upon the Lord." Where it does not mean, that God ſhall be made anxious with our cares, and feel the weight of our burthens, but merely that he ſhall take them away from us. And thus the word is underſtood in many places of ſcripture.

The benefit of Chriſt's death are by ſome thought to be confined to Chriſtians; but this writer proves, that Chriſt is the Saviour of all men. See Tim. iv. 10. 1 John ii. 2. Rom. ii. 6, &c.

It is objected, that our ſalvation does not depend upon our actions, but our faith; and the following text is quoted: "he that believeth, and is baptized, ſhall be ſaved; but he that believeth not ſhall be damned." To ſhew the futility of this objection, the author proves, from the reaſon and nature of things, that virtuous actions are ſuperior to faith, and that the text here cited does not relate to a future judgment, but to the admiſſion of the Chriſtian converts into the church of Chriſt on earth *.

The remaining part of this letter is employed in anſwering ſome deiſtical objections, drawn from the late and partial communication of the Chriſtian religion; in explaining the Scripture ſenſe of the word myſtery; in evincing the credibility of the Chriſtian religion, &c.

To this letter is ſubjoined a poſtſcript, on miracles, in anſwer to Mr. Hume. That writer having defined a miracle to be, "a tranſgreſſion of the laws of nature, by a particular volition of the Deity, or by the interpoſition of ſome inviſible agent," our author obſerves, that there is not one miracle mentioned in the whole Scripture, that can be proved to agree with this definition; that the laws of nature, or, in other words, the laws of God, are never ſaid to be tranſgreſſed by a miracle, in any one of the ſacred writers, nor any thing like it once intimated; but that the direct contrary appears in the account of every miracle, which is particularly deſcribed, the cauſe being adequate to the effect, according to the laws of nature, in all of them, wherever either any material inſtruments are uſed, or the natural and immaterial powers of ſpiritual beings exerted.

The publication now before us completes the author's deſign; which was to ſhew, that Chriſtianity is a revelation conſiſtent with the Old Teſtament, the attributes of God, and the nature of man; or, in other words, a plain, regular, and con-

* See alſo Mark iv. 12. Matt. ix. 2. 22. xvi. 19. John iii. 18. v. 24. xx. 23.

ſiſtent

ſiſtent plan of divine œconomy, from the beginning to the end of the world, carried on by the miniſtration of the angel of the covenant, who led the Iſraelites through the wilderneſs.

In this work he has ſhewn great learning, acuteneſs, and judgment. He has accurately examined the various opinions among Chriſtians, concerning the nature and perſon of Jeſus Chriſt; and very ably ſupported an hypotheſis, which ſeems to be the moſt probable of any that has been propoſed. He has given us a rational idea of the fall, of predeſtination, election, imputed righteouſneſs, atonement, ſalvation by faith, and many other points, on which the generality of theological writers have advanced ſome of the groſſeſt abſurdities.

IX. *A New Syſtem of Huſbandry. By* C. Varlo, *Eſq.* 3 *vols.* 8*vo.* 15*s.* [*Concluded from Vol.* XXXVII. *p.* 430.] Bew.

IN Chap. VI. the author treats of bogs, in which he delivers ſome ſenſible obſervations copied from other writers. In Chap. VII. he proceeds, in his unconnected manner, to the management of beans; in which, inſtead of recommending the noble huſbandry of that pulſe practiſed in Kent, he directs the old barbarous ſyſtem of blendings; that is, peaſe mixed, and which exclude the hand-hoe. He ſays, clay land is beſt for them, yet directs, p. 133, two ploughings, which on ſuch a ſoil is utterly impracticable.

Chap. XI. XII. are taken up with quack receipts for the cure of all evils which can befal a horſe, cow, or ſheep; we call them quack receipts, becauſe the infallibility aſcribed to them muſt ſtagger the belief of every reader.

In Chap. XIII. we have as curious a ſpecimen of our author's abilities as in any other part of his work. It is on making hay. He recommends the practice directly contrary to that of the neighbourhood of London; where hay is made in a perfection to which moſt parts of the kingdom are ſtrangers: he directs that it ſhould after cutting lie two days to wither in the ſwarth without ſtirring, and if rain comes it is to be turned and lie as long: this is the true Yorkſhire ſyſtem of barbarity, which is a diſgrace to the farmers of that country, and which is alſo a proof that they know no diſtinction between clover from which the leaf falls in ſtirring, and graſs from which it does not fall.

In Chap. XIV. our author, in his uſual train of connection, jumps from hay to madder; but this chapter is ſo replete with vulgar errors, with practices long ſince condemned, and in which the experience of Mr. Arbuthnot, the greateſt madder planter in the kingdom, is directly contrary to him, that

we

we shall bestow no more time on this part of his work. He tells us, among other things, that you may draw as many plants as you please from the crop without injury to it. A very pretty piece of intelligence!——He likewise gives us his trials of green madder, p. 201, in just such a style as you would expect if no person had ever done it before him. Let this frivolous writer turn to M. d' Ambourney, and there he will find experiments on madder used green; and which deserve at least as much attention as those of Mr. Varlo.

In Chap. XV. the author turns politician, and recommends to the Irish legislature the turning stock farms into arable ones; and attributes all the misery of Ireland to these farms; as if the Irish farmers did not better know their interest in a country where there is a constant exportation of beef, than this itinerant adviser. And all this is upon his word, that every acre will give ten pounds produce in corn. What are we to think of such accounts?

In Chap. XVI. &c. we find flax treated of, but nearly in his usual unsatisfactory manner; though this be a subject which demands more than any other we know, a thorough attention, as there is not a book in our language that sufficiently illustrates it. Mr. Young's works, which contain so much information on other matters are exceedingly deficient in this. The article *hemp* concludes *the volume.*

Vol. III. is opened with potatoes. It is peculiarly unfortunate to be obliged to condemn many things we meet with in this work, but Mr. Varlo's system of laying a handful of dung to every potatoe slice, is, we shall venture to assert, a most miserable system of trifling, which totally destroys the idea of making the potatoe crop a rich dunged fallow for the following crops.

In Chap. II. we have a method of planting with the plough; in which dung is reckoned at 12s. an acre. Is the author serious? or are such accounts obtruded upon the public as mere matter of sport and amusement? This series of trifling continues through Chap. III. IV. and V. In Chap. VI. we are advised to plant waste whin land with potatoes. The scheme appears plausible; but whether it would succeed, we cannot determine from his experience, for he calculates the crop only at an hundred bushels.

In Chap. XVII. we have vetches treated of, but much in the manner of the rest of his directions. The man who could write a chapter on winter vetches, and never once mention the practice of soiling, must know little of husbandry.

Chap.

Chap. VIII. IX. X. XI. are on clover, upon which head the author writes in a very ſuperficial manner, and takes no proper care to caution his readers againſt ſowing it with ſecond and third crops of corn.

In Chapter XII. and XIII. our author treats of lucerne, but he does it in a ſtring of vulgar errors, and does not even pretend that he has any experience to be his guide. We ſhall therefore diſmiſs this chapter with the remark, that little attention ought to be paid to what he ſays on this ſubject.

Sainfoin is the ſubject of the XIVth. In this he ſays expreſsly there is little difference in the management of this graſs, and lucerne and clover; than which he can hardly aſſert a greater error. Chap. XV. he dedicates to rye graſs, telling us a farmer cannot ſow a better crop, eſpecially on wet clay land. The contrary is certainly the fact—a farmer cannot ſow a worſe crop, eſpecially on wet land.

Paſſing Chap. XVI. on burnet, which contains nothing, we come to his enquiries into manures; there he tells us, p. 99, that the more ſalt a manure contains, the richer it is. At page 104 he calls it the mother of manure, which is ſo far from being fact, that nine-tenths of the experiments on ſalt prove it to be miſchievous. Of marle he ſays he knows land that has given after that manure, fifteen good crops running, without the leaſt caution againſt cropping land in ſuch manner; he ought to have added, that the farmer deſerved great reprehenſion for taking thoſe crops. He recommends, p. 102, harrowing in ſoot with corn, when ſown, inſtead of making it a top dreſſing for wheat in March; which is ſuch a blunder that a man of experience could not have made. At p. 107 he ſays 160 buſhels of lime is ſufficient for the worſt land in England; if ſo, why do they lay on 5 or 600 in Derbyſhire, of the ſtrongeſt lime in England.

At p. 115 he tells us he is naturally of a charitable diſpoſition; what has this piece of vanity to do with his huſbandry?

In Chap. XX. he does not properly diſtinguiſh ſoils, and he gives, as others have done, a preference to loamy clay above loamy ſand, tho' the latter is much the better ſoil. At p. 135 he tells us, that marle is much neglected in Norfolk. Does the author know where it is more uſed? Surely he ſlept while in that county. His recommendation to marle or clay upon the ſod, rather than on fallow, is very juſt.

In Chap. XXIV. and XXV. he treats of peaſe; but offers nothing worthy of attention, and ſeems to be very ignorant of the late improvements in this culture. From hence to the end of Chap. XXXVIII. he treats of wheat, barley, oats, rye, &c.

&c. and through his directions for their cultivation he shews no acquaintance with numerous improvements which are already before the public. Next follows strange, unconnected, incoherent chapters, dialogues, trench-ploughing, &c. and after this a chapter on thin sowing, the aim of which is to recommend setting wheat grain by grain. Romantic projects, and inconsistent with œconomical experience.

Chapter XLII. contains a calendar for the farmers, which is useless as being incomplete. We come next to an appendix on adding farm to farm, in which he says nothing in a bad cause that has not been said twenty times before; also a chapter on the dog-act; others on weights and measures, &c. but none of them deserve much attention. He has, however, one observation we shall quote. 'Few men have travelled in England more than I have done, and I have made my remarks very minutely; upon the looking over of which, and comparing my journal with all the observations and computations I can make, I am clearly of opinion that there is daily a great increase of people.' We are glad to hear this opinion, and heartily wish it may be true.

Upon the whole, Mr. Varlo has travelled and made experiments to a very poor purpose, for as his experiments are by no means authenticated, no conclusions can be drawn from them. His travels are very trivially registered; so that although we have no doubt but he really did travel, yet the book does not give much satisfaction on this point; and has not the least claim to the title of a New System.

X. *The Lady's Travels into* Spain; *or, a Genuine Relation of the Religion, Laws, Commerce, Customs, and Manners of that Country, written by the Countess of* Danois, *in a Series of Letters to a Friend at* Paris. 2 *Vols.* 12*mo.* 6*s.* Davies.

AN English translation of these Travels was first published in this country upwards of seventy years ago, under the auspices of Sir Richard Steele. The novelty and merit of the work required the aid of no eminent name to procure it a favourable reception: the lively and entertaining manner in which the letters were originally written, and the faithful representation they contained of a people the least known of almost any nation in Europe, were sufficient to render the Countess of Danois' production an object of general regard. The alteration which Spain has suffered since that time in its manners and customs, and the advancement of our knowledge concerning them, are so inconsiderable, that these letters

ters may ſtill be conſidered as a juſt and uſeful delineation of the general ſtate of that kingdom.

As a ſpecimen of the work we ſhall ſelect one or two paſſages from the firſt letter.

'At my arrival there, I intreated the baron de Caſtlenau, who had accompanied me from Dax, to bring me acquainted with ſome women, with whom I might ſpend my time with leſs impatience, till the litters came, which were to be ſent to me from St. Sebaſtian.

'He readily complied with my requeſt: for being a perſon of quality and worth, he is much eſteemed at Bayonne. He failed not the next morning to bring ſeveral ladies to viſit me.

'Theſe women begin here to feel the ſcorching heat of the ſun; their complexion is dark, their eyes ſparkling; they are charming enough, their wits are ſharp: and I could give you a farther account of their capacities, could I have better underſtood what they ſaid: not but that they could all ſpeak French, yet with ſuch a different dialect, as ſurpaſt my underſtanding.

'Some who came to ſee me, brought little ſucking pigs under their arms, as we do little dogs: its true they were very ſpruce, and ſeveral of them had collars of ribbons, of various colours: however, this cuſtom looks very odd, and I cannot but think that ſeveral among themſelves are diſguſted at it: when they danced, they muſt ſet them down, and let theſe grunting animals run about the chamber, where they made a very pleaſant harmony. Theſe ladies danced at my intreaty, the baron of Caſtlenau having ſent for pipes and tabors.

'The gentlemen who attended the ladies, took each of them her whom he had brought with him, and the dance began in a round, all holding hands: they had afterwards long canes brought them, and then each ſpark taking hold of the lady's handkerchief, which ſeparated them from one another, moved very gracefully at the ſound of this martial ſort of muſic, which inſpired them with ſuch heat that they ſeemed not to be able to moderate it. This ſeemed to me to reſemble the Pyrric dance ſo much celebrated by the ancients; for theſe gentlemen and ladies made ſo many turns, friſks, and capers, their canes being thrown up into the air, and dexterouſly caught again, that it is impoſſible to deſcribe their art and agility: and I had a great deal of pleaſure in ſeeing them; but I thought it laſted too long, and I began to grow weary of this ill ordered ball: when the baron de Caſtleneau, who perceived it, cauſed ſeveral baſkets of dried fruit to be brought in.'

The following anecdote presents us with an instance of the whimsical singularity of the Spanish customs.

'Determining to go but to St. Sebastian the next morning, which is but seven or eight leagues, I thought to dine before I set out: I was sitting at table, when one of my women brought me my watch to wind it up, as it was my custom at noon; it was a striking watch, of Tompion's make, and cost me fifty louis dors: my banker, who was by me, shewed some desire to see it; I gave it him, with a customary civility. This was enough; my blade rises, makes me a profound reverence, telling me, "He did not deserve so considerable a present, but such a lady as I could make no other: that he would engage his faith and reputation, that he would never part with my watch as long as he lived; and that he found himself extremely obliged to me." He kissed it at the end of this pleasant complement, and thrust it into his pocket, which was deeper than a sack. You will take me to be a very great fot, in saying nothing of all this, and I do not wonder at it; but I confess ingenuously, I was so surprised at his proceeding, that the watch was out of sight before I could resolve on what I was to do. My women, and the rest of my servants which were about me, stared on me, and I on them, blushing with shame and vexation to be thus caught: however, I recollected myself, and considered, that this man was to pay me a good round sum of money for the charge of my journey, and to return money to Bourdeaux, where I had taken it up; that having bills of credit on him, he might use several tricks to me, and put-offs, which might make me spend twice the value of the watch: in fine, I let him go with it, and endeavoured to do myself honour from a thing which gave me great mortification.

'I have learnt, since this little adventure, that it is the custom in Spain, when any thing is presented to one, if he likes it, and kisses your hand, he may take it with him. This is a very pleasant fashion, and being sufficiently acquainted with it, it will be my fault if I am trapt again.

We shall conclude our quotation with the account of female rowers in the subsequent passage.

'I left this inn, where they peeled me sufficiently; for this is a grievous dear country, and every one strives to be rich at his neighbour's cost. A while after we had left the town, we entered on the Pyrenean mountains, which are so high and steep, that looking down you see not without horror, the precipices which environ them: we went thus as far as Rentery. Don Antonio (which was my banker's name) went before me, and for my more commodious passage, he obliged me to quit my

my litter; for although we had traverſt ſeveral mountains, yet there remained more difficult to paſs: he made me to enter into a little boat, which he had prepared to go down the river of Andaye, till we were near the mouth of the ſea, where we ſaw the king of Spain's galleons; there were three very fine and large ones. Our little boats were ſet forth with gilt ſtreamers; they were managed by girls, who were very luſty and handſome; there are three in each, two that row, and one who holds the rudder.

'Theſe wenches are very well ſhaped, of cheſnut complexion, have very good teeth, hair black, which they tie up with ribbons, in knots, and ſo let it hang behind them: they wear a kind of veil on their heads, made of muſlin, embroidered with flowers of gold and ſilk, which hangs looſe, and covers their breaſts: they wear pendants in their ears of gold and pearls, and bracelets of coral; they have a kind of juſtau corps, like our gypſies, whoſe ſleeves are very ſtrait: I can aſſure you they charmed me. I was told, theſe wenches ſwim like fiſhes, and ſuffer neither women nor men among them. This is a kind of a republic, to which they repair from all parts, and where their parents ſend them very young.

'When they are willing to marry, they go to maſs at Fontarabia, which is the neareſt town to them, and there the young men come to chooſe them wives to their humour. He that will engage himſelf in Hymen's bonds, goes to his miſtreſs's parents, declares to them his intentions, regulates every thing with them: and this being done, notice of it is given to the maid: if ſhe likes the party, ſhe retires to their houſe, where the nuptials are celebrated.

'I never ſaw a more gay air than that on their countenances; they have little habitations along the water-ſide, and there are old maidens, to whom the younger pay reſpect, as to their mothers. They related theſe particulars to us in their language, and we hearkened to them with great delight, when the devil, who never ſleeps, diſturbed us with a vexatious adventure.

'My cook, who is a Gaſcon, and exactly of the humour of thoſe of that country, was in one of our boats behind us, at ſome diſtance, very near a young Biſcaneer, who appeared to him very handſome; he contented not himſelf with telling her as much, but would have rudely turned up her veil. She not being uſed to this ſort of plain dealing, without any words broke his head with her oar: having done this exploit, fear ſeizing on her, ſhe threw herſelf immediately into the water, though the ſeaſon was very cold, and ſwam with great ſwift-

ſwiftneſs; but having all her cloaths on, and it being far to the ſhore, her ſtrength began to fail her. Several of theſe wenches who ſaw this at land, leapt immediately into their boats to her aſſiſtance, when thoſe who had remained in the boat with the cook, fearing the loſs of their companion, fell on him like two furies, reſolving by all means to drown him, and had like two or three times to have overturned their little veſſel, which we beholding from ours, had much a-do to part and appeaſe them.

'I aſſure you, the fooliſh Gaſcon was ſo cruelly handled, that he was all over blood; and my banker told me, that theſe young Biſcaneers provoked, are worſe than lions. In fine, we came to land, but were ſcarcely on ſhore, but we ſaw this wench which was ſaved out of the water, making up towards us, with near fifty others, each with an oar on their ſhoulder, marching in battle aray, with fife and drum; when ſhe who was to be the mouth of the company, advanced, and calling me ſeveral times Andria, which is to ſay, Madam, ſo that's all I could retain of her ſpeech) gave me to underſtand, "That they would have my cook's ſkin, if ſatisfaction were not made proportionably to the damage done their companion's cloaths." At the ending of which words, the ſhe-drummers fell loudly beating their drums, and the reſt of their Amazons ſet up an hollowing, leaping and dancing, and fencing with their oars in a moſt aſtoniſhing manner.

'Don Antonio, to make me amends for the preſent he had wrung from me, (I cannot but often mention it, lying on my heart as it does) undertook to make peace: he found that my cook, who thought himſelf ſufficiently beaten, had reaſon to give nothing; and therefore he diſtributed ſome pieces of money among this marine troop: on receipt of which they ſet forth louder hollows than before, and wiſhed me a good journey, and ſpeedy return, each of them dancing and ſinging at the ſound of their pipes and tabors.'

We may obſerve of the Counteſs of Danois' letters in general, that they are written with no leſs candour and juſtneſs of ſentiment, than with fidelity and an experimental knowledge of the Spaniſh manners and cuſtoms. She improved to the beſt advantage the opportunities ſhe enjoyed of gratifying her curioſity, from her rank, her connections, and her reſidence in that country for ſome years; and to the moſt authentic information ſhe has added the embelliſhment of ſprightly and agreeable narrative. This edition of the work is greatly improved in the language, as well as by an acceſſion of freſh materials; and as the firſt edition was dedicated to a perſon

eminent for wit and genius, the preſent is introduced to the world under the auſpices of Mr. Foote, in a ſhort, but elegant addreſs.

XI. *The White Bull, an Oriental Hiſtory, from an Ancient* Syrian *Manuſcript, communicated by Mr.* Voltaire. *Cum notis Editoris et Variorum. The whole faithfully done into* Engliſh. 12*mo.* 3*s. ſewed.* Bew.

XII. *Le Taureau Blanc, or the White Bull; from the* French. *Tranſlated from the* Syriac, *by M.* de Voltaire. 8*vo.* 1*s.* 6*d.* Murray.

THE metamorphoſis of Nebuchadnezzar has furniſhed Voltaire, or the author, whoever he is, with the baſis of the preſent work, and with an opportunity of placing in a ridiculous light ſundry matters highly reverenced by many ſober Chriſtians. The firſt of the tranſlations before us neither ſervilely copies the phraſe of the original, nor, however free, too far deviates from the ſenſe of it. The notes are pertinent and ſatirical, and, as well as the preface, ſhow the tranſlator to be a man after the author's *own* heart. The Second (Le Taureau Blanc) is not of equal merit. That our readers may compare the ſtyles in which they are written, we ſhall make extracts from each of them.

The White Bull.

'You are miſtaken, Madam, ſaid the ſage Mambres. 'Tis not your father has played you this cruel trick: 'tis a Jew fellow, an inveterate enemy of ours, a fellow that comes out of a little country hedged in ſomewhere among the croud of nations, your auguſt lover had ſubdued to civilize them. As to the matter of the metamorphoſe, there is nothing ſo wonderful in all that —I have made cleverer ones formerly, you know, myſelf *.

Le Taureau Blanc.

'It was not your father who played him this cruel trick, ſaid the wiſe Mambres, it was a native of Paleſtine, one of our ancient enemies, an inhabitant of a little country comprehended in that crowd of kingdoms which your lover has ſubdued, in order to poliſh and refine them. Such metamorphoſes muſt not ſurpriſe you; you know that formerly I performed more extraordinary. Nothing was at that time more common than

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* Mambres, our author ſays, was one of thoſe who had made their rods ſerpents, in the conteſt with Moſes and Aaron.

The White Bull.

Nothing was more common at one time of day, than these doings, which are now matter of so much astonishment to the sages. The true histories that you and I have read together teach us, how Lycaon, king of Arcadia, was changed into a wolf; the fair Callista, his daughter, into a bear; Io, daughter of Inachus, our venerable Isis, into a cow; Daphne into a laurel; Syrinx into a reed; and the wife of Lot, the best, the tendereſt father that ever was, isn't she to be seen in our neighbourhood here, a handsome statue of as good salt as ever was tasted; that has preserved all the marks of her sex, and is as regular every month as a lady would wish to be, as the great men who have seen it with their own eyes are ready to attest *. I myself saw all these things when I was young—I have seen seven potent cities in as dry and parched a spot as ever you set eyes on, transformed all at once into a fine lake—In my young days you could not go out of your door without stumbling upon a metamorphosis.'

Le Taureau Blanc.

those changes which at present astonish philosophers. True History, which we have read together, informs us that Lycaon, king of Arcadia was changed into a wolf; the beautiful Calista, his daughter, into a bear; Io, the daughter of Inachus, our venerable Isis, into a cow; Daphnis into a laurel; Sirinx into a flute; the fair Edith, wife of Lot, the best and most affectionate father that ever was in the world, is she not become, in our neighbourhood, a pillar of salt, very sharp tasted, which has preserved all the marks of her sex and periodical returns, as the great men attest who have seen it. I was witness to this change in my youth. I saw seven powerful cities in the most dry and parched situation in the world, all at once transformed into a beautiful lake. In the early part of my life, the whole world was full of metamorphoses.'

The White Bull.

'Tell me, wretch, didst eat venison and turtle every day

Le Taureau Blanc.

'Tell me, did you eat ribs of beef and pullets every day when

* Tertullian, in his Poem on Sodom, says ——
Dicitur et, vivens alio sub corpore, sexus
Munificos solito dispungere sanguine menses.
St. Ireneus. B. IV. Per Naturalia quæ sunt consuetudine fœminæ ostendens.——

The White Bull.

day when thou waſt ſhut up ten months together in the houſe-boat? Why, ſir, ſays the raven, you may ſneer, but there were rare doings in that fame houſe-boat——Marry, come up, there was no want for any thing there—there was as good roaſt and boiled twice a day as you would wiſh to ſee, for gentlemen of my claſs, who live upon butcher's meat; for inſtance, vultures, kites, eagles, buzzards, hawks, horn-owls, tarſels, owls, falcons, and the reſt of us.—There was a ſtill more plentiful table for the lions, leopards, tygers, panthers, hyenas, wolves, ounces, bears, foxes, polecats, and the whole tribe of four-legged beef-eaters.—In this ark, as they called it, there were eight two legged animals without feathers like yourſelf, the only ones then in the world; Noah and his wife, a young couple, the oldeſt not above ſix hundred, their three ſons, with their wives, whoſe buſineſs was to ſweep the houſe, cook our victuals, and clean our water-cloſets.—'Twould have done your heart good to have ſeen how carefully, cleverly, and tidily, theſe eight ſervants of ours toſſed up a dinner for more than four thouſand in company, all as hungry as hunters; to ſay nothing of the fatigues of running up and down after ten or twelve thouſand more who lived upon ſallads,

Le Taureau Blanc.

when you was ten whole months in the ark? Sir, ſaid the raven, we had there very good cheer; they ſerved up roaſt meat twice a day to all the fowls of my ſpecies, who live upon nothing but fleſh; ſuch as the vultures, kites, eagles, buzzards, ſparrow-hawks, owls, tarſels, falcons, great owls, and an innumerable croud of birds of prey. They furniſhed with the moſt plentiful profuſion the tables of the lions, leopards, tigers, panthers, hyenas, wolves, bears, foxes, polecats, and all ſorts of carnivorous quadrupeds. There were in the ark eight perſons of diſtinction, and the only ones who were then in the world, continually employed in the care of our table and our wardrobe; Noah, and his wife, who were about ſix hundred years old, their three ſons, and their three wives. It was charming to ſee with what care, what dexterity, what cleanlineſs, our eight domeſtics ſerved four thouſand of the moſt ravenous gueſts, without reckoning the amazing trouble which about ten or twelve thouſand other animals required, from the elephant and the gyraffe, to the ſilk-worm and flie.'

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lads, from the elephant and the gyraffe, to the fly and silk worm.'

In the Preface to *The White Bull*, too much pains is taken to chastise the author of a Magazine; but it would be injustice not to compliment the translator's assistant annotators, viz. the penetrating Pordomyzus Paracelsus, on his skill in natural philosophy; the experienced Hysteroproterus Faber, on his knowledge of ancient customs; the bon vivant Heliogabalus Sacer, on his judgment in spiritual food, &c. &c.

XIII. *A Description of that admirable Structure, the Cathedral Church of* Salisbury. *With the Chapels, Monuments, Grave-Stones, and their Inscriptions. To which is prefixed, an Account of* Old Sarum. *7s. 6d. sewed.* Baldwin.

THE British cathedrals being generally the most ancient structures in the island, an account of them seldom fails to engage the attention of the reader; and though in the history of those edifices we meet with few anecdotes that raise in the mind ideas either of remote domestic occurrences, or of public transactions, yet we feel ourselves impressed with a reverential awe in the contemplation of objects which have been appropriated to religious exercises through a long succession of ages. As far as local circumstances can influence the imagination, it must be peculiarly affected by the description of scenes where truths the most important to the happiness of mankind have been delivered, and where contrition has awakened many generations to the practice of virtue and piety. Next to the tombs of our ancestors, the prospect of the sacred mansions of devotion is calculated to inspire the soul with moral reflections. It resounds, so to speak, in our ears the collective voice of departed millions, echoing the doctrines of Christianity, and crying aloud to their posterity to forsake the paths of folly and irreligion.

The first part of this volume contains an account of Old Sarum, a town of great antiquity, said to have been a fortress of the Britons before the Roman conquest, and afterwards a Roman station. Here Kenric, the Saxon frequently resided; and Edgar assembled a parliament, or great council, in the year 960, in which several laws were enacted. Here likewise, in the year 1086, the principal landholders in England, submitting to the military tenure, became vassals to William the Conqueror, and did homage to him in person. In subsequent periods we find Old Sarum distinguished for being the scene of several

other national assemblies; and copies are produced of various ancient charters and deeds relating to the city and cathedral of Salisbury. This cathedral is said to have been founded by bishop Osmund in the eleventh century, with the assistance of the bishops of Winchester and Bath; and here, we are told, was at first the king's free chapel, as that at Windsor is at present. In this work we meet with the following stanzas relative to bishop Poore, who could not determine on what spot to build his new church, after he had obtained leave of the pope and king for its removal.

'One time as the prelate lay on his down bed,
Recruiting his spirits with rest,
There appear'd, as 'tis said, a beautiful maid,
With her own dear babe at her breast.

To him thus she spoke, (the day was scarce broke,
And his eyes yet to slumber did yield)
"Go, build me a church without any delay,
Go, build it in Merry-field."

He awakes and he rings; up ran monks and friars,
At the sound of his little bell;
I must know, said he, where Merry-field is,
But the Devil a bit cou'd they tell.

Full early he rose on a morning grey,
To meditate and to walk;
And by chance o'erheard a soldier on guard,
As he thus to his comrade did talk:

"I will lay on the side of my good eughen bow,
That I shoot clean over the corn,
As far as that cow in yon Merry-field,
Which grazes under the thorn.

Then the bishop cry'd out, "Where is Merry field?"
For his mind was still on his vow;
The soldier reply'd, "By the river's side,
"Where you see that brindled cow."

Upon this he declar'd his pious intent;
And about the indulgencies ran,
And brought in the people to build a good steeple,
And thus the cathedral began.'

Our author afterwards presents us with the several accounts of Old Sarum, delivered by Leland, Lambarde, and Stukeley. The first of these writers affirms that it is of great antiquity; the second, that it was a place of not much fame in our chronicles before the Norman conquest; but the description

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of it by Dr. Stukeley, in his Itinera Curiosa, is so explicit, and gives so clear an idea of the singularity of its construction, that we shall lay it entire before our readers.

'This city (Sorbiodunum, or Old Sarum) is perfectly round and form'd upon one of the most elegant designs one can imagine, probably a fortress of the old Britons; the prospect of this place is at present very august, and wou'd have afforded us a most noble sight, when in perfection, such a one will not be difficult to conceive when we have described it. It fills up the summit of an high and steep hill, which originally arose equally on all sides to an apex. The whole work is 1600 foot diameter, included in a ditch of prodigious depth; 'tis so contrived that in effect it has two ramparts, the inner and the outer, the ditch between. Upon the inner, which is much the higher, stood a strong wall of 12 foot thick, their usual standard, which afforded a parapet at the top, for the defendants, with battlements quite round. Upon still higher ground, is another deep circular ditch of 500 foot diameter, this is the castle or citidel. Upon the inner rampire of this was likewise another wall, I suppose of like thickness, so that between the inner ditch and the outer wall all around, was the city; this is divided into equal parts by a meridian line. Both the banks are still left, one to the south the other to the north; and these had walls upon them too. The traces of all the walls are still manifest and some parts of them left. In the middle of each half towards the east and west is a gate with each a lunet before it, deeply ditch'd and two oblique entrys; that to the east is square, to the west round. The hollow where the wall stood is visible quite round, though the materials are well nigh carried away to New Sarum. In every quarter were two towers, the foundations plainly appearing. Then with those that were upon the cardinal points, the gates and the median rampart, as it must necessarily be understood, there were 12 in the whole circumference; so that supposing it about 5000 feet in circumference, there was a tower at every 400. Hence we may imagine the nature of the city was thus; a circular street went round in the middle between the inner and outer fortifications concentric to the whole work, and that cross streets like radii fronted each tower; then there were 24 islets of building, for houses temples or the like. Now such was the design of this place that if one half was taken by an enemy, the other wou'd still be defensible; and at last they might retire into the castle. The city is now plowed over and not one house left.'

This account, our author observes, corresponds so exactly with Alesia in Gaul, as described by Cæsar, that both those

places may be considered as built upon the same model: and it being generally admitted that Alesia was founded by the Phœnician Hercules, the antiquarian scruples not to ascribe the foundation of Old Sarum likewise to that extraordinary personage; a conjecture which he endeavours to support by the etymology of Sorbiodunum, its Latin name.

After the account of Old Sarum there follows a minute and accurate description of the present state of Salisbury Cathedral, &c. illustrated with excellent engravings. The most uninteresting part of the work, and what, we think, the author ought not to have included, is the monumental inscriptions. As epitaphs, these have in general little merit, and they are of too modern a date to afford any pleasure to antiquaries. The volume concludes with an account of the bishops of Old and New Sarum, and some additional remarks. To those who are desirous of knowing the ancient and present state of the places and edifices here described, and to architects in particular, this work will undoubtedly prove acceptable. It contains a variety of materials, and the great number of plates, with which it is embellished, are well executed.

XIV. *The Patriot. Addressed to the Electors of* Great Britain. 8*vo.* 6*d.* Cadell.

IF the late unexpected dissolution of parliament has frustrated the hopes of some candidates for the senatorial dignity, it seems also to have, in a great measure, precluded the effect of such addresses to the public as had been intended by political writers, respecting the general election. Those who wish every voter on that occasion to be influenced by the most laudable and disinterested motives, will probably regret that the sensible production now before us did not make its appearance at a more early period, when it might have been circulated over the nation, and proved the means of much public utility. Late as it is published, however, it may yet be productive of good effects, by teaching how to estimate the merit of political characters, and distinguish the signs of genuine patriotism from that which is spurious and affected.

This judicious writer sets out with describing a real patriot, whom he defines to be a person whose public conduct is regulated by one single motive, the love of his country, and who, as a member of the legislature, has nothing in view but the common interest. He thus delineates the conduct by which some men aspire to this respectable character.

'Some

'Some claim a place in the list of patriots by an acrimonious and unremitting opposition to the court.

'This mark is by no means infallible. Patriotism is not necessarily included in rebellion. A man may hate his king, yet not love his country. He that has been refused a reasonable or unreasonable request, who thinks his merit unrated, and sees his influence declining, begins soon to talk of natural equality, the absurdity of *many made for one*, the original compact, the foundation of authority, and the majesty of the people. As his political melancholy increases, he tells, and perhaps dreams of the advances of the prerogative, and the dangers of arbitrary power; yet his design in all his declamation is not to benefit his country, but to gratify his malice.

'These, however, are the most honest of the opponents of government; their patriotism is a species of disease; and they feel some part of what they express. But the greater, far the greater number of those who rave and rail, and enquire and accuse, neither suspect, nor fear, nor care for the public; but hope to force their way to riches by virulence and invective, and are vehement and clamorous, only that they may be sooner hired to be silent.

'A man sometimes starts up a patriot, only by disseminating discontent and propagating reports of secret influence, of dangerous counsels, of violated rights and encroaching usurpation.

'This practice is no certain note of patriotism. To instigate the populace with rage beyond the provocation, is to suspend public happiness, not to destroy it. He is no lover of his country, that unnecessarily disturbs its peace. Few errors, and few faults of government can justify an appeal to the rabble; who ought not to judge of what they cannot understand, and whose opinions are not propagated by reason, but caught by contagion.'

The author proceeds to expose the fallacy of affected patriotism by a variety of allusions. We shall present our readers with such of these as refer to transactions the most recent.

'A patriot is necessarily and invariably a lover of the people. But even this mark may sometimes deceive us.

'The people is a very heterogeneous and confused mass of the wealthy and the poor, the wise and the foolish, the good and the bad. Before we confer on a man, who caresses the people, the title of patriot, we must examine to what part of the people he directs his notice. It is proverbially said, that he who dissembles his own character, may be known by that of his companions. If the candidate of patriotism endeavours to infuse right opinions into the higher ranks, and by their influence to regulate the lower; if he consorts chiefly with the wise, the temperate, the regular and the virtuous; his love of the people may be urged in his favour. But if his first or principal application be to the indigent, who are always inflammable; to the weak, who are naturally suspicious; to the ignorant, who are easily misled; and to the profligate, who have no hope, but from mischief and confusion; his love of the people proves little in his favour. No man can reasonably be thought a lover of his country, for roasting an ox, or burning a boot, or attending the meeting at Mile-end, or registering his name in the Lumber-troop. He may, among the drunkards, be a *hearty fellow*, and among sober handicraftsmen, a *free spoken gentleman*; but he must have some better distinction, before he is a *patriot*.

'A pa-

'A patriot is always ready to countenance the juſt claims, and animate the reaſonable hopes of the people; he reminds them frequently of their rights, and ſtimulates them to reſent encroachments, and to multiply ſecurities.

'But all this may be done in appearance, without real patriotiſm. He that raiſes falſe hopes to ſerve a preſent purpoſe, only makes a way for diſappointment and diſcontent. He who promiſes to endeavour, what he knows his endeavours unable to effect, means only to delude his followers by an empty clamour of ineffectual zeal.

'A true patriot is no laviſh promiſer: he undertakes not to ſhorten parliaments, to repeal laws, or to change the mode of repreſentation, tranſmitted by our anceſtors: he knows, that futurity is not in his power, and that all times are not alike favourable to change.

'Much leſs does he make a vague and indefinite promiſe of obeying the mandates of his conſtituents. He knows the prejudices of faction, and the inconſtancy of the multitude. He would firſt enquire, how the opinion of his conſtituents ſhall be taken. Popular inſtructions are commonly the work, not of the wiſe and ſteady, but the violent and raſh; and meetings held for directing repreſentatives are ſeldom attended, but by the idle and the diſſolute; and he is not without ſuſpicion, that of his conſtituents, as of other numbers of men, the ſmaller part may often be the wiſer.

'He conſiders himſelf as deputed to promote the public good, and to preſerve his conſtituents, with the reſt of his countrymen, not only from being hurt by others, but from hurting themſelves.'

After delineating the common marks of patriotiſm, and evincing them to be ſuch as may frequently impoſe upon the multitude, the author next enquires, 'whether there are not ſome characteriſtical modes of ſpeaking or acting, which may prove a man to be *not a patriot*.' We ſhall lay before our readers part of the arguments on this ſubject.

'As war is one of the heavieſt of national evils, a calamity, in which every ſpecies of miſery is involved; as it ſets the general ſafety to hazard, ſuſpends commerce, and deſolates the country; as it expoſes great numbers to hardſhips, dangers, captivity, and death; no man, who deſires the public proſperity, will inflame national reſentment by aggravating minute injuries, or enforcing diſputable rights of little importance.

'It may therefore be ſafely pronounced, that thoſe men are no patriots, who when the national honour was vindicated in the ſight of Europe and the Spaniards having invaded what they called their own, had ſhrunk to a diſavowal of their attempt and a ceſſion of their claim, would ſtill have inſtigated us to a war for a bleak and barren ſpot in the Magellanic ocean, of which no uſe could be made, unleſs it were a place of exile for the hypocrites of patriotiſm.

'Yet let it not be forgotten, that by the howling violence of patriotic rage, the nation was for a time exaſperated to ſuch madneſs, that for a barren rock under a ſtormy ſky, we might have now been fighting and dying, had not our competitors been wiſer than ourſelves; and thoſe who are now courting the favour of the people by noiſy profeſſions of public ſpirit, would, while they were counting

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the profits of their artifice, have enjoyed the patriotic pleasure of hearing sometimes, that thousands had been slaughtered in a battle, and sometimes that a navy had been dispeopled by poisoned air and corrupted food.

'He that wishes to see his country robbed of its rights, cannot be a patriot.

'That man therefore is no patriot, who justifies the ridiculous claims of American usurpation; who endeavours to deprive the nation of its natural and lawful authority over its own colonies: those colonies, which were settled under English protection; were constituted by an English charter; and have been defended by English arms.

'To suppose, that by sending out a colony, the nation established an independent power; that when, by indulgence and favour, emigants are become rich, they shall not contribute to their own defence, but at their own pleasure; and that they shall not be included, like millions of their fellow-subjects, in the general system of representation; involves such an accumulation of absurdity, as nothing but the shew of patriotism could palliate.

'He that accepts protection, stipulates obedience. We have always protected the Americans; we may therefore subject them to government.

'The less is included in the greater. That power which can take away life, may seize upon property. The parliament may enact for America a law of capital punishment; it may therefore establish a mode and proportion of taxation.'

The author afterwards examines the reasoning of those who insist on the injustice of punishing a whole province for the faults of individuals; an expedient which, though apparently inequitable, he shews is founded upon principles of political necessity. He concludes with acknowledging the great benefits which our constitution derives from the laws enacted by the late parliament, and expresses a desire that the next house of commons may adopt the same principles.

The first sentence in the following quotation affords a reason for presenting our readers with this part of the pamphlet.

'That man likewise is *not a patriot*, who denies his governors their due praise, and who conceals from the people the benefits which they receive. Those therefore can lay no claim to this illustrious appellation, who impute want of public spirit to the late parliament; an assembly of men, whom, notwithstanding some fluctuation of counsel, and some weakness of agency, the nation must always remember with gratitude, since it is indebted to them for a very ample concession in the resignation of protections, and a wise and honest attempt to improve the constitution, in the new judicature instituted for the trial of elections.

'The right of protection, which might be necessary when it was first claimed, and was very consistent with that liberality of immunities in which the feudal constitution delighted, was by its nature liable to abuse, and had in reality been sometimes misapplied, to the evasion of the law, and the defeat of justice. The evil was perhaps not adequate to the clamour; nor is it very certain, that the possible good of this privilege was not more than equal to the

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poſſible evil. It is however plain, that whether they gave any thing or not to the public, they at leaſt loſt ſomething from themſelves. They diveſted their dignity of a very ſplendid diſtinction, and ſhewed that they were more willing than their predeceſſors to ſtand on a level with their fellow-ſubjects.

'The new mode of trying elections, if it be found effectual, will diffuſe its conſequences further than ſeems yet to be foreſeen. It is, I believe, generally conſidered as advantageous only to thoſe who claim ſeats in parliament; but, if to chuſe repreſentatives be one of the moſt valuable rights of Engliſhmen, every voter muſt conſider that law as adding to his happineſs, which makes his ſuffrage efficacious; ſince it was vain to chuſe, while the election could be controled by any other power.

'With what imperious contempt of ancient rights, and what audaciouſneſs of arbitrary authority, former parliaments have judged the diſputes about elections, it is not neceſſary to relate. The claim of a candidate, and the right of electors are ſaid ſcarcely to have been, even in appearance, referred to conſcience; but to have been decided by party, by paſſion, by prejudice, or by frolic. To have friends in the borough was of little uſe to him, who wanted friends in the houſe; a pretence was eaſily found to evade a majority, and the ſeat was at laſt his, that was choſen not by his electors but his judges.

'Thus the nation was inſulted with a mock election, and the parliament was filled with ſpurious repreſentatives; one of the moſt important claims, that of a right to ſit in the ſupreme council of the kingdom, was debated in jeſt, and no man could be confident of ſucceſs from the juſtice of his cauſe.

'A diſputed election is now tried with the ſame ſcrupulouſneſs and ſolemnity, as any other title. The candidate, that has deſerved well of his neighbours, may now be certain of enjoying the effect of their approbation; and the elector, who has voted honeſtly for known merit, may be certain that he has not voted in vain.

'Such was the parliament, which ſome of thoſe, who are now aſpiring to ſit in another, have taught the rabble to conſider as an unlawful convention of men, worthleſs, venal, and proſtitute, ſlaves of the court, and tyrants of the people.

'That the next houſe of commons may act upon the principles of the laſt, with more conſtancy and higher ſpirit, muſt be the wiſh of all, who wiſh well to the public; and it is ſurely not too much to expect, that the nation will recover from its deluſion, and unite in a general abhorrence of thoſe, who by deceiving the credulous with fictitious miſchiefs, overbearing the weak by audacity of falſehood, by appealing to the judgment of ignorance, and flattering the vanity of meanneſs, by ſlandering honeſty and inſulting dignity, have gathered round them whatever the kingdom can ſupply of baſe, and groſs, and profligate; and *raiſed by merit to this bad eminence*, arrogate to themſelves the name of patriots.'

This little tract comprehends, either expreſsly or in alluſion, a view of the moſt conſpicuous public tranſactions of this country for ſome years. Through the whole, the author addreſſes himſelf to the underſtanding of his readers. The pictures which he has drawn both of real and pretended patriot-

patriotism, are just and characteristic; and it would greatly conduce to the tranquillity of the nation, that the features were more generally known.

XV. *Sermons chiefly upon Religious Hypocrisy, by the Author of the Essays on Public Worship, &c. 2 Vols. 8vo. 5s. sewed.* Payne.

MR. Addison somewhere observes, that hypocrisy, at the fashionable end of the town, is very different from hypocrisy in the city*. The modish hypocrite endeavours to appear more vicious than he really is; the other kind of hypocrite more virtuous. The former is afraid of every thing that has the shew of religion in it, and would be thought engaged in any criminal gallantries and amours, of which he is not guilty. The latter assumes a face of sanctity, and covers a multitude of vices under a seeming religious deportment. There is a third sort of hypocrites, who not only deceive the world, but very often impose on themselves. These different kinds of hypocrisy cannot be too much detested. The first is a flagrant depravity of mind, which induces a man to prefer the appearance of vice to virtue, a despicable to an amiable character. The second disgraces and abuses virtue by assuming her resemblance. The last, though not more criminal, is more dangerous than either of the former, as it is accompanied with mental blindness and self-deception.

The design therefore of the author in these discourses is laudable. It is to point out the difference between hypocrisy and religion, and to expose the former, wherever it appears in the robes of piety.

In the first discourse he shews, that our private opinions depend very much on our characters, and that every man's God is such a one as himself.

'The best representations, that can be made of the works of God; the most express declarations of Scripture, that he is good and merciful to all his creatures, will not signify to a man of a ferocious and cruel disposition; he views every thing through his own passions; he turns the universe upside down; places the devil at the head of it, and deals out thunder, wrath, and damnation to all but himself and a few favourites. On the other hand, the humane and good-natured entertains more liberal sentiments; he wishes all men happy; and his God is therefore benevolent and good; he finds merciful designs even in evils, and banishes punishment and misery out of the universe. These two characters must be ever at variance; their views of the works of God, and the ser-

* In the present age this observation is not just. The city coxcomb affects the vices of the man of fashion; and is proud of his amorous connections in the New buildings, or Soho.

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vice due to him; their views of Christianity and its obligations are totally different, from the difference of their understandings; but principally from the difference of their tempers.'

The purport of the second discourse is to shew, that all mankind walk in a vain shew; and are generally unhappy from various kinds of mistake and imposture; that young people form visionary prospects of life; and that the reading of romances encreases the delusion; that parade and ostentation are the ends of all our toil and trouble; that our pretensions are quite opposite to our real characters; that the candour and liberality of the present times are mostly affectation; that in the general commerce of social life, in friendship, in love, and in the most important of all social connections, we seldom shew our natural faces; that selfishness puts on the appearance of generosity, severity of gentleness, and cruelty of sentiment and sensibility.

The subject of the third discourse is religious perfection; the character of the mere philosopher, and the mere religionist on one hand, and that of the real good man on the other.

In the fourth sermon, preached on Christmas-day, the author endeavours to prove, that merely giving and receiving entertainments, is so far from being criminal, or opposite to the spirit of Christianity, that under the regulations of œconomy and temperance, and with the views of promoting friendship, good neighbourhood, and general benevolence, few things in outward manners, can be more virtuous, and more conformable to the spirit of Christianity; one of the principal ends of which was to introduce peace and good will among men.—He then proceeds to recommend beneficence to the poor.

The fifth discourse is intended to shew, that the entertainment of a fancy, the gratification of a passion, or the love of pleasure is natural and lawful; that they who condemn all passions and all pleasures, have more zeal than knowledge; and where they have any influence, must in this instance do injury, rather than service to the interest of religion; and that we are only reprehensible, when in our pursuits of pleasure we neglect or transgress any part of our duty, or become lovers of pleasure more than lovers of God.

The design of the sixth discourse is to evince, that the works of the creation, and especially the common and general effects of divine goodness, furnish the best proofs of a providence, and ought to produce in us the firmest and best principles of devotion.

In the seventh sermon the author explains the nature and design of the Lord's Supper, and points out some of the most remark-

remarkable abuses and misrepresentations of it. And in the next discourse endeavours to remove all false apprehensions, which some people may entertain, when they approach the communion-table.

There are some observations in the following extract, which place the character of our Saviour in a very just and striking light.

'It is hardly possible to conceive any thing more concise, plain, and intelligible than the several accounts of this institution given by the evangelists. They say, that just before our Saviour's sufferings, he rendered his last supper with his beloved disciples one of the most moving scenes that can well be imagined. He had often given them hints by which they might understand that his end would be tragical, and would come upon him early. We have reason to think, however, they did not thoroughly understand him till the very night in which he was betrayed. Nothing can be more amiable and more affecting, than his *manner* of taking leave, as it were, of his disciples, and *gently opening* to them a *view* which, he knew, they had not fortitude *at once* to contemplate. The calmness with which he broke the bread, and took the wine, and the *tenderness* with which he desires *to be remembered* by his disciples, by those emblems of the cruelest effects of inhumanity that ever befel innocence and virtue: the temper with which he speaks of a villain who was before his face, who had agreed to betray him by the vilest dissimulation, and in the meanest manner: and the candor with which he hints to his disciples the weakness they would discover, when they saw him in distress; a weakness which, in similar cases, is seldom pardoned by the sufferer: in short, there appears through the whole a strain of benevolence and generosity as well as wisdom and knowledge of human nature, which beggars all description, and sets our Saviour's character and conduct in a light, which must engage the esteem and admiration of every virtuous mind.

'I may seem to have exceeded my design, and to have been insensibly led beyond my subject, which was only to give a simple idea of the Lord's supper. Indeed that idea is *fully* conveyed by the words *do this in remembrance of me*: but it may appear, in some parts of this discourse, that the general observations made on our Saviour's *disposition* and *behaviour* on this extraordinary occasion will be useful, in clearing a plain subject *of* the many absurdities with which it has been obscured.

'All that can be truly said of the *institution* of the Lord's supper, is this, that our Saviour, at supper with his disciples, the night before he was betrayed, took some bread and brake it, and gave it to his disciples as an *emblem* of his body which was soon to be tortured by his enemies; that he took the cup in the same manner, and gave them some wine as *emblematical* of his blood, which was soon to be shed in a violent and cruel manner. As he knew the real characters of his disciples; that though they were ignorant, simple, and not the bravest in difficulties; yet that their integrity and goodness was very considerable, and their attachment to him, though formed at first by interested views, was become at last, that of the most genuine esteem, gratitude and admiration; he therefore, with the most amiable condescension, desires that his disciples would recal to mind the melancholy circumstances he was

just entering into, by eating bread and drinking wine together in the manner he then directed them.'

The subject of the eighth sermon is the difficulties of self-knowledge; or the unhappy effects which arise from a misapprehension of our own characters, habits, and dispositions. The substance of what the author has advanced on this head may be included in the following propositions.

I. In the methods we take to preserve the health and vigour of our bodies, where we are sincerely interested, and where experience soon furnishes us with materials for reflection, we generally act at random, and commit innumerable mistakes; we ruin our constitutions and destroy our lives, while we think we are improving or preserving them.

II. As moral beings, in our social capacities, we are unhappy from similar causes; and some of the best ends of public institutions and private connections are defeated by our secret faults.

III. In the relations of private life, the same causes produce the same effects. The tenderest and best affections of our hearts are made to give way to these secret faults. We harbour a humour, and indulge a passion; we are vain, or negligent, or reserved, or peevish; we estrange the hearts of our best friends; we lose all our valuable acquaintance, we complain of what we suffer, and do not consider that our own errors are the causes of our unhappiness.

IV. These errors and mistakes concerning ourselves have very bad effects on that part of our religion, which goes under the name of piety. They lead us to form unjust and irrational conceptions of the Divine nature, and make us look upon God, as a being, in some measure, like ourselves.

The tenth sermon is calculated to shew, that 'preaching Christ,' is preaching the religion of Christ, or the moral precepts of the gospel. If it be asked, what is then to become of the distinguishing and peculiar doctrines of Christianity? our author cavalierly replies,—

'I really cannot tell what is to become of them; and it is impossible I should care, because I know of no such doctrines. I look upon Christianity to be a system of morality, agreeing in every article with the religion of nature. ... I am often at a loss to know, what people mean by any doctrines of it different from those of morality. I should have been entirely ignorant in this affair, if I had not mispent some part of my time (not a great deal indeed) in enquiring into the distinguishing tenets of the various sects of Christians. Here I found peculiar doctrines: Athanasius had one, Arius another, Socinus another, Luther another, Calvin another, Arminius another: but not one of these peculiar doctrines could I ever find in Christianity; and it seems to me, they might as well have pretended to derive them from the plain-

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eſt chapter of Solomon's Proverbs, or Seneca's Morals, as from the New Teſtament.'

Here, we are perſuaded, our author is too peremptory. There are many paſſages in the Scriptures, which he muſt inevitably interpret upon either the principles of Athanaſius or Arius, Calvin or Arminius: how therefore can he fairly aſſert, that he never found any of their peculiar doctrines in the New Teſtament?

The eleventh ſermon is an elucidation of theſe words of Solomon: 'It is better to go to the houſe of mourning, than to the houſe of feaſting.' Eccl. viii. 2.—'In the one, ſays this writer, the ſenſes only are gratified, and the appetites indulged; in the other, the heart is affected, its affections are raiſed, and its virtues exerciſed. In the one, we are only animals of a higher order, a finer taſte, and more various pleaſures; in the other we are men, who feel the powers of a rational and virtuous mind; our hearts are ſoftened, and formed for the beſt duties of humanity.'

The ſubject of the twelfth ſermon is religious ſupercilioufneſs.—The following trait, in the character of the religious hypocrite, is a good ſtroke of ſatire.—'He pretends to uncommon piety; and to ſupport that pretence in the exerciſes of public worſhip, he works up his countenance into uncommon uglineſs, and groans in a tone of uncommon diſſonance; while in ſecret and in the general conduct of his life, he gives no proof, that he even believes the exiſtence of a ſupreme Being and a moral governor.'

In the next ſermon, which treats of the inefficacy of preaching and all our religious advantages, the author has theſe juſt reflections. 'To worſhip Almighty God is the only important buſineſs under heaven, on which a man will go and ſleep. . . . We need only have recourſe to religious congregations to ſee the moſt perfect ſcene of heavineſs and dulneſs: we feel ourſelves as the poet deſcribes Iris to have been, infected with drowſineſs in the cave of ſleep, even in the time ſhe was delivering a meſſage.

'Sunday is the day of convivial aſſignations, and almoſt every man is engaged in his party of pleaſure. It would be more ſevere than religion requires, to ſpeak againſt thoſe little ſocial migrations, which the ſcenes and cleanlineſs of the day give riſe to, eſpecially among the lower ranks of people. They are conducive to health, and they obſtruct no duty of religion. But when all the hours of that day are diſſipated; when it is a queſtion with a man whether he ſhall go to church, or *ſit* to his bottle, or walk in his garden, or ſleep in his chair, we are aſtoniſhed at his folly, as well as provoked at his impiety. Who is this mighty man, and what are his pretenſions? He lives by the goodneſs of that God, whom he affects to deſpiſe; all things about him are the effects of his bounty. The

man's employment is to collect these things for his own use, or to save the like trouble to others whom he trains in the art of dispersing them; and when he has run his course of a few years, he returns to the dust from whence he came. This may be a very important creature on some spots of this world; but if he looks up to heaven, he sees his insignificance, and if he has the understanding and feelings of a man, he never thinks of God but with reverence, and every service that has a relation to that great Being impresses on him sentiments of humility. What shall we say therefore to those who slight his worship? They must either believe it is not the worship of God; or their ideas of him must be very unbecoming and unworthy.'

In the fourteenth sermon, the author points out some of the principal causes of lying, and its mischievous consequences. In the fifteenth, he considers the happy death, and the future rewards of the true Christian. By way of contrast, he gives us a view of the situation of the wicked in their last moments. The following character of the hypocrite is drawn in just and lively colours.

'The hypocrite, the sly and specious hypocrite, is now caught. If he has saved his reputation, imposed upon his acquaintance, and managed his conscience through life, all is over with him now. His most finished artifices, in which he found his greatest account, are now his greatest torments: and religion revenges the injury of borrowing her sacred name, and amiable appearance, in the only manner religion can revenge any thing, by denying her consolations, and shewing her wrongs. The unhappy wretch finds his conscience let loose, and like a fury tearing up his heart. She incessantly places before him the numberless instances of his insincerity and falsehood; she leads him in imagination to the house of God, and acts over all his religious grimaces; she mimics his wretched and sanctified cant before the world; makes him run over his works of darkness and all his underhand and secret practices: she tells him of every character he has blasted by sly innuendos, by back-biting, and scandal; of every man he has duped, cheated, and oppressed; of every unhappiness he has occasioned, and every heart he has broken: she makes him imagine himself haunted by the ghosts of his injured acquaintance, feigns their cries in his ears—In short, she makes him feel himself to be what he really is, an accomplished villain; impious, unjust, detestable, and fit for nothing but the discipline of the infernal spirits, who are hardly worse than himself.'

The last sermon is an estimate of human life, calculated to shew, that we ought to suit all our views, desires, and actions to its different periods, and its natural uncertainty.

There is a freedom of sentiment in these discourses, which, the author * informs us, has brought upon him the imputation of infidelity. His accusers, we suppose, have been men of narrow minds, or ignorant old women, to whose taste and

* Mr. D. Williams, author of a Treatise on Education, mentioned in our Review for September, p. 210.

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apprehensions many of his observations are certainly not adapted. Persons of superior discernment may read these two volumes with pleasure and advantage.

XVI. *The History of the Town and Port of* Faversham, *in the County of* Kent. *By* Edward Jacob, *Esq. F. S. A. Illustrated with Copper Plates.* 8*vo.* 5*s. boards.* White.

THIS account of Faversham appears to have been undertaken with every advantage on the side of the author, which could be requisite to render the execution of it complete. With a strong inclination to the study of antiquities, Mr. Jacob has not only carefully consulted the works of those who have written on this subject before him, but he has likewise been favoured with many communications supported by the best authority. We may therefore consider the facts he relates as perfectly authentic.

It is scarce necessary to inform the reader that Faversham is a sea-port town in the county of Kent, situated on a navigable branch of the Swale. He thinks it highly probable, from its vicinity to the continent, that it was a place of some importance before the invasion of the Romans. From this æra, however, the reality of its existence is confirmed by collateral circumstances.

'A Roman burying ground, says the author, hath been very lately found at Davington, adjoining to the high road, and near the northern bounds of the liberty of the town, which contained upwards of twenty urns, and some other vessels of various sizes, and coloured earths. To these may be added, several single urns dug up elsewhere in its environs, as well as some medals of the Roman emperors, from the reign of Vespasian to that of Gratian. A further proof, is the nigh situated Roman (perhaps exploratory) camp, on Jud's-hill, now the delightful seat of James Flint, esq. the deep ditch of which forms, at this time, the eastern fence of his garden; in a late clearing whereof was found a large brass medal of Marcus Aurelius. That this elevated situation, commanding a prospect of the sea, as well as the land, to Boughton hill, was occupied by the Romans, the new road cut through the hill, on the north of this house, amply confirms; many circular holes were found there, in which, besides a considerable quantity of fragments of earthen culinary vessels, and wood ashes, a brass medal of Vespasian, and a large quantity of oyster shells (so exactly like unto those recent ones in the present oyster grounds, as not to be distinguished therefrom by skilful judges) were deposited. These

united diſcoveries tend alſo to prove, that an oyſter fiſhery was then eſtabliſhed here, ſince no place in this neighbourhood can be found equally ſo convenient for thoſe employed in it to inhabit, as this town.'

In the year 811, under the Saxon government, we find that Faverſham was called the King's Town; and the author mentions a few anecdotes which afford countenance to the opinion of its being a place of ſome note about that period. In the year 1147, king Stephen here founded an abbey, for the maintenance of an abbot and twelve monks, of the order of Cluniacs, taken from the monaſtery of Bermondſey in Southwark. It appears that the town of Faverſham has obtained from different kings, ſince the time of Henry III. no leſs than ſeventeen charters, either granting the inhabitants new privileges, or confirming thoſe they formerly enjoyed. At what preciſe period it became a member of the cinque ports, the author pretends not to determine; but he is of opinion that it muſt have happened ſoon after their eſtabliſhment.

Mr. Jacob afterwards delivers an account of the remains of the abbey, the maiſon-dieu, the parochial church, guild-hall, and a great variety of articles, which it would be tedious to enumerate. The moſt valuable part of this volume is the engravings, which are executed with great elegance.

We have obſerved it to be a general fault in thoſe who treat of local ſubjects, that they often deſcend to ſuch a minute detail of frivolous circumſtances, as proves diſguſting to readers not equally intereſted in the deſcription: and it is incumbent upon us to acknowledge, that Mr. Jacob has given a great deal too much ſcope to this common propenſity of antiquarians. If governed with more ſevere reſtriction, however, his induſtry might certainly afford entertainment to the public; and from the conſiderable expence of the plates with which this volume is embelliſhed, we may conclude that his liberality, in honour of the town of Faverſham, is not inferior to the zeal with which he ſeems to have proſecuted his reſearches.

XVII. *A Walk in and about the City of* Canterbury, *with many Obſervations not to be found in any Deſcriptions hitherto publiſhed. By* William Goſtling, *M. A.* 8*vo.* 3*s. in boards.* Baldwin.

THE remarks with which we concluded our Review of Mr. Jacob's account of Faverſham, are not inapplicable to the production now before us, which contains, like the other, ſome ſubjects of too unintereſting a nature. Inſtead of a Walk, had

had Mr. Gostling favoured us with an account of what is worthy of observation, within the compass of a moderate *ride* round Canterbury, his readers must have received much more entertainment. We are sorry, however, to find that his situation would not admit of so extensive a survey: at the same time, we congratulate him on being able to apply to himself this couplet,

> "My limbs, though they are lame, I find
> Have put no fetters on my mind."

Our agreeable ambulator gives the following account of the situation, antiquity, and names of Canterbury.

'Canterbury lies in latitude 51 deg. 17 min. N. longitude 1 degree and 15 min. E. from Greenwich observatory.

'It is seated in a pleasant valley about a mile wide, between hills of moderate height and easy ascent, with fine springs rising from them; besides which the river Stour runs through it, whose streams by often dividing and meeting again, water it the more plentifully, and forming islands of various sizes, in one of which the western part of our city stands, make the air good and the soil rich. Such a situation could hardly want inhabitants, while these parts had any inhabitants at all; nor was any spot more likely to unite numbers in forming a neighbourhood, or a city, than one so well prepared by nature for defence and situation.

'This perhaps is the most authentic voucher in favour of their opinion, who make it a city almost 900 years before the coming of our Saviour Christ.

'Tokens of this high antiquity are hardly to be found, unless Druids beads, and the antient brass weapons called Celts, which have been dug up hereabouts may be looked on as such; but of Roman remains we have abundance. For beside gates of their building, to be taken notice of in the Walk, other of their remains are discovered, by digging from time to time; as mosaic and other pavements, curious earthen ware and coins innumerable, some preserved in collections, others sold to the goldsmiths and braziers.

'It is highly probable, that the Romans at their first arrival in Britain, found Canterbury a place of consequence; they seem even to have formed a Latin name for it from the language of the inhabitants; the Durovernum of Antoninus's Itinerary, their Dorobernia and other names of like sound, being naturally enough derived from the British Durwhern, signifying the swift stream which runs by and through it.

'Cantuaria (a name perhaps of later date) and Canterbury may as easily be derived from the English Saxon Cantwarabyrig, the city of the men of Kent.

'These names, and that of Caer Kent, the city of Kent, are the earliest we meet with; and if Caer or Cair signified a walled town, when ours was distinguished by that title, there is little room to doubt its being so before the arrival of the Romans in our island.'

To the preceding quotation we shall subjoin his account of the castle.

'Though what we now call the castle, has no appearance of Roman antiquity, yet that the Romans had a castle here can hardly

be doubted, if we consider that four of their Castra Riparensia (as Mr. Somner calls their several forts on our coast) are within a few hours march of our city. Dubris [Dover] according to Antoninus's Itinerary, at fourteen of their miles about South East. Portus Lemanos [Lymne, or rather Stutfal castle] about South, at sixteen. Portus Ritupis [Richborough] about East, at twelve, and Regulbium [Reculver] about North, called nine of our miles. And three of their military ways met here, where the chief of them (the Watling-street) crosses the river Stour.

'As this must have been the most convenient situation for the residence of the Comes Littoris Saxonici, the Count of the Saxon shore, whose particular business it was to fix garrisons upon the sea coast in places convenient, and who had the command of 2200 foot and horse for that purpose, as Mr. Camden says, reason itself will tell us, an officer of such rank and consequence, at such a post, would have a fortified quarter for himself and his command, while the Romans kept their footing here; though it is not mentioned in the history of the Danish invasions, between three and four hundred years after the Romans had left Britain. By that time their military discipline might have been forgot, and their castles run to ruin; if ours here was in no condition to resist those destroyers, there could be no occasion to mention it, and in such scenes of horror and military discretion, it is no wonder if history is imperfect, especially in those days of ignorance and barbarity.

'The present building appears to have been the keep or donjon of a fortress within which it stood, and of which the bounds are still discoverable, like that at the castles of Dover, Rochester, and the white tower at London, and as it is built in much the same style with them, may be about the same age.

'Mr. Somner's opinion is, that it was built before the Conquest, because Dooms-day book mentions the Conqueror's having Canterbury castle by exchange, made with the archbishop and abbot of St. Augustine's; 'tis plain therefore that Canterbury had a castle at his arrival, and that he got possession of it, but whether this tower was or was not standing at the time of his exchange, does not appear from what that record says, nor perhaps shall we find any better grounds on which to determine its antiquity, than the comparison between this and others which most resemble it: in one circumstance (whether very particular I cannot say) it agrees with those of Dover and Rochester, in having a well from the top of the tower; this is seen from the west side, where the wall is ruinous.—That in the keep of Dover being in a dark corner was walled up many years ago, to prevent accidents. That at Rochester is also stopped up at some depth, and ours choaked up with rubbish; whether there ever was such a one at the white Tower of London perhaps cannot be known, but in one of the corners of that, is a very capacious cistern kept filled from the Thames by the water-mill at Traitors-bridge.'

As time will not permit us to attend our companion to the end of the Walk, we shall only observe, that he describes a multiplicity of objects, and that the volume may prove an useful guide to those who visit Canterbury and its environs.

Before we conclude this article, we beg leave to offer a few hints to the consideration of such as may hereafter favour the public with any work of this kind. The first and principal object

ject of such a writer ought to be historical information, and whatever may cast new light on the manners or customs of ancient times. While his attention is fixed chiefly on these great ends, he may, if he pleases, enliven his narrative with the recital of a legendary story, provided that he mentions it as such; but he is by no means to substitute opinion for facts, and confound reality with fable. From the moment a person resolves to write upon any subject of antiquity, he is apt to consider every circumstance that relates to it as of greater importance than it appears in the eyes of others. The consequence of which prepossession is, that he never fails to become impertinently diffusive, without once reflecting, that though himself may take pleasure in his own minute details, they will undoubtedly offend the generality of disinterested readers. Above all, nothing is more intolerable, nor at present, we are sorry to observe, more common, than to pester us with a tedious, barren catalogue of obscure names, which can have no other claim to our notice, than that they are copied from some venerable musty record, and that the persons to whom they pertained have long since been numbered with the dead. In short, the writer, whose duty we are describing, ought to keep perpetually in his view the instruction or entertainment of his readers: he ought to separate the rubbish from the more valuable materials he collects, and not oblige us to rake, if we may be permitted to use the expression, through the literary dust of antiquity.

FOREIGN ARTICLES.

XVIII. *A General Theory of the Polite Arts, delivered in single Articles, and digested according to the Alphabetical Order of their technical Terms.* By John George Sulzer, *Fellow of the Royal Academy of Sciences at* Berlin. *Vol. I.* A.—I. 4*to*. Leipzig. German. *(Continued from page* 68.*)*

IN our first extract from this excellent work, we mentioned the design of its author, and gave a specimen of its execution, in two miscellaneous articles. We shall now recommend the following reflexions, whose importance, necessity, and justness, are self-evident, to the attention of writers and readers, of artists and of connoisseurs

'*Thoughts*; generally speaking, every idea sufficiently distinct to be conveyed by signs. When speaking with a particular reference to the belles lettres and polite arts, we mean by *thoughts* the ideas which the artist attempts to raise by his performance, in contradistinction to the manner in which they are raised or expressed. In works of art, *thoughts* are what remains of a performance when stripped of

its embelliſhments. Thus a poet's *thoughts* are what remains of his poem independently of the verſification, and of ſome ideas merely ſerving for its decoration and improvement.

'*Thoughts*, therefore, are the materials prepared and applied by art to its purpoſe. The dreſs in which they appear, or the form into which they are moulded by the artiſt, is merely accidental; conſequently they are the firſt object of attention in every work of art; the ſpirit, the ſoul of a performance, which, if its *thoughts* are indifferent, is but of little value, and may be compared to a palace of ice raiſed in the moſt regular form of a habitable ſtructure, but, from the nature of its materials, totally uſeleſs.

'In every genuine work of art, therefore, ſolid ſenſe, and according to its nature, intereſting *thoughts*, are the firſt and moſt eſſential requiſite; and Horace's advice to authors, *Scribendi ſons eſt ſapere*, is alike applicable to every art. Now, as *thoughts* are the fruits of reaſon, the principal and eſſential qualifications of an artiſt are good ſenſe and diſcernment; ſince, if deſtitute of theſe, he could preſent us only with ſpecious and unſubſtantial forms; *pulchra facies cerebrum non habens*.

'And, this notion of art, every artiſt ought to keep inceſſantly before his eyes, in order by a ſerious attention to the moſt important truths of philoſophy, and an accurate ſurvey of life and manners, to gain a ſufficient ſtock of *thoughts*. He who is incapable of raiſing intereſting *thoughts* in his mind, has no materials on which to employ art. For whatever is unworthy our notice but for the embelliſhments of language beſtowed on it by the author, can never deſerve the labour of decoration. Who but an ideot would be at the expence of getting a common or uſeleſs veſſel ſet in gold.

'In a true artiſt, ingenuity and a fine taſte muſt be combined with judgment and ſound ſenſe; but for theſe, he would be but a mere buffoon. It is only a grand and a ſolid manner of thinking, joined to the talents of taſte, that conſtitutes the great artiſt. Were it not for the great ſenſe, and important thoughts which Homer, as a ſpectator and judge of mankind, has accumulated and diſplayed in his immortal lays, even he, with all his poetical fire, with all the harmony of his numbers, and all his finiſhed pictures, would never have become the favourite poet of the ancients.

'By the ſame principles we muſt alſo judge of works of art, if we would not miſtake ſports of wit and fancy for important works. A real connoiſſeur will never ſuffer himſelf to be dazzled by the mere effects of art. He firſt ſtrips her work of its dreſs, in order to examine the naked *thoughts*, and judge of their truth and importance: and if in this ſurvey he finds nothing great or intereſting, he degrades the work to the claſs of amuſing trifles.

Thus, to examine every *thought* independent of the ornaments of expreſſion, ought to be our firſt maxim in judging of the productions of art. Without attending to this, an artiſt can never form an adequate judgment of any work: he is dazzled by mere decorations; and, like Ixion, fancies he is embracing Juno, when it is only a phantom. By an external ſplendor, even great artiſts are ſometimes ſeduced to over-rate the real value of a *thought*. Has not even Virgil himſelf, by the ſplendor of expreſſion, been precluded from perceiving the falſehood of the *thought* in the Sybil's caution to Æneas on his venturing on a journey to the infernal regions.

Tros

Tros Anchiſiades, facilis deſcenſus Averni,
Noctes atque dies patet atri janua Ditis:
Sed revocare gradum ſuperaſque evadere ad auras,
Hoc opus, hic labor eſt.

'The whole *thought*, as here applied, is erroneous. By the *facilis deſcenſus Averni*, &c. death is meant: but Æneas wants to deſcend alive; and then both the deſcent and the aſcent are equally eaſy or difficult. It is only after having ſtripped a performance of its dreſs, that we can fairly judge of the merit of the *thoughts*.

'While, therefore, you are contemplating an hiſtorical picture, try to forget that it is a picture: forget the painter whoſe magic art has by lights and ſhades created bodies where there are none. Fancy to yourſelf that you are actually looking at men, and then attend to their actions. Obſerve whether they are intereſting; whether the perſons expreſs thoughts and ſentiments in their faces, attitudes, and motions; whether you may underſtand the language of their airs and geſtures, and whether they tell you ſomething remarkable. If you find it not worth your while to attend to the perſons thus realiſed by your fancy, the painter has *thought* to little purpoſe.

'Whilſt liſtening to a muſical performance, try to forget that you are hearing ſounds of an inanimate inſtrument, produced only by great and habitual dexterity of lips or fingers. Fancy to yourſelf that you hear a man ſpeaking ſome unknown language, and obſerve whether his ſounds expreſs ſome ſentiments; whether they denote tranquility or diſturbance of mind, ſoft or violent, joyful or grievous affections; whether they expreſs any character of the ſpeaker; and whether the dialect be noble or mean. If you cannot diſcover any of theſe requiſites, then pity the virtuoſo for having left ſo much ingenuity deſtitute of *thought*.

'In the ſame manner we muſt alſo judge of poems, eſpecially of the lyric kind. That ode is valuable, which, when deprived of its poetical dreſs, ſtill affords pleaſing thoughts or images to the mind. Its real merit may beſt be diſcovered by tranſpoſing it into ſimple proſe, and depriving it of its poetical colouring. If nothing remains that a man of ſenſe and reflexion would approve, the ode with the moſt charming harmony and the moſt ſplendid colouring, is but a fine dreſs hung round a man of ſtraw. How greatly then are thoſe miſtaken, who conſider an exuberant fancy and a delicate ear as ſufficient qualifications for a lyric poet!

'It is only after having examined the *thoughts* of a performance in their unadorned ſtate, that we can pronounce whether the attire in which they have been dreſſed by art, fits and becomes them well or ill. A *thought* whoſe value and merit cannot be eſtimated but from its dreſs, is, in effect, as futile and inſignificant as a man who affects to diſplay his merit by external pomp.'

[*To be continued.*]

FOREIGN

FOREIGN LITERARY INTELLIGENCE.

19. *Schriften der* Leipziger *Oekonomiſchen Societæt: or, Memoirs of the Oeconomical Society at* Leipzig. *Vol. I.* (*with cuts.*) 8*vo.* Dreſden. (German.)

THIS ſociety, which has been inſtituted under the patronage of the elector of Saxony, intends to publiſh not only ſuch experiments as have been actually made, but thoſe alſo that have miſcarried, by way of caution to their readers. The firſt volume conſiſts of eleven memoirs on various ſubjects, and ſeems to promiſe very conſiderable improvements in the ſeveral branches of oeconomy.

20. *Kleine Nachrichten, Vermiſchte Sachen An das Lief-und Eſthländiſche Publikum. Short Advices, and Miſcellanies, addreſſed to the Public in* Livonia, *and* Eſthonia. 8*vo.* Riga. (German.)

A collection of a variety of propoſals, ſchemes, &c. of very different kinds and merit: moſt of them confined to the provinces of Livonia and Eſthonia, and many rendered difficult or impracticable by the preſent circumſtances and ſituation of thoſe countries.

21. *Briefe der Frau* Louiſe Adelgunde Victorie Gottſched. *gebohrne* Kulmeus. *Epiſtolary Correſpondence of Mrs.* L. A. V. Gottſched, *&c.* 3 *vols.* 8*vo.* Dreſden. (German).

The author of this correſpondence ought always to be remembered with gratitude by the people of Germany; ſince ſhe has, with profeſſor Gottſched, her huſband, for many years laboured with aſſiduity and ſucceſs to improve the taſte and language of that country. The preſent collection of her letters was publiſhed by one of her friends, Madam de Runkel; they were written in the interval between 1730 and 1762, and contain evident proofs of her having faithfully acquitted herſelf of the ſeveral duties of a daughter, a wife, a friend, a philoſopher, and a Chriſtian.

22. *Ælurias, Epos Jocoſum. In* Latinum *vertit* Benedict. Chriſt. Avenarius. 8*vo.* Brunſwigæ.

The German original of this poem was written by Mr. Zachariæ, and has been deſervedly applauded. This Latin verſion by Mr. Avenarius appears to be faithful and elegant, and is accompanied by the tranſlation of ſome excellent fables, originally compoſed by Meſſ. Gellert, Leſſing, Lichtwehr, and Hagedorn.

23. *Briefe über das Moenchſſweſen, von einem Catholiſchen Pfarrer an einen Freund. Letters on Monachiſm, written by a* Roman *Catholic Prieſt to his Friend.* 8*vo.* (German.)

From the very intimate and minute acquaintance with the ſtate of the Catholic convents, ſchools, churches and liturgy, diſcernible in theſe Letters, they appear to have been actually written by a reſpectable member of that community. They are replete with good ſenſe, and excellent remarks.

24. *Die beſte Anwendung der Abenſtunden des Menſchlichen Lebens. Neue vermehrte Auflage. The beſt Uſe of the Evening Hours of Human Life.* 8*vo.* Leipzig. (German.)

Containing, 1. A Review of paſt Life. 2. Meditations on the great Guilt of a Life ſpent in criminal Purſuits. 3. On the Poſſibility of reſcuing a Sinner from Perdition. 4. On the Happy Im-

Improvement made by Converſion. 5. On the Reſemblance of the Death of the Faithful to that of Chriſt. 6. Proſpects into Eternity.

The author of theſe Meditations appears to have been actuated by a commendable zeal for the propagation of practical Chriſtianity. But his diction is ſometimes too florid to ſuit either the ſolemn importance of his ſubjects, or the taſte and gravity of old age.

25. *Fables & Contes de M.* Gellert. *Prémière Partie.* 8*vo.* Francfurt ſur le Mein.

A weak attempt at a poetical verſion of excellent originals, that falls below mediocrity, and indeed below the notice of criticiſm.

26. *Der Leitungen des Hoechſten nach ſeinem Rath auf den Reiſen durch* Europa, Aſia, *and* Africa, *Erſter Theil. Aus eigener Erfahrung beſchrieben, und auf vieles Verlangen dem Druck übergeben von M.* Stephanus Schultz, *&c. or, Providential Directions on Travels through* Europe, Aſia, *and* Africa, *Part I. drawn up from his own Experience, and at the Deſire of many publiſhed by* Stephen Schultz, *M. d.* 8*vo.* Halle (German.)

This reverend traveller, ſent out as a miſſionary for converting Jews to Chriſtianity, has roamed over a very conſiderable part of the world for twenty years. After his return he was by many earneſt entreaties prevailed upon to publiſh an account of his obſervations, and adventures; and accordingly he has, in this firſt volume, which has been ſucceeded by three or four more, preſented his readers with a very minute detail of his earlieſt life, and the relation of his travels through Courland, Samogitia, Pruſſia, Germany, Swiſſerland, Denmark, Sweden, and Ruſſia.

During his progreſs through ſo many countries, and for ſo long a period, his obſervations appear to have been ſcanty, and his labours, as to the main purpoſe of his miſſion, generally fruitleſs.

27. *L'Homme juſte à la Cour, ou Mémoires du C. de R. 2 Parties.* 12*mo.* Paris.

A French tranſlation of an antiquated German novel.

28. *Die tugendhafte und redliche Frau am Hofe, in der Geſchichte der* Henrietta von Rivera; *or, the virtuous and honeſt Woman at Court, inſtanced in the Hiſtory of* H. de Rivera. 2 *vols.* 8*vo.* Francfurt *and* Leipzig. (German.)

An indifferent imitation of an original, which itſelf riſes not above mediocrity.

29. D. Daniel Heinr. Arnoldt's *Kurzgefaſte Kirchengeſchichte des Koenigreichs* Preuſſen; *or,* Arnoldt's *Abſtract of the Eccleſiaſtical Hiſtory of the Kingdom of* Pruſſia. 8*vo.* Koenigſberg. (German.)

A complete, well-digeſted, and well-written work The account of the manners of the ancient Pruſſians, and their religion, in particular, is exceedingly curious.

30. *Briefe eines* Bayern *an ſeinen Freund überdie Macht der Kirche und des Pabſtes; or, Letters of a* Bavarian *to a Friend, on the Power of the Church and the Pope.* 8*vo.* (German.)

This Bavarian Catholic maintains ſeveral poſitions, which in former ages would have been thought bold, dangerous, and heretical

retical, but are now thought so no more: for instance, that the pope is only the primate of the Catholic church: a narrow compass, to which it is indeed probable the holy father will ere long be reduced by his refractory sons, who are, at length, come of age.

MONTHLY CATALOGUE.

POLITICAL.

31. *Considerations on the Measures carrying on with Respect to the* British *Colonies in* North America. 8*vo.* 1*s.* 6*d.* Baldwin.

WHEN an author writes with temper and candid reasoning on a subject generally so warmly agitated as our present dispute with America, he is entitled to particular attention; and such, we ingenuously acknowledge, is the character of these Considerations. As it would be tedious to mention the various arguments which are here either refuted or enforced, we shall only observe, that the important controversy in question is argued in the clearest and most impartial manner; that no circumstance is omitted which ought to affect the determination of this grand political subject; and that the production highly merits the perusal of every member of the British legislature.

32. *Vox Populi, or Old* England's *Glory or Destruction, in* 1774. 8*vo.* 1*s.* Parker.

These hints consist of twenty in number, each of which is accompanied with a comment. That our readers may be enabled to form a judgment of their importance, we shall specify a few of them. The first is, 'A very extraordinary earnestness to be chosen, is no good sign in a candidate. 2. Letters of recommendation should by no means have an effect upon elections. 3. Non-attendance in former parliaments should always be a bar against the choice of men who have been guilty of such shameful and scandalous behaviour.' To this *choice* collection of hints, is added nearly the same number of political rules, addressed to his majesty, and distinguished by the same *sagacity* as the former.

DIVINITY.

33. *The Popular Concern in the Choice of Representatives. A Sermon delivered at the Meeting-House near the* Maze Pond, Southwark; *and likewise in the Evening at* Monkwel-Street-*Lecture, on the Lord's Day,* October 9, 1774. *By* Benjamin Wallin, *A. M.* 8*vo.* 6*d.* Buckland,

The text is this passage in the first chapter of Isaiah: "I will restore thy judges as at the first," &c. In discoursing on this subject the author shews us, that civil magistrates and counsellors are essential to the existence of a people; that in the beginning of a state her great men are, for the most part, wise and good; that the counsellors of a nation may in time be corrupt, and prove unjust and cruel; that the opportunity of the wicked to ascend into power, must be owing to the degeneracy of the populace; that while evil counsellors have the sway, a sin-

ſinful nation or city cannot recover its purity and character; that a reſtoration of diſcreet, faithful judges and ſenators is alone from the moſt high; and that this bleſſing is not to be expected, till, by ſome means, a national repentance and reformation are procured. In the concluſion he briefly points out the duty of a people, who have, or think they have, cauſe to complain of any meaſures taken by their ſenators.—A pious, well-intended diſcourſe.

34. *A Sermon preached before the Incorporated Society for the Propagation of the Goſpel in Foreign Parts, at their Anniverſary Meeting in the Pariſh Church of St.* Mary-le-Bow, *on* Friday, Feb. 19, 1773, *by the Right Rev.* Jonathan Shipley, *Biſhop of St.* Aſaph. *4to.* 1*s.* Whiſton.

This diſcourſe was publiſhed in 1773; but our review of it was at that time accidentally omitted. At preſent a long account of it may be thought ſuperfluous: we ſhall therefore only expreſs our concurrence with the approbation of the public, by obſerving, that it contains many excellent reflections on the civil and religious ſtate of our American colonies, calculated to promote unanimity and concord between them and the mother country.

35. *The Scripture Doctrine of the Trinity juſtified: In a Diſcourſe preached in the Cathedral Church of St.* Paul, London, June 2, 1774, *at the Lecture founded by the late worthy Lady* Moyer; *with occaſional Remarks on the Preacher's firſt Sermon in* Eſſex-houſe, Eſſex-ſtreet, April 17, 1774. No Publiſher's Name.

St. Paul in his Epiſtle to Timothy obſerves, "that the ſervant of the Lord muſt be *gentle* unto all men, in *meekneſs* inſtructing thoſe, that *oppoſe* themſelves." How well the author of this diſcourſe ſupports this amiable character, our readers will be enabled to judge by the following paſſages in his Diſcourſe.

'The conſcientious preacher in Eſſex-Street has undertaken to lead the band [of Anti-trinitarians] whoſe publicly declared ſcheme is, to break down all the fences of orthodox and catholic communion.—

'Trampling upon the religion, which he has once ſolemnly ſworn to defend, he has thought proper to ſet up a brazen ſerpent of his own.—

'Endeavouring to draw the good people from their national church, the proper place of worſhip, to hear his vain babbling in an unconſecrated auction-room: no improper place, I own, for ſuch buſineſs. Some one will be apt to think, that the conſcientious reſignation of his living was nothing more than a concerted plan, in this age of ſpiritual Quixotiſm, to make ſale of the word of God, that would turn to better account; ſo that, as he concludes his ſermon, he might make his boaſt (like Leo X.) in Jeſus Chriſt.—

'No, ſays he, we ſhall in vain ſearch the New Teſtament for fundamental points of faith. But where elſe muſt we ſearch for

for them? in *his* wares and trumpery? Alas! his ſtock is ſo ſmall, that in his whole budget he has but one lot to offer you, but one fundamental point, neceſſary indeed for every Chriſtian to believe, viz. that Jeſus is the Chriſt.—

A ſhort note is the only thing throughout the whole, that bears the face of an argument, the reſt being only a whip-ſyllabub of love and charity, to make his poiſon go down the ſmoother.—

'Here I ſhall leave the preacher—wiſhing that the reſt of our modern goſpel-mongers, or goſpel-menders, without ſufficient learning and proper authority, whether in a tavern, or out of a tavern, divines, phyſicians, or lawyers, would take the apoſtles advice, "Study to be quiet, and mind their own buſineſs."

Note. 'I intended, by way of Appendix to this Diſcourſe, to have run over the preacher's Apology: and, to every objection he hath made to the catholic faith, to have pointed out, by way of reference only, ſuch complete anſwers as have been already given to the ſaid objections; but being very buſy at preſent upon a work of another kind, muſt defer it to ſome other opportunity; unleſs he ſhould ſink, as I ſuppoſe he will ſoon, like other meteors of this kind, into inſignificancy and contempt.'

The learned preacher of Lady Moyer's Lecture had no occaſion to inform us, that he was *very buſy* upon another work, when he compoſed this diſcourſe: it is, in every ſenſe of the word, a *haſty* compoſition.

36. *Virtue in humble Life, containing Reflections on the reciprocal Duties of the Wealthy and Indigent, the Maſter and the Servant: Thoughts on the various Situations, Paſſions, Prejudices, and Virtues of Mankind, drawn from real Characters: Fables applicable to the Subjects: Anecdotes of the Living and the Dead, the Reſult of long Experience and Obſervation. In a Dialogue between a Father and his Daughter in rural Scenes. A Manual of Devotion, comprehending Extracts from eminent Poets. By* Jonas Hanway, *Eſq. In Two Vols. 8vo. 12s. in boards.* Dodſley.

The firſt volume conſiſts of Twenty Dialogues, On the Deſign of Religion, On Prayer, On Keeping the Sabbath, On the Celebration of the Lord's Supper, On a Country Life, On Superſtition, On the Methodiſts, On Death and Immortality, On the Death of ſeveral Perſons of different Characters, On the various Duties of Servants, On the Diſſipation and Amuſements of the Town, and an infinite Variety of other important Subjects. The Second Volume conſiſts of Fourteen Dialogues on ſimilar topics; with a Manual of Devotion, containing Prayers on ſeveral Occaſions, Hymns, and Extracts from the Scriptures.

The whole forms a ſyſtem of morality and religion, adapted to the capacities of ordinary readers. If any one ſhould object to the ſize of theſe volumes, the author replies, 'that he intended this book to be as a library to thoſe, who poſſeſs but few other books.' In theſe dialogues, there is that unaffected ſimplicity, that ſober piety, that candour and philanthropy,

thropy, which distinguish most of the former productions of this benevolent writer.

POETRY.

37. England's *Tears: a Poem. Inscribed to* Britannia. *To which is added, Advice to the Voters of* Great Britain *at the approaching General Election.* 4to. 1s. 6d. Kearsly.

We meet here with nearly the same sentiments respecting the critical situation of civil and religious liberty in this island, and the patriotism necessary to be exerted at the general election, as have already been urged in the Address to Protestant Dissenters, mentioned in our last Review *. After such zealous endeavours, both in prose and verse, to rouse the voters in these kingdoms to a sense and discharge of their duty, may we not hope, that the "Tears" will soon be wiped from "England's" eyes, and that those who have so long foreboded her impending destruction, will yet, with triumphant hearts, join in the chorus

"Rule Britannia," &c.

DRAMATIC.

38. *A new Musical Interlude, called the Election, as it is performed at the Theatre Royal in* Drury-Lane. 8vo. 6d. Griffin.

As this is acknowledged to be a hasty production, and is founded on a subject of a temporary nature, it may be entitled to particular indulgence. If it cannot afford much entertainment, the author has at least represented the conduct of an English voter in a favourable light.

MISCELLANEOUS.

39. *An Answer to the Queries, contained in a Letter to Dr.* Shebbeare, *Printed in the Public Ledger,* August 10. *Together with Animadversions on Two Speeches in Defence of the Printers of a Paper, subscribed a* South Briton. *By* J. Shebbeare, *M. D.* 8vo. 2s. 6d. Hooper.

This pamphlet is founded upon a subject of a private and personal nature, but being written with that warmth and vivacity for which the author is distinguished, we may venture to affirm, that it will be read with pleasure by those who are wholly uninterested in the dispute. Dr. Shebbeare repels the accusations of his antagonists with argument, pleasantry, and keen sarcasm. He declares that he will never more pay any regard to what is written against him; but will prosecute those who are concerned in illegally traducing his character before the public, in the courts of judicature.

40. *A Letter to Dr.* William Hunter, *Physician Extraordinary to the Queen, occasioned by the Death of the late Lady* Holland. *By* William Rowley, *M. D.* 8vo. 6d. Newbery.

The author expostulates with Dr. Hunter, in a severe, but we cannot say indecent manner, for presenting his being employed in the case of the late lady Holland.

* See Crit. Rev. vol. xxxviii. p. 232.

41. *The Preſent Truth: A Diſplay of the Seceſſion-Teſtimony; in the three Periods of the Riſe, State, and Maintenance of that Teſtimony. In Two Vols. 8vo. 12s. unbound.* Dilly.

The General Aſſembly of the Church of Scotland, in May 1731, had an overture before them, 'concerning the method of planting vacant churches:' a kind of ſupplement to the law of patronage; being propoſed as a rule for the ſettlement of congregations, where patrons ſhould neglect, or be pleaſed to wave the exerciſe of their right. According to this overture, miniſters were not to be choſen by congregations; but were to be impoſed upon them by the majority in a conjunct meeting of heritors and elders; and all heritors were to be admitted as voters in that meeting, under the ſimple qualification of being Proteſtants. This overture the Aſſembly tranſmitted to the ſeveral preſbyteries, that they might return their opinion to the next Aſſembly, whether it ſhould be a ſtanding act; and they enjoined the preſbyteries to obſerve it in the mean time. At the next Aſſembly in May 1732, ſeveral remonſtrances were made againſt the aforeſaid overture. But the Aſſembly refuſed to hear theſe repreſentations, and turned the overture into a ſtanding act; refuſing to reſtrict the vote of heritors to ſuch as had a reſidence within the pariſh, or to ſuch as were of the communion of the church of Scotland; refuſing alſo to take any notice, in their records, firſt of a *diſſent* from this act, and then of a *proteſt* againſt it, by ſeveral miniſters and elders, members of the aſſembly.

Theſe proceedings occaſioned a ſeceſſion of thoſe miniſters, who, among other complaints, alleged, that the prevailing party in the eſtabliſhed church were breaking down their beautiful preſbyterian conſtitution; that they were purſuing ſuch meaſures, as did actually corrupt, or had the moſt direct tendency to corrupt the doctrine contained in their excellent confeſſion of faith; that ſinful and unwarrantable terms of miniſterial communion were impoſed, &c.

The volumes now before us contain a collection of repreſentations, teſtimonies, acts, declarations, &c. publiſhed by the Seceders upon that occaſion.

42. *Letters containing a Plan of Education for Rural Academies. 8vo. 2s. ſewed.* Murray.

In theſe letters the author delivers his thoughts concerning a proper plan of education for young gentlemen, from the ſeventh to the ſeventeenth or eighteenth year of their age; concerning female education, and parochial ſchools.—He is an advocate for rural academies; becauſe he thinks, 'that whatever is eſſential to the character of a good man and a good citizen, may be taught in the country, without expoſing the youth to manifold dangers, inſeparable from a city education.'

There is good ſenſe, but nothing remarkably ſtriking in this work. It ſeems to be the production of ſome ingenious writer in Scotland; and ſome parts of it are more particularly calculated for that country, than for England.

THE CRITICAL REVIEW.

For the Month of *November*, 1774.

ARTICLE I.

An Essay on Genius. By Alexander Gerard, *D. D. Professor of Divinity in King's College*, Aberdeen. 8*vo*. 5*s. sewed.* Cadell.

[*Concluded from p.* 251.]

WE concluded our former Review of this article with the author's account of the influence of habit on association, and now proceed to the section in which he treats of the influence of the passions on the same object.

In this enquiry Dr. Gerard restricts not his observations to those emotions of the mind which are properly denominated the passions, but extends them to all the internal sensations in general, such as remorse, self-approbation, &c. Indiscriminately with the passions, as having many things in common, he likewise considers an habitual temper of mind, distinguishing them only in particular instances, where their influence on the introduction of ideas is different, or in which they act in opposition to each other.

The first step in our author's progress is to point out the manner in which the passions affect the *nature* of the ideas selected and introduced.

'There are, says he, some ideas intimately connected with a passion, as the object of the passion, its cause, what is fit for supporting it, or what gratifies it. Every passion has a strong tendency to suggest such ideas, to force them into our view, to make us prone to conceive them. We naturally continue fixt in attention to such ideas, or recur often to the contemplation of them. A passion leads us to them, solely by its own force, without any assistance from a present perception connected with them. When a person is under the influence of any passion, the difficulty is not to recollect the ob-

jects closely connected with it, but to prevent their haunting him continually. An angry man, for example, can scarce avoid thinking of the person who has offended him, and of the injury which he has done him, recollecting every thing he can dishonourable to that person, remembering with pleasure the misfortunes which have happened to him, even imagining distresses into which he may fall, and in a word dwelling on the conception of every thing immediately relating to his anger.'

To illustrate these remarks, the doctor presents us with Angelo's natural description of his own disposition when he was under the influence of love, as exhibited in Shakespeare's comedy of Measure for Measure.

' When I would pray and think, I think and pray
To several subjects: heav'n hath my empty words,
Whilst my intention hearing not my tongue,
Anchors on Isabel: heav'n's in my mouth,
As if I did but only chew its name,
And in my heart the strong and swelling evil
Of my conception.'———

Different ideas being variously connected with the same passion, the latter, our author observes, tends to introduce them severally to the mind, which not resting on any one of them, conceives them all by turns; and this alternate succession of ideas he considers as the cause of the abruptness of thought which accompanies every violent emotion. He thus exemplifies these remarks.

' Sebastian, overwhelmed with fear and grief by the prospect of immediate shipwreck, exclaims,

———Mercy on us!
We split, we split! farewel my wife and children,
Brother farewel! we split, we split, we split!

His passion leads him to think of himself, its most immediate object; but without suffering him to rest a moment on this, it hurries him on to a conception of the cause of his passion, the splitting of the ship; it allows him to make but a very short stop here; it causes his family and friends, objects which were likewise nearly related to his grief, to croud into his view; and from these, it forces him back to the thought of the immediate cause of his passion, and makes his mind to dwell upon it. It suffers him not to think of any thing that has not an intimate relation to itself, and it makes his imagination to vibrate between those which have such relation. Isabel being informed that her brother had been put to death by Angelo's command, her resentment immediately suggests some means of revenging his death; but without suffering her to rest on these means, or to take any notice of the impossibility of her employing them, even though it is mentioned to her, resentment brings into her thoughts in an instant, her brother, herself, the wickedness of mankind, and the baseness of Angelo, all objects naturally connected with her passion:

' *Isab.* Oh, I will to him and pluck out his eyes,
' *Duke.* You shall not be admitted to his sight.

' *Isab.*

'*Iſab.* Unhappy Claudio! wretched Iſabel!
Injurious world! moſt damned Angelo!'

Dr. Gerard juſtly obſerves, that if a paſſion can thus introduce certain ideas merely by its own force, it will much more readily introduce them when a perception, to which they bear any of the aſſociating relations, happens to be preſent to the mind. They are in this caſe, he ſays, like mechanical forces acting in the ſame direction, which thereby produce a double effect, or the ſame effect with half the difficulty.

This ingenious writer has inveſtigated the influence of the paſſions on aſſociation, with ſo much minuteneſs and preciſion, and conſidered the ſubject in ſuch various points of view, that in every paragraph we meet with a freſh inſtance of the depth and extent of his enquiry. As one of theſe, we ſhall cite the following paſſage.

'Thoſe objects which are cloſely connected with any paſſion, are likewiſe connected by ſome of the aſſociating qualities with other objects, which therefore they have a natural tendency to ſuggeſt. Now as it appears from what has been ſaid, that every paſſion exerts itſelf in confining our thoughts to the objects immediately connected with it, it would ſeem to follow, that a paſſion muſt hinder theſe from ſuggeſting any other objects, however nearly related to themſelves, and thus to put a ſtop to all ſucceſſion of ideas. It has plainly a tendency to this; and the tendency takes effect in ſome degree. A paſſion never fails to confine our attention very much to the ideas which are moſt immediately related to itſelf. But ſuch is the conſtitution of the human mind, that it cannot confine its attention altogether to one unvaried object for any conſiderable time. The paſſions being oppoſed by this law of our conſtitution, cannot keep the mind long fixt on one view of the object which it has firſt ſuggeſted. Yet it endeavours to do ſo; and the firſt effect of the endeavour is, that the mind, averſe from quitting that object, turns it to every ſide, and views it in various lights.'

After tracing the different ſources of the abruptneſs of thought, occaſioned by a paſſion, and illuſtrating them by ſtriking and appoſite examples from Shakeſpeare, ſhewing the manner in which the paſſions affect the nature of the ideas ſelected and introduced, our author obſerves, that a paſſion has likewiſe an influence on the *number* of ideas. This influence it exerts by tending ſo ſtrongly to keep the attention fixt on the objects ſtrictly connected with it, that it ſuffers not theſe to ſuggeſt a long train of ideas, ſucceſſively related to each other. From the obſervations produced on this ſubject, the author diſcovers the ſource of a common fault in dramatic poetry, where perſons are made to expreſs their paſſions, not as if they were really actuated by them, but as if they were ſpectators of them in others; or, as Dr. Gerard otherwiſe ex-

presses it, the poet gives not a natural *representation* of the passion, but a laboured *description* of it.

'An object, says he, which is in a particular instance strictly connected with a passion, and forced into the mind by it, may be considered not only in this particular point of view, but also simply in itself, as a present perception. Its influence on association is very different, according as it stands in one of these situations or the other. When it is in the mind simply as a present perception, it tends to suggest any ideas whatever that are connected with it by any of the associating qualities, and to cause the mind run from one of these through a long train of ideas successively introducing one another. But when it is brought into the mind by a passion to which it is intimately related, it receives a tincture from that passion, it is wholly under the direction of that passion, it exerts its power of association only in such ways and so far as the passion permits, it introduces such ideas alone as are suitable to the passion, and it introduces no long trains of ideas, but suffers the mind to return quickly to the conception of itself, or of some other object as intimately related to the passion. For example, a person may think of the distress of another without feeling pity: in this case, the thought of that distress may lead him to conceive any of the actions of the person who suffers it, any other persons who have had a concern in these actions or a connexion with the actor, any particulars of the conduct or fortunes of these persons; and may thus open a boundless field of thought. But when the distress excites pity, this passion extinguishes all propensity to such excursions, it fixes our view on the distress by which it is produced. This distress may suggest, by means of resemblance, other instances of distress in other persons; it may suggest, by means of contrariety, such circumstances of former prosperity, as aggravate the present distress; it may lead us to think of the cause of it, or to trace out its consequences; in a word, it may introduce any ideas strictly connected with it, and congruous to the passion of pity: but it has no tendency to suggest any others, or to lead the imagination into a remote or extensive wandering. Did it attempt this, and did the mind follow it without reserve, it must quickly come to some ideas repugnant to the passion, and fit for producing an opposite disposition: but this cannot naturally or easily happen to a person under the power of any passion. A passion leaves no inclination for going through a long train of ideas, and if the mind should run off to any distance or to unsuitable ideas, the passion would immediately check it, and recall the attention to ideas congruous to itself, as well as related to the object immediately suggested by it. Now an indifferent poet having conceived some of the objects strictly connected with a passion, considers that object only in general, and abstractly as a present perception; he therefore allows himself to run into such a train of thought, as that object present to the mind would dictate, if it were unconnected with any passion; he goes on coolly imagining such ideas as it suggests by means of any of the principles of association; and he makes the person possessed by the passion, to express all these ideas. He feels not the passion, he has not force of genius or sensibility of heart sufficient for conceiving how it would affect a person who felt it, or for entering into the sentiments which it would produce

duce in him. The ſentiments which he makes him utter, might all be very proper in a deſcription, a diſcourſe, or a meditation, occaſioned by the view of ſuch an object; but they are not natural to a perſon in whom that object produces a ſuitable paſſion. In order to conceive ſentiments natural to him, the poet ought to have confined himſelf to the conſideration of the object in this one point of view, as ſtrictly connected with a paſſion and ſuggeſted by it; he ought to indulge only ſuch a train of thought, as it would lead to in theſe circumſtances, or ſuch a train as the paſſion with which it is preſently connected, would introduce into the mind of a perſon under the power of that paſſion.'

In the next ſection, the author favours us with Reflections on the Principles of Aſſociation, where he ſhews, that this power is ſuſceptible of great varieties according as it is produced by a ſenſation, or by an idea. He afterwards treats, with equal preciſion, of the Combination, Modifications, and Predominance of the aſſociating Principles; elucidating the great extent of genius, and the various forms it may aſſume, according to the conſtitution of the imagination in different perſons.

The eighth ſection treats of Flexibility of Imagination, in which we alſo meet with a great variety of ingenious and profound obſervations on this faculty of the mind.

'Flexibility of imagination, ſays he, takes place in all men, in ſome degree; but it takes place in ſome men, in a much greater degree than in others. No man has an imagination ſo dull, or an imagination ſo invariably fixt in one form, as to be no wiſe affected by habit or other occaſional cauſes: but there are two ſorts of perſons, who are diſpoſed to be moſt affected by theſe. Firſt, they whoſe genius is not very great, nor ſtrongly marked with any peculiarity. It is on this account eaſily turned out of its direction by accidental cauſes, and eagerly lays hold of the aſſiſtance which may be derived from their operation. Secondly, they whoſe genius is uncommonly ſtrong and lively. In theſe the ſame effect is produced by a very different cauſe: the vigour and activity of their aſſociating powers, beſtows great delicacy and ſenſibility upon their imaginations, and renders them ſuſceptible of ſtrong impreſſions from any temporary cauſes; they feel the force of every ſuch cauſe, and receive a tranſient form or tincture from it. The productions of theſe two different ſorts of perſons, bear marks of the different cauſes from which the flexibility of their fancies ſpring. The works of the former have no common character, but are almoſt as unlike to one another as to the works of a different perſon; but through all the works of the latter, notwithſtanding their varieties, there runs a certain peculiarity, which ſhows that they had the ſame author.

'It has been often obſerved, that the different works of men of genius ſometimes differ very much in the degree of their perfection. This may ſometimes ariſe from the ſubjects not being equally adapted to their abilities. But in many caſes it happens, that a perſon will at one time very ſucceſsfully proſecute a ſubject which he has often attempted in vain before, or accompliſh a diſcovery by accident, which has eluded many profeſſed inveſti-

gations. This may frequently be accounted for from the principles just now established. Habit, or some other incidental cause, gives the fancy at one time a turn, which we do not reflect upon, but which prepares it for attaining a certain discovery; and that either by rendering an idea familiar, which is subservient to that discovery, or by disposing it to follow the relation which leads most naturally to the discovery. At another time, the same cause gives the mind so strong a propensity to attend to an idea, or to follow a relation which draws us off from the proper track, and obstructs the invention, that no efforts can conquer it. When the appearance arises not from this cause, it may often be ascribed to the inequalities which are incident to the vigour of genius in the same man at different times, and which may be in some measure accounted for from the observations that have been formerly made. Though the principles of association be never perhaps entirely dormant or impotent, yet they are not, in any man, alike prone to exert themselves, or fit for acting with the same force, at all seasons. Sometimes they are active, and ready to run from any idea that occurs, through a long train of other ideas related to it, without a possibility of our resisting their influence, or cooling the ardour which their activity inspires. When the imagination is in this state, and is at the same time impressed with a strong view of a particular end, genius is extensive and vigorous, and can with ease perfect inventions, as by a lucky and unaccountable hit, in pursuing which it has formerly toiled in vain. To produce this vigour and alertness of invention, it is necessary that there be some present perception connected with many others, from which it may set out; that the associating principle to which that connexion corresponds, be strong; that the mind be not deeply engaged in any other train of thinking which would lead off from this track; and that we have a strong association of the design. If any of these conditions be wanting, that alertness will be obstructed. It sometimes is obstructed to a very great degree; fancy is depressed: the power of association seems to be suspended, or if it at all exert itself, it is only in trifling, unmeaning excursions; it is too feeble to keep the design in view, and is continually allowing us to quit the road which would lead us forward to a valuable invention. While this debility of imagination continues, it throws genius into a state of languor. It enters on its work without sufficient ardour; it is sluggish, and can make no progress in it; it suggests no ideas, or but few that are conducive to its intention; and all our efforts to exert it are unsuccessful. We cannot call up ideas, as it were, by name, we can only cast ourselves into the roads in which they are likeliest to occur; and if fancy be not powerful enough to bring them into view, we must remain without them. This accounts, in a great measure, for the common observation, that most useful inventions have been made by accident, often when men were in search of something else. This shows us likewise, why the greatest geniuses sometimes sink below themselves, and fail in undertakings in which at another time they would have easily succeeded. It is as impossible, during these unfavourable turns of genius, to supply its defects by application, as it is for application to produce genius in those who naturally want it. The force and splendour of imagination throw a lustre on the productions of real genius, which renders them easily distinguishable from the lifeless and insipid productions of un-

unanimated induſtry. Diligence and acquired abilities may aſſiſt or improve genius, but it is only a vigorous imagination that can produce it. Whenever mere labour is ſubſtituted in the place of this, it can but mimic genius: the work will always bear evident traces of unnatural force and aukward ſtraining.'

After treating of the Varieties of Memory, and their Influence on Genius, with thoſe alſo of judgment and their influence, the learned profeſſor advances to the third part of the work, where he enters on an enquiry concerning the Kinds of genius. Theſe, he obſerves, may be moſt commodiouſly deduced from the difference of their objects and ends, which are either the diſcovery of *truth*, or the production of *beauty*; the former relating to the *ſciences*, and the latter to the *arts*. 'A Genius for ſcience, ſays he, is formed by *penetration*, a genius for the arts, by *brightneſs*.' He then proceeds to inveſtigate the ſtructure of imagination which diſtinguiſhes theſe two kinds of genius, and afterward ſhews how they differ in reſpect of the aſſiſtance which they derive from memory and judgment.

In two ſucceeding ſections the author evinces that taſte is eſſential, and power of execution neceſſary to genius for the arts. We ſhall preſent our readers with a paſſage on the former of theſe ſubjects, where the influence of taſte is illuſtrated with great minuteneſs.

'In the artiſt, taſte exerts itſelf continually, reſtraining, regulating, and directing fancy; ſurveying the conceptions which that faculty has ſuggeſted, approving them when they are ſuitable to it, perceiving what is faulty, rejecting what is redundant, marking what is incomplete, correcting and perfecting the whole. Without this exerciſe of taſte, the firſt rude conception of a deſign could never be improved, nor any finiſhed work produced. Taſte defers not its deciſions till the conception be expreſſed or the deſign executed; it not only intermixes them with the execution, but makes them to prevent and direct the execution. Where there is true genius, fancy exhibits its creations ſo diſtinctly in the very moment of their productions, that an acute taſte can perceive what they will be when they are executed, and judge beforehand of their effect. Acuteneſs of taſte ſufficient for this, is neceſſary to the artiſt. If he had only ſuch a degree of taſte as could pronounce, upon a leiſurely examination, when the work were actually executed, he muſt have the whole to begin anew, wherever taſte diſapproved; and ſo many things would require alteration, that the labour of finiſhing any work would be infinite. An imagination truly poetical conceives its ideas in a moment, ſo clearly and forcibly, that a vigorous taſte is able to approve or diſapprove them before they are put in words or ſet off by the harmony of numbers. Were the painter incapable of forming a judgment of his deſigns till he had actually put them upon canvas, he could ſcarce ever finiſh a ſingle picture. Every inventer in the fine arts muſt poſſeſs that liveline of imagination, and that quickneſs of taſte, which, when united and jointly exerted, can put it in his power to foreſee the effect of his conceptions and deſigns. If his taſte be in any reſpect imperfect, the kinds of faults which that im-

perfection unfits him for perceiving, cannot be corrected, but will remain blemiſhes in his works.

'When taſte has condemned what the artiſt had imagined, he will of courſe endeavour to ſet imagination again a working, and to direct it into another track, that it may ſuggeſt ſomething which will be approved. Often it is taſte itſelf that in this caſe inſtigates imagination. Its deciſions are perceptions which excite the fancy, give it an impulſe, and ſuggeſt trains of ideas connected with them. When taſte condemns, the very nature of the fault which it perceives, often ſuggeſts ſomething that will be approved. When it approves, the view which it takes of its object, may lead to the conception of ſomething which it will ſtill more highly approve. But it is not only by being thus exerciſed about a perſon's own productions, that taſte gives an impulſe and direction to fancy. All the fine arts are, in ſome ſenſe, imitative of nature; invention in theſe arts, is only obſerving and copying nature in a certain manner: natural objects and appearances are obſerved by the artiſt, they are conceived with diſtinctneſs and with force, their characteriſtical circumſtances are ſelected, and ſo expreſſed as to imprint the whole form on the minds of others, with the like clearneſs and vivacity with which he himſelf apprehended it. But, in moſt inſtances, it is taſte alone, that directs and animates his obſervation of nature, makes fancy retain a lively conception of it, and run into the view of every thing that can contribute to expreſs it. Without an impulſe from taſte, imagination could not begin to act. Natural appearances and objects lie open to the obſervation of all; they are ſeen by ordinary perſons, as well as by the poet and the painter. The former take no notice of them, they have no taſte to perceive their beauties; but by the latter, theſe beauties are beheld with delight, and make a ſtrong impreſſion, which rouſes imagination to ſpirited exertions. The former perceives what is expoſed to his view, but groſsly, faintly, and confuſedly; it can give no determinate direction to fancy: the taſte of the latter enables him to perceive every feature, character, and circumſtance of his object with preciſion and with force; and in conſequence of this, fancy produces a ſtriking likeneſs, a delineation of it lively and preciſely marked. A perſon may have fine taſte, and yet not be a painter or a poet; he may want that brightneſs of fancy, which theſe arts require: but if a perſon be poſſeſſed of this, nothing is neceſſary to make it blaze forth, but a high taſte of ſome object adapted to it. Every peculiarity of taſte, by giving a man peculiar feelings from the objects which he obſerves, leads him into peculiar tracks of thinking, correſpondent to it. Many artiſts in every way, have propoſed to themſelves, ſome of the moſt illuſtrious of their predeceſſors, as their ſtandard and their model: in the choice, they were directed by the peculiarity of their own taſte, approving moſt the diſtinguiſhing excellences of that maſter; and that taſte has been generally powerful enough to give their fancy a direction, and to ſtamp their performances with a character, ſimilar to his. In all imitations, it is taſte that gives genius its particular form and track. Whenever the degree of perfection to which any art has already arrived, leads forward to new improvements, it does ſo chiefly by means of taſte; its judgments on the works already produced, point out new roads of invention to the imagination. In like manner, with reſpect to the great archetype, Nature, every difference of taſte will

will occasion a correspondent difference in the appearances which engage the attention, and arrest the fancy, and in the point of view in which they are considered; and the range which fancy makes, and the effects which it produces, will always be suitable and analogous to those peculiar perceptions of taste, by which it was put in motion.'

The last section in the volume is employed on the Union of different Kinds of Genius.

Every reader who attentively peruses this Essay will acknowledge, that Dr. Gerard has exhibited a beautiful and plausible theory of the nature of genius, and the laws by which the imagination is governed in the act of invention. He has traced in the clearest manner the natural succession of ideas through the various principles of association; and the system he has erected on this subject is such as had never been either regularly prosecuted, or fully devised by any preceding enquirer into the human mind. It may yet, perhaps, be questioned, whether the imagination is not sometimes illuminated by rays of genius that owe their introduction to none of the principles of association which this learned writer has so clearly developed, but are the inexplicable phenomena of that eccentric faculty of the soul, and, like the lightning of heaven, pervade by passages which no human penetration can explore. We must at least acknowledge, that Dr. Gerard has displayed uncommon ingenuity in delineating with so much precision the various sources of those impressions on the inventive power, which, on account of their mysterious origin, have been usually referred to inspiration; and we have only to wish that this profound enquirer had favoured the public with his remarks on the means by which genius may be improved.

II. *An History of the Earth, and animated Nature.* *By* Oliver Goldsmith. *In Eight Vols.* 8*vo.* *al.* 8*s.* *boards.* Nourse. [*Concluded from p.* 266.]

AFTER treating of man, the historian proceeds to the other parts of the animated creation, which he introduces with philosophical remarks on animals in general, and an account of the various methods of classification which the writers of natural history have devised. This division of the work begins with a survey of the several species of quadrupeds, the first in the order of the detail being the horse, the ass, and the zebra.

The animals next treated of are those of the ruminating kind, or such as chew the cud; a class which the author observes is the most harmless, and the most easily tamed. Living entirely on vegetables, they have no inducement to make

war

war upon the reſt of the brute creation; and having nothing to fear from the rapaciouſneſs of each other, they uſually go in herds for their mutual ſecurity. This tribe of animals is remarkable for a peculiar formation of the bowels, adapted by nature to their exigences. The food on which they live being of the leaſt nouriſhing kind, it became neceſſary that they ſhould receive it in greater quantity; and for this purpoſe they are provided with four ſtomachs. For the gratification of ſuch of our readers as are unacquainted with comparative anatomy, we ſhall lay before them the account here delivered of this ſubject.

Of the four ſtomachs with which ruminant animals are furniſhed, the firſt is called the paunch, which receives the food after it has been ſlightly chewed; the ſecond is called the honeycomb, and is properly nothing more than a continuation of the former; theſe two, which are very capacious, the animal fills as faſt as it can, and then lies down to ruminate, which may be properly conſidered as a kind of vomiting without effort or pain. The two ſtomachs above mentioned being filled with as much as they can contain, and the graſs, which was ſlightly chewed, beginning to ſwell with the heat of the ſituation, it dilates the ſtomachs, and theſe again contract upon their contents. The aliment, thus ſqueezed, has but two paſſages to eſcape at; one into the third ſtomach, which is very narrow; and the other back, by the gullet, into the mouth, which is wider. The greateſt quantity, therefore, is driven back through the largeſt aperture into the mouth, to be chewed a ſecond time; while a ſmall part, and that only the moſt liquid, is driven into the third ſtomach, through the orifice which is ſo ſmall. The food which is driven to the mouth, and chewed a ſecond time, is thus rendered more ſoft and moiſt, and becomes at laſt liquid enough to paſs into the conduit that goes to the third ſtomach, where it undergoes a ſtill farther comminution. In this ſtomach, which is called the manyfold, from the number of its leaves, all which tend to promote digeſtion, the graſs has the appearance of boiled ſpinage, but not yet ſufficiently reduced, ſo as to make a part of the animal's nouriſhment: it requires the operation of the fourth ſtomach for this purpoſe, where it undergoes a complete maceration, and is ſeparated to be turned into chyle.

But nature has not been leſs careful in another reſpect, in fitting the inteſtines of theſe animals for their food. In the carnivorous kinds they are thin and lean; but in ruminating animals they are ſtrong, fleſhy, and well covered with fat. Every precaution ſeems taken that can help their digeſtion: their ſtomach is ſtrong and muſcular, the more readily to act upon

upon its contents; their inteſtines are lined with fat, the better to preſerve their warmth; and they are extended to a much greater length, ſo as to extract every part of that nouriſhment which their vegetable food ſo ſcantily ſupplies.

'In this manner are all quadrupeds of the cow, the ſheep, or the deer kind, ſeen to ruminate; being thus furniſhed with four ſtomachs, for the macerating of their food. Theſe, therefore, may moſt properly be called the ruminant kinds; although there are many others that have this quality in a leſs obſervable degree. The rhinoceros, the camel, the horſe, the rabbit, the marmotte, and the ſquirrel, all chew the cud by intervals, although they are not furniſhed with ſtomachs like the former. But not theſe alone, there are numberleſs other animals that appear to ruminate; not only birds, but fiſhes, and inſects. Among birds are the pelican, the ſtork, the heron, the pigeon, and the turtle; theſe have a power of diſgorging their food to feed their young. Among fiſhes are lobſters, crabs, and that fiſh called the dorado. The ſalmon alſo is ſaid to be of this number: and, if we may believe Ovid, the ſcarus likewiſe; of which he ſays:

> Of all the fiſh that graze beneath the flood,
> He only ruminates his former food.

Of inſects, the ruminating tribe is ſtill larger: the mole, the cricket, the waſp, the drone, the bee, the graſhopper, and the beetle. All theſe animals either actually chew the cud, or ſeem at leaſt to ruminate. They have the ſtomach compoſed of muſcular fibres, by means whereof the food is ground up and down, in the ſame manner as in thoſe which are particularly diſtinguiſhed by the appellation of ruminants.'

The author then treats largely of the quadrupeds of the cow-kind, and the buffalo. The animals of the ſheep and goat-kind, with the numerous varieties of the latter; and the gazelles. The muſk animal; animals of the deer-kind, comprehending the fallow-deer, the roe-buck, the elk, the rein-deer. Quadrupeds of the hog kind, viz. the peccary, or tajacu, the capibara, or cabiai, the babyrouella, or Indian hog. Animals of the cat kind; namely, the lion, tyger, panther, and leopard. Animals of the dog kind, the wolf, fox, jackall, iſatis, hyæna. Animals of the weaſel kind; as the ermine, or ſtoat, the ferret, polecat, martin, ſable, ichneumon, ſtinkards, genett, civet, and glutton.

The fourth volume begins with an account of the animals of the hare kind. Theſe are, the rabbit, ſquirrel, flying ſquirrel, marmout, agouti, paca, guinea pig. Next follow animals of the rat kind, the mouſe, dormouſe, muſk-rat, cricetus,

cetus, the leming, and the mole. Animals of the hedge-hog or prickly kind, viz. the tanree and tendrac, and the porcupine. Quadrupeds covered with ſcales or ſhells, inſtead of hair; as the armadilla, or tatou. Animals of the bat-kind. Amphibious quadrupeds; viz. the beaver, the ſeal, the morſe, the manati. Animals of the monkey kind; the baboon, the monkey, the maki. The oppoſſum, and its kinds. The elephant, rhinoceros, hippopotamos, camelopard, camel, and dromedary, lama, nyl ghau, bear, badger, tapir, racoon, coatimondi, ant bear, the ſloth, and the geruba.

In the author's account of the foregoing animals, which is no leſs inſtructive than entertaining, he has judiciouſly avoided the tedious uniformity of ſyſtem, and thereby preſented his readers with a pleaſing variety. He has minutely deſcribed each animal, its way of living, its peculiarities and diſpoſitions. Through the whole, the authority of the beſt naturaliſts is followed, and we frequently meet with obſervations which had not hitherto found a place in any work of the kind.

The fifth volume is entirely employed on birds. This claſs being extremely numerous, the author has ſtrictly followed the ſyſtematic arrangement, beginning with the moſt general diſtinction of birds into thoſe that live by land, and thoſe that live by water; or as they are uſually denominated, land-birds, and water fowl. In this part of the work, we are alſo preſented with a curious and philoſophical account of the anatomical ſtructure of birds, with that of their generation, neſtling and incubation. From the chapter on theſe three ſubjects laſt mentioned, we ſhall lay an extract before our readers.

'The return of ſpring is the beginning of pleaſure. Thoſe vital ſpirits which ſeemed locked up during the winter, then begin to expand; vegetables and inſects ſupply abundance of food; and the bird having more than a ſufficiency for its own ſubſiſtence, is impelled to transfuſe life as well as to maintain it. Thoſe warblings which had been huſhed during the colder ſeaſons, now begin to animate the fields; every grove and buſh reſounds with the challenge of anger, or the call of allurement. This delightful concert of the grove, which is ſo much admired by man, is no way ſtudied for his amuſement: it is uſually the call of the male to the female; his efforts to ſooth her during the times of incubation: or it is a challenge between two males, for the affections of ſome common favourite.

'It is by this call that birds begin to pair at the approach of ſpring, and provide for the ſupport of a future progeny. The loudeſt notes are uſually from the male; while the hen ſel-

ſeldom expreſſes her conſent, but in a ſhort, interrupted twittering. This compact, at leaſt for the ſeaſon, holds with unbroken faith: many birds live with inviolable fidelity together for a conſtancy; and when one dies, the other is always ſeen to ſhare the ſame fate ſoon after. We muſt not take our idea of the conjugal fidelity of birds from obſerving the poultry in our yards, whoſe freedom is abridged, and whoſe manners are totally corrupted by ſlavery. We muſt look for it in our fields and our foreſts, where nature continues in unadulterated ſimplicity; where the number of males is generally equal to that of females; and where every little animal ſeems proudeſt of his progeny then pleaſed with his mate. Were it poſſible to compare ſenſations, the male of all wild birds ſeem as happy in the young brood as the female; and all his former careſſes, all his ſoothing melodies, ſeem only aimed at that important occaſion when they are both to become parents, and to educate a progeny of their own producing. The pleaſures of love appear dull in their effects, when compared to the interval immediately after the excluſion of their young. They both ſeem, at that ſeaſon, tranſported with pleaſure; every action teſtifies their pride, their importance, and tender ſolicitude.

'When the buſineſs of fecundation is performed, the female then begins to lay. Such eggs as have been impregnated by the cock are prolific; and ſuch as have not (for ſhe lays often without any congreſs whatſoever) continue barren, and are only addled by incubation. Previous, however, to laying, the work of neſtling becomes the common care; and this is performed with no ſmall degree of aſſiduity and apparent deſign. It has been aſſerted, that birds of one kind always make their neſts in the ſame manner, and of the ſame materials; but the truth is, that they vary this as the materials, places, or climates happen to differ. The red-breaſt, in ſome parts of England, makes its neſt with oak leaves, where they are in greateſt plenty; in other parts with moſs and hair. Some birds, that with us make a very warm neſt, are leſs ſolicitous in the tropical climates, where the heat of the weather promotes the buſineſs of incubation. In general, however, every ſpecies of birds has a peculiar architecture of its own; and this adapted to the number of eggs, the temperature of the climate, or the reſpective heat of the little animal's own body. Where the eggs are numerous, it is then incumbent to make the neſt warm, that the animal heat may be equally diffuſed to them all. Thus the wren, and all the ſmall birds, make the neſt very warm; for having many eggs, it is requiſite to diſtribute warmth to them in common: on

the contrary, the plover, that has but two eggs, the eagle, and the crow, are not ſo ſolicitous in this reſpect, as their bodies are capable of being applied to the ſmall number upon which they ſit. With regard to climate, water-fowl, that with us make but a very ſlovenly neſt, are much more exact in this particular, in the colder regions of the north. They there take every precaution to make it warm; and ſome kinds ſtrip the down from their breaſts, to line it with greater ſecurity.

'In general, however, every bird reſorts to hatch in thoſe climates and places where its food is found in greateſt plenty; and always at that ſeaſon when proviſions are in the greateſt abundance. The large birds, and thoſe of the aquatic kinds, chuſe places as remote from man as poſſible, as their food is in general different from that which is cultivated by human labour. Some birds, which have only the ſerpent to fear, build their neſts depending from the end of a ſmall bough, and form the entrance from below; being thus ſecured either from the ſerpent or the monkey tribes. But all the little birds which live upon fruits and corn, and that are too often unwelcome intruders upon the fruits of human induſtry, in making their neſts, uſe every precaution to conceal them from man. On the other hand, the great birds, remote from human ſociety, uſe every precaution to render theirs inacceſſible to wild beaſts or vermin.'

The author has delivered an entertaining account of the life and hiſtory of all the birds which demand any particular notice, either for their uſe to man, their enmity to him, their beauty, ſize, &c. The firſt part of the volume treats of the oſtrich, emu, caſſowary, dodo, rapacious animals; the eagle and its affinities, the condor of America. The vulture and its affinities, the butcher bird. Rapacious birds of the owl kind. The ſecond part treats of birds of the poultry kind; the cock, peacock, turkey, pheaſant, guinea-hen, buſtard, the grous and its affinities, the partridge and its varieties, and the quail. The third part deſcribes the birds of the pye-kind; the raven, crow, and their affinities; the mag-pye and its affinities, wood-pecker, and its affinities; bird of paradiſe, and its varieties; the parrot, and its affinities; the pigeon, and its varieties. The fourth part contains an account of the birds of the ſparrow-kind in general, and its varieties. The thruſh and its affinities; the nightingale and other ſoft-billed ſinging birds; the canary-bird and other hard-billed ſinging bird; the ſwallow and its affinities; the humming-bird and its varieties. The fifth parts treats of birds

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of the crane-kind; the crane, the ſtork, the balcario and foreign cranes; the heron and its varieties.

The ſixth volume begins with a continuation of the preceding part, containing the hiſtory of the bittern or mire-drum; the ſpoon-bill or ſhoveler, flamingo, avoſetta, or ſcooper, corrira or runner; ſmall birds of the crane kind, with the thighs partly bare of feathers, the water-hen and the coot. The ſixth part treats of water-fowl in general; of the pelican, albatroſs, cormorant, gannet, or ſoland gooſe, ſmaller gulls and petrals, the penguin kind, the gooſe kind, the ſwan, the duck and its varieties, the king-fiſher.

After the ſyſtem of ornithology, which is much more entertaining than any we have peruſed, the author enters on the account of fiſhes, and he introduces this ſubject with general obſervations of ſuch a nature as will afford pleaſure to philoſophical readers. The following paſſage may ſerve as a ſpecimen.

'The chief inſtruments in a fiſh's motion, are the fins; which, in ſome fiſh, are much more numerous than in others. A fiſh completely fitted for ſailing, is furniſhed with not leſs than two pair; alſo three ſingle fins, two above and one below. Thus equipped, it migrates with the utmoſt rapidity, and takes voyages of a thouſand leagues in a ſeaſon. But it does not always happen that ſuch fiſh as have the greateſt number of fins have the ſwifteſt motion: the ſhark is thought to be one of the ſwifteſt ſwimmers, yet it wants the ventral or belly fins; the haddock does not move ſo ſwift, yet it is completely fitted for motion.

'But the fins ſerve not only to aſſiſt the animal in progreſſion, but in riſing or ſinking, in turning, or even leaping out of the water. To anſwer theſe purpoſes, the pectoral fins ſerve, like oars, to puſh the animal forward; they are placed at ſome little diſtance behind the opening of the gills; they are generally large and ſtrong, and anſwer the ſame purpoſes to the fiſh in the water, as wings do to a bird in the air. With the help of theſe, and by their continued motion, the flying-fiſh is ſometimes ſeen to riſe out of the water, and to fly above an hundred yards; till, fatigued with its exertions, it is obliged to ſink down again. Theſe alſo ſerve to balance the fiſh's head, when it is too large for the body, and keep it from tumbling prone to the bottom, as is ſeen in large headed fiſhes, when the pectoral fins are cut off. Next theſe are ſeen the ventral fins, placed toward the lower part of the body, under the belly: theſe are always ſeen to lie flat on the water, in whatever ſituation the fiſh may be; and they ſerve rather to raiſe or depreſs the fiſh in its element, than to aſſiſt

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progreſſive motion. The dorſal fin is ſituated along the ridge of the back; and ſerves to keep it in equilibrio; as alſo to aſſiſt its progreſſive motion. In many fiſhes this is wanting; but in all flat fiſhes it is very large, as the pectoral fins are proportionably ſmall. The anal fin occupies that part of the fiſh which lies between the anus and the tail; and this ſerves to keep the fiſh in its upright or vertical ſituation. Laſtly, the tail, which in ſome fiſhes is flat, and upright in others, ſeems the grand inſtrument of motion: the fins are but all ſubſervient to it, and give direction to its great impetus, by which the fiſh ſeems to dart forward with ſo much velocity. To explain all this by experiment; a carp is taken, and put into a large veſſel. The fiſh, in a ſtate of repoſe, ſpreads all its fins, and ſeems to reſt upon its pectoral and ventral fins near the bottom: if the fiſh folds up, for it has the power of folding, either of its pectoral fins, it inclines to the ſame ſide; folding the right pectoral fin, the fiſh inclines to the right ſide; folding the left fin, it inclines to that ſide in turn. When the fiſh deſires to have a retrograde motion, ſtriking with the pectoral fins, in a contrary direction, effectually produces it. If the fiſh deſires to turn, a blow from the tail ſends it about: but if the tail ſtrikes both ways, then the motion is progreſſive. In purſuance of theſe obſervations, if the dorſal and ventral fins be cut off, the fiſh reels to the right and left, and endeavours to ſupply its loſs by keeping the reſt of its fins in conſtant employment. If the right pectoral fin be cut off, the fiſh leans to that ſide; if the ventral fin on the ſame ſide be cut away, then it loſes its equilibrium entirely. When the tail is cut off, the fiſh loſes all motion, and gives itſelf up to where the water impels it.

'From hence it appears, that each of theſe inſtruments has a peculiar uſe aſſigned it; but, at the ſame time, that they all conſpire to aſſiſt each other's motions. Some fiſh are poſſeſſed of all, whoſe motions are yet not the ſwifteſt; others have but a part, and yet dart in the water with great rapidity. The number, the ſize, and the ſituation of the fins, therefore, ſeem rather calculated to correſpond with the animal's figure, than ſolely to anſwer the purpoſes of promoting its ſpeed. Where the head is large and heavy, there the pectoral fins are large, and placed forward, to keep it from overſetting. Where the head is ſmall, or produced out into a long beak, and therefore not too heavy for the tail, the pectoral fins are ſmall, and the ventral fins totally wanting.

'As moſt animals that live upon land are furniſhed with a covering to keep off the injuries of the weather, ſo all that live in the water are covered with a ſlimy, glutinous matter, that,

that, like a sheath, defends their bodies from the immediate contact of the surrounding fluid. This substance may be considered as a secretion from the pores of the animal's body; and serving, not only to defend, but to assist the fish's easy progress through the water. Beneath this, in many kinds, is found a strong covering of scales, that, like a coat of mail, defend it still more powerfully; and under that, before we come to the muscular parts of the body, an oily substance, which supplies the requisite warmth and vigour.'

The naturalist next enquires into the state of the organs of sensation in fishes, giving also an account of the peculiar structure of this tribe of animals, that fits them for the element in which they live. Having discussed these subjects in a manner equally instructive and agreeable, he proceeds to deliver a particular account of fishes; first distinguishing them into three grand divisions, the cetaceous, the cartilaginous, and the spinous. He then treats of cetaceous fishes in general, the whale and its varieties; the narwhal, the cachalot and its varieties; the dolphin, grampus, porpus, and their varieties. The second part contains an account of cartilaginous fishes in general, the shark kind, the ray kind, the lamprey, and its affinities; the sturgeon and its varieties; with anomalous cartilaginous fishes. The third part presents us with a division of spinous fishes; the apodal fish, jugular, thoracic, and abdominal fishes. Soft finned fishes of various kinds, and observations on spinous fishes in general. The fourth part treats of the crustaceous or shell-fish. The lobster kind, the tortoise and its kinds, turbinated shell-fish of the snail kind, bivalved shell-fish, or the oyster kind, and multivalve shell-fish.

Our knowledge of fishes is the most imperfect of any part of the natural history of animals, and it requires all the address of a writer to preserve the account of them from becoming insipid. The author of the work before us, however, has proved more successful in the description of these tribes than could well be expected; having enlivened his narrative with a great variety of pertinent, and we may add, entertaining observations.

The next part of the work is employed on frogs, lizards, and serpents, where we meet with an account of frogs and toads in general, of the frog and its varieties; the toad, and its varieties; lizards in general, the crocodile, and its affinities; the salamander, the camelion, iguana, and lizards of different kinds, serpents in general, venomous serpents in general, serpents without venom.

After this entertaining department, in which many curious obſervations are made, and ancient prejudices expoſed, we are preſented with the account of inſects; a ſubject, perhaps, the moſt extenſive and pleaſing of any in natural hiſtory. The author firſt treats of inſects in general, then of inſects without wings, the ſpider and its varieties; the flea; the louſe, and its varieties; the bug, and its varieties; the wood-louſe, and its varieties; monoculous, or arboreſcent water-flea; ſcorpion and its varieties; ſcolopendra, gally-worm, and the leech. Next follows the ſecond order of inſects; viz. the libella, or dragon fly, formica leo, or lion-ant, graſhopper, locuſt, cicada, cricket, and the mole-cricket; the earwig, the froth-inſect, and ephemera.

The eighth volume opens with an account of caterpillars in general, after which the author treats of the transformation of the caterpillar into its correſponding butterfly, or moth; of butterflies and moths; of the enemies of the caterpillar, and of the ſilk-worm. To theſe ſucceeds the hiſtory of the fourth order of inſects, viz. the bee, waſp, and hornet, ichneumon-fly, ant, beetle, and its varieties; the gnat and the tipula. In the laſt part of the work is contained an account of zoophytes in general, worms, the ſtar-fiſh, polypus, lithophytes, and ſponges.

The bare enumeration of the multiplicity of ſubjects comprehended in this work, is ſufficient to eſtabliſh its ſuperiority over every other ſyſtem of natural hiſtory in the Engliſh language; but its title to pre-eminence is founded on conſiderations of a more unqueſtionable and convincing kind. The various ſubjects, while exceedingly numerous, are copiouſly and diſtinctly treated; and the author has not only enriched his narrative with an account of the lateſt diſcoveries in the ſeveral departments of natural knowledge, but greatly embelliſhed it with pertinent and judicious obſervations.

The reader is here taught to view the wonderful works of nature, through the pleaſing medium of philoſophy, in a detail which is not only rendered agreeable by a variety of juſt and appoſite obſervations, but which is alſo diveſted of the dry, unintereſting manner of ſome preceding writers on the ſubject, and the frivolous minuteneſs of others. On the whole, though this work, (no more than any other on Natural Hiſtory,) cannot be conſidered as a perfect ſyſtem of a ſcience which the accumulated enquiries of all ſucceeding ages will, probably, never be able to accompliſh; yet as it contains the lateſt diſcoveries on the ſubject, it deſerves the preference to former ſyſtems, and is unqueſtionably the moſt entertaining. The

plates

plates with which it is illustrated, are numerous and beautifully engraved.

As many of our readers may be pleased to see an author's first conceptions of an intended work, we shall lay before them the original plan of this system of Natural History, drawn up by Dr. Goldsmith himself, with which we have lately been favoured. It evidently appears, that the author had thought maturely of his subject; the work is, for the most part, conducted according to the idea here delineated, except that the authorities are not cited at the bottom of the page *, as had been proposed. This piece of literary communication is as follows.

The work will be divided into books and chapters, and is to be made so as to supplant la Pluche's Nature Displayed. It will differ from that work in this respect, that the four last volumes in the latter, not being originally comprized in the plan, but having grown out of the success of the former part, will also not be included in the plan of ours. In the last part is contained, for instance, many dissertations which have no connection with an history of nature, such as the origin of government; suppression of beggars; and the mathematical parts of astronomy and physics, mechanic powers, &c. These are quite foreign to the subject, and ought therefore to be entirely omitted. The three first volumes, however, contain a most beautiful idea of natural history, but entirely spoiled by being too superficial; by being in dialogue, which gives the whole a childish air; by wanting many of the great improvements made in the science since that work was written; and by following exploded systems of philosophy. What is good in that work, is the giving general ideas of nature, and in not furnishing us with a dry catalogue of names, and uninteresting properties, when we are searching for more agreeable entertainment.

The work under consideration will obviate all those defects. It will be much more copious, and I should flatter myself much more entertaining. The later improvements of Buffon, Linnæus, Banet, Du Hamel, Hale, &c. will naturally find place. It is to be comprised, as nearly as I can guess, in eight volumes, octavo, with plates, &c. and no fact whatsoever mentioned, without its proper authority, at the bottom of the page.

The first volume is to contain an History of the Earth, with some slight account of the systems of Burnet, Whiston, Woodward, Buffon, &c. concerning its formation. These, as they are rather an history of opinions than of things, will be briefly treated of. The things themselves, therefore, shall be more copiously and plainly described. The nature of seas, rivers, fountains, lakes, caverns, volcanos, mines, metals, and all the wonders of the subterranean world, shall be copiously insisted upon. This is a pleasing part of natural history, and very little known in our language, the writers upon the subject being mostly in Latin. M. Buffon has spoiled this part of his history, by turning what should be a plain agreeable narrative of facts, into a series of proofs, tending to confirm

* See Pref. p. 11.

an erroneous system. He might have been, had he thought proper, a good historian, but has, in this instance, laid down the character, content with being a bad philosopher.

Having described the theatre upon which all sublunary things are transacted, we naturally come to actors; and first the formation of animals in general, and afterwards that of man himself, claims our notice.

The second volume, therefore will give the History of Man, such as he is in formation in different parts of the world, and under the influence of different climates; his waking, sleeping, senses, &c. In all this I profess to follow Buffon pretty closely, as in this part he is very copious, and particularly excellent.

In the third and fourth volumes will be given the History of Quadruped Animals, as being the most respectable class next to man. The whole of these not making above an hundred and seventy different creatures; each animal, its way of living, its peculiarities, and dispositions will be minutely described; not, however, in the tedious uniformity of system, but so as to make a pleasing variety. Buffon entirely rejects system in his classing all animals; Linnæus, who seems more followed, is equally tenacious of system in every part, and to me both seem wrong. As the quadrupede animals are but few, there is no need of system to arrange their diversities, or assist the memory. Linnæus therefore spent a great deal of idle time in classing them, but we are not for that reason totally to reject system, and it will be of infinite service in the more numerous classes of animated nature. The volume of quadrupeds, therefore, will be without system; and we shall give plates in the same immethodical manner. Those animals with which the reader is supposed to be already well acquainted, shall not be exhibited in the plates; and such as we shall give of the more curious kinds, may be grouped in the manner of Redinger, as they will thus make a pleasanter picture, and be afforded at less expence. These two volumes will contain all that is necessary to retain of Buffon and Daubenton.

In the fifth volume shall be given the History of Birds; but as this class is extremely numerous, we must strictly follow the systematic arrangement. That method, however, may not render this part of the work dull, which is generally the case when it is closely followed, it will be best to throw Linnæus's system to the end, in a smaller character, and to be content with describing the life and history of the birds which demand particular notice, either for their use to man, their enmity to him, their beauty, size, &c. Into this part will also come the pleasing history of incubation, flying, nestling, &c. together with the medicinal uses to which these are sometimes applied.

The sixth volume will contain the History of Fishes, Serpents, and such crustaceous animals as inhabit the waters. On this part of history in particular, several new lights have been lately thrown, and much very amusing matter can be collected, hitherto not compiled into any one system of natural history. Linnæus must be here also followed in the same manner as above; the reader must be presented with the systematic denomination of every animal in a separate tract at the end, and only such animals as deserve particular attention described in the text.

The subsequent part will contain an History of Insects, ranged as before. This, which is confessedly the most wonderful part of all

all natural history, will be employed rather in giving their various transformations, than reciting a long catalogue of their names. It will be our study rather to be entertaining than copious. Nothing through the whole of the work must be asserted without the proper authority at the bottom; I have laid in a pretty large collection of these, and have long thought on the subject.

III. *The History of Ancient* Egypt, *as extant in the* Greek *Historians, Poets, and others: together with the State of the Religion, Laws, Arts, Sciences, and Government: from the first Settlement under* Mizraim, *in the Year before* Christ 2188, *to the final Subversion of the Empire by* Cambyses. *Containing a Space of* 1664 *Years. By* George Laughton, *D. D.* 8*vo.* 5*s. sewed.* Cadell.

THE singularity of many of the political institutions among the ancient Egyptians renders the history of that people particularly interesting to every reader, who would trace the progress of the human mind in the science of government. It is not to the nature of her laws alone, however, that Egypt is indebted for the renown she has so universally acquired in the annals of mankind. The extreme remoteness of her origin, and her cultivation of the sciences in the most early periods of the world, have concurred to spread the reputation of her former splendor over every civilized country. The learning of the ancient Egyptians is celebrated both in sacred and profane history, and from them it was that the Greek philosophers first derived the rudiments of knowledge. Hither Thales, the founder of the Ionic sect, Solon, the legislator, and Pythagoras the Samian, with others of the Eastern sages, resorted for the sake of instruction.

Unfortunately for literature, while Egypt thus flourished in science, a jealousy, incompatible with the generous sentiments which learning ought to inspire, induced her to conceal the improvements in knowledge under such mysterious characters as were understood by none but the priests of the country; and hence, with the interpretation of her hieroglyphics, have perished her acquisitions in science.

The political history of Egypt has shared in a great measure the same fate with that of her learning, owing not only to the cause which has affected the latter, but also to a national foible which prevailed among the ancient Egyptians, of recording no transactions unless such as were honourable to their country.

Our author introduces his History with a geographical description of ancient Egypt, after which he delivers an account of the state of arts, sciences, religion, laws, government,

manners, and cuſtoms, in the reign of Amoſis, about 1724 years before the Chriſtian æra. We ſhall preſent our readers with the account of the penal laws of the Egyptians, as theſe conſtituted a remarkable part of their civil polity.

'Law the Firſt. That no man ſhould have more than one wife: with whom, contrary to the cuſtom of every other people, he received a portion. Solomon received of Pharaoh the city Gazar, for his daughter's dowry. The pernicious effects of polygamy ſufficiently demonſtrate the wiſdom of this law: beſides the internal feuds, family quarrels and diſtractions produced by the jarring intereſt of a variety of mothers and children, which frequently end in murder, and are not ſeldom the foundation of civil wars, and ruin of kingdoms; the countries where it is permitted, are by no means ſo populous as thoſe where it is forbidden, This law Cecrops carried into Greece, and inſerted it in the code which he compiled for the Athenian ſtate.

'Law the Second. To ſecure the marriage bed from violation, they enacted, that every adulteter ſhould receive a thouſand ſtripes on his naked body; and that the adultereſs ſhould ſuffer the mutilation of her noſe.

'Law the Third. Whoever had it in his power to ſave the life of another in danger of being killed, and did not, was himſelf put to death. If he could not protect the perſon aſſaulted, he was obliged immediately to inform the magiſtrate of the author of the violence, or incurred the puniſhment of a ſevere flagellation, and confinement for three days without food. By this means, every citizen conſidered himſelf as his neighbour's protector, and was intereſted not only to avoid danger, but to avert every degree of violence from others.

'Law the Fourth. Whenever a perſon was found dead, by whatever accident it happened, the city neareſt to the place, where the body was found, was obliged to embalm and bury it magnificently, that the greatneſs of the expence, may influence each city, to take the moſt effectual ſteps to guard againſt accidents of every kind.

'Law the Fifth. Wilful murderers were condemned to death.

'Law the Sixth. The puniſhment inflicted on parricides, was peculiarly contrived; they ſtuck their bodies full of ſmall reeds, and ſurrounding them with thorns, burnt them to death.

'Law the Seventh. If any unnatural parent killed his child, he was not put to death, but compelled to hold the dead body in his arms three days, without any kind of ſuſtenance, and afterwards left to the horrors of his own conſcience.

This

This was thought a more ſevere puniſhment than immediate death.

'Law the Eighth. Perjury was puniſhed with death.

'Law the Ninth. A calumniator received the puniſhment, intended by his defamation.

'Law the Tenth. Revealers of ſtate ſecrets, were deprived of their tongues.

'Law the Eleventh. The hands of thoſe were cut off, who counterfeited ſeals, or the public coin, uſed falſe weights and meaſures, or forged deeds.

'Law the Twelfth. Whoever attempted to deflower a woman, was made an eunuch. In all their puniſhments they had an eye to the part offending.

'Law the Thirteenth. The execution of pregnant women was always deferred until they were delivered. This law, ſo wiſely founded on humanity and juſtice, was afterwards obſerved by the Greeks and Romans, and is at this time, by every civilized nation.

'Law the Fourteenth. The Egyptians thought the deprivation of funeral rites the greateſt misfortune which could poſſibly attend them; and knowing how powerfully religious ſentiments inforced ſocial and moral virtues, applied that opinion to the ſupport of order in the ſtate, and made a law, that every one ſhould be judged immediately after his death. The manner of conducting this ſingular proceeding is thus related. As ſoon as a perſon was dead, his relations were obliged to acquaint the judges with it, who appointing a day for producing the body before their tribunal in public, then entered into a ſtrict examination of his morals and actions; and if they were found particularly culpable and vicious, he was condemned to be unworthy of funeral rites; if nothing criminal was laid to his charge, he was honoured with a funeral oration, in which the perſon's virtues and merits were diſplayed, to excite imitation, but not the leaſt intimation of rank or dignity, all the Egyptians thinking themſelves equally noble.'

The extreme idolatry of the ancient Egyptians, in paying adoration to various animals, has afforded great ſubject for ſpeculation to thoſe who have written on the hiſtory of that people. Dr. Laughton enumerates the ſeveral opinions which have been entertained reſpecting the origin of this practice. The moſt probable is, that it proceeded from a ſuperſtitious veneration for the ſymbols by which they expreſſed religious ſentiments.

'Singularity and ſuperſtition,' ſays our author, 'were viſible in every ſhade of the Egyptian character. They delighted to act in a peculiar manner, and were in many particulars ſo

exceedingly indelicate, that I cannot prevail on myself to mention their singularities. With respect to their superstition, it is really amazing to see the lengths they carried it, in opposition to nature and reason.

'They selected particular animals to honour with worship and adoration, and entertained for them the most intoxicated veneration. The father of historians says, a man would neglect his property, however valuable, when his house was in flames, through his anxiety for a cat; and another, that those who returned from distant countries, brought home with them dead cats and kites, mourning and lamenting their loss, and suffering at the same time in silence, misery, fatigue, and want. And Ælian, a writer of reputation, says (which almost transcends the powers of credibility) that a mother would receive the greatest joy, from seeing a crocodile devour her child, thinking herself happy in having produced a being worthy the appetite of her god.

'Many sacred animals, lodged in apartments appropriated to their use, were carefully attended, and fed with the most delicious food: whenever any of them died, so general a scene of mourning overspread the country, that it seemed to have suffered some great calamity.

'To kill an ichneumon, cat, ibis, or hawk, even by accident, was unpardonable; the blood of the unfortunate offender only could attend for the crime. Diodorus relates a remarkable instance of their superstitious rage against a Roman, who had accidentally killed a cat.

'Superstition (says he) so totally prevailed over every faculty of their minds, that at the time when Ptolemy was not admitted to the friendship of the Romans, and the Egyptians universally paid the utmost deference and attention to every Roman who came amongst them, to avoid giving them the least pretence for a war; yet a Roman having accidentally killed a cat, an enraged multitude ran to his house, and notwithstanding the king sent officers to intreat them to offer no violence, and the general fear of offending the Romans, they put him to death. This I do not relate from report, but was present at the transaction.

'So powerfully did superstition prevail over every rational faculty and human sensation. The principle from which it sprung, had nothing of the noxious quality of the production.

'The peculiar utility sheep and goats were of to society, when animal food was not abundant, and the great service the dog, hawk, ichneumon, ibis, and cat did the country, by destroying dangerous animals, particularly asps and other serpents, whose bites were mortal, occasioned these animals to be much

much careſſed and regarded: which partiality, ſuperſtition converted by an eaſy tranſition into a ſacred eſtimation.

'This, together with their cuſtom of conveying ideas and ſentiments of the divine attributes, elements, or heavenly bodies, by hieroglyphics or figures of plants and animals, and applying that ſacred reſpect and admiration to the ſymbols themſelves, which they were only intended to indicate, gave birth to the high veneration they entertained for leeks, onions, and animals even of the vileſt ſpecies, and compoſed a ſyſtem of unparalleled idolatry, degrading to human nature.'

Hiſtory has tranſmitted no incidents of the three ſucceſſive reigns immediately ſubſequent to Amoſis; all we know of this period is the names of the princes, who were Chebron, Amenophis, and Mephres. Under the reigns of Horus, Acencheres, Achoris, and Cherres, we are preſented with a particular account of Moſes, extracted from the hiſtory of Joſephus. Here alſo, Dr. Laughton produces ſeveral quotations, to ſhew that the Egyptians founded the fable of Typhon upon the hiſtory of Moſes.

The moſt celebrated prince in the annals of Egypt is Seſoſtris, who aſcended the throne about the year 1485 before the Chriſtian epoch, and under whom the nation roſe to its higheſt pitch of grandeur. We ſhall preſent our readers with part of the author's account of this monarch's tranſactions.

'Seſoſtris, before he undertook the conqueſt of foreign nations, wiſely determined to remove the internal defects of his own dominions, and by a juſt arrangement of the ſeveral departments in the ſtate, render Egypt formidable within itſelf.

'He firſt divided the whole kingdom into ſix and thirty diſtricts, and ſet over them, men of known honeſty and abilities, who were to ſuperintend the execution of the laws, collect the taxes within their provinces, and give an account of the particular ſtate of affairs, and their conduct to the king; and at the ſame time parcelled out the lands to individuals, under an annual tax to be paid into the treaſury of the diſtrict, with this reſerve to the landholder, that he ſhould have his taxes remitted in proportion to the damage, he ſhould at any time ſuſtain from an impetuous inundation of the Nile.

'The lands, and revenues ariſing from them, being thus regulated, he reduced all his ſubjects into ſeven claſſes or orders: and the more effectually to ſupport this regulation, he inſtituted, that every ſon ſhould practiſe the profeſſion of his father.

'Having ſettled his civil plan, he prepared to gratify his deſire of glory, and military atchievements: here he had great difficulties to ſurmount. The diſpoſition of the people, by no

means

means inclined to war; the ſupineneſs of former reigns, had introduced an indolence and averſion from fatigue, which had not only infected the artiſts, but the military order, which having long taſted the ſweets of retirement and eaſe, diſcovered the greateſt reluctance in exchanging their placid enjoyments for the toils of war. Seſoſtris divided the militia into two ſeparate corps, Hermotybians, and Calaſirians; the former were raiſed in the diſtricts of Buſiris, Sais, Chemmis, Papremis, and one half of the iſland of Natho, and conſiſted of one hundred and ſixty thouſand foot; the latter were ſupplied by the juriſdictions of Thebes, Bubaſtis, Apthis, Tanis, Mendes, Sebennytus, Athribis, Pharbathis, Thmius, Onyphis, Anyſis, and Mycephoris in an iſland oppoſite to Bubaſtis, and amounted to two hundred and fifty thouſand. In peace they were quartered in their ſeveral provinces, and had each twelve acres of land, free from taxes, allotted to them for their pay, and maintenance; from each of theſe corps, a thouſand men were annually draughted to guard the king, and received, beſides the revenues of their lands, five pounds of bread, and two pounds of beef each day, with a ſufficient quantity of wine: an allowance diſpenſed for the maintenance of their families, as well as themſelves.

'This body of militia, ſo reſpectable in point of numbers, was in reality a vaſt undiſciplined rabble, unuſed to regularity on a march, ignorant of method in war, and when led on againſt an enemy, ruſhed, regardleſs of order, tumultuouſly to battle. Seſoſtris is ſaid to have introduced a ſpecies of diſcipline amongſt them: what it was, is at this time unknown: it is certain, however, that he found means, not only to eradicate their indolence and inactivity, but to infuſe into them a ſpirit of emulation and ardent deſire of fame.

'Having augmented his army with one hundred and ninety thouſand men, from the order of huſbandmen, twenty four thouſand cavalry, and twenty-eight thouſand armed chariots, which he firſt introduced into armies, and aſſembled on the Red Sea a fleet of four hundred ſhips loaden with warlike ſtores and proviſions, he firſt attacked and ſubdued the Ethiopians (who having left the banks of the Indus, had for a conſiderable time been ſettled in the neighbourhood of Egypt) and laid on them an annual tribute of ebony, gold, and ivory. From thence he marched into Aſia, and his fleet having paſſed, what is now called the ſtraits of Babelmandel, attended the army in its march, coaſting by the Arabian ſhore, to the gulf of Perſia.'

From the death of Seſoſtris, the author proſecutes his narrative, through frequent intervening chaſms, to the period of his

his hiſtory; delivering likewiſe an account of the remaining monuments of Egyptian magnificence, copied from the writings of the moſt authentic travellers. Among other ſubjects, he endeavours to aſcertain the country anciently known by the name of Ophir, and produces very plauſible arguments for determing it to be Sofala, a country ſituated on the eaſtern coaſt of Lower Ethiopia.

To this hiſtory is added a Recapitulatory Diſſertation, in which the author makes ſeveral judicious remarks on the civil polity of the ancient Egyptians. On the whole, Dr. Laughton has collected, and properly arranged the various detached anecdotes of Egyptian hiſtory, which are to be found in ancient writers, and the work may be conſidered as containing the fulleſt account that can be obtained of the ſubject.

IV. *An Eſſay on the Depravity and Corruption of Human Nature.* 8*vo.* *By* Thomas O'Brien Mac Mahon. 8*vo.* 3*s. ſewed.* White.

THE deſign of this writer in the preſent Eſſay, is to repreſent to us the utter depravity of human nature.

The principles, upon which he proceeds, are as follow:

'Man, not having the living faith, by which the Creator is loved with a love of preference, is neceſſarily wicked, and transfers all his affections to himſelf. Not finding the expected happineſs in himſelf, after he has withdrawn his love from his Maker, he hopes to attain it by the aſſiſtance of his creatures; but diſappointed in the hopes he had formed of being made happy by them, he conceives ſentiments of extreme wrath and hatred againſt them; and had he power he would ſoon *deſtroy* every creature he has connexion with, through vexation at being thus diſappointed. His acquaintance, wife, children, and other near kindred, would probably fall the firſt victims to his revenge.

'Another reaſon, why every man is an enemy to his whole ſpecies, is, becauſe they are all his rivals in the love of abſolute power; each individual is in ſearch of it, in oppoſition to every other; therefore all are enemies to one another.—A ſovereign reigning with the unbounded authority every man longs for, ſuppoſed therefore free from the apprehenſion of puniſhment for miſrule, would *certainly ſlaughter* all his ſubjects: perhaps he would not leave one of them alive at the end of his firſt year's reign.'

Theſe are ſome of the propoſitions, which the author endeavours to elucidate and confirm. In the courſe of his performance we meet with many poſitions to this effect.

'All

'All the thoughts of man from his infancy are turned to evil; power, and ultimately self-applauſe, are the objects he purſues inceſſantly, and with all his might; although his bowels *muſt* on that account, be full of *cruelty* towards his ſpecies.

'We are deafened once a month, or oftener, with the mock goodneſs of Titus, Trajan, Antoninus, Ariſtides, and a multitude of other impious perſons, whom God has *eternally rejected*.

'Man ſince his fall is ſunk into ſuch an abyſs of iniquity, is wrapt up ſo entirely in his polluted ſelf, as to be utterly *incapable* of performing a ſingle perfectly good action, though he were to live ten thouſand years, and continue every day, during that whole period, expatiating till he became hoarſe, on the beauty of virtue, truth of acting, rule of right, fitneſs of things, &c.'

In the firſt of theſe paſſages the author aſſerts, 'that all the thoughts of man are turned to evil from his infancy.' He alludes, we ſuppoſe, to Gen. vi. 5. where it is ſaid, 'God ſaw, that the wickedneſs of man was great, and that the thoughts of his heart were only evil continually.' This text has indeed been frequently brought to prove, that our nature was depraved in Adam. But it is obſervable, that the ſacred hiſtorian does not charge the ſin of the antediluvians upon Adam, but upon themſelves. 'All fleſh had corrupted his way upon the earth.' v. 12. In the ninth verſe we are told, that 'Noah was a juſt man, and perfect in his generations.' He therefore is manifeſtly excepted out of the number of the corrupt and degenerate. But he could not be ſo excepted, if the text above cited is a proof, that by Adam's tranſgreſſion the nature of all mankind was corrupted.

Many other paſſages of Scripture have been occaſionally quoted by thoſe, who contend for the doctrine which this writer maintains. But every one of them, we will venture to ſay, is miſapplied.

The truth is, the Scriptures no where aſſert, that the human faculties were depraved by the fall of Adam. Nor do we want ſuch an hypotheſis to account for the preſent weakneſs and wickedneſs of men. Becauſe the very ſame reaſon, or cauſe, be it what it will, which accounts for the ſin of the firſt man, who came pure out of the hands of his Creator, will account for the ſins of all men ever ſince; and to ſuppoſe that God would deprave the will, or weaken the underſtanding of men, merely as a puniſhment for what they could not help, is a moſt unworthy imputation upon the Divine goodneſs: and it is no leſs ſo upon his wiſdom; as if he were capable

pable of contradiction and inconsistency. For if he designed to give them eternal life, why did he make them less capable of gaining it? and, if he did not design it, why did he send them a Saviour * ?

To what our author very uncharitably advances, concerning the *eternal rejection* of Titus, Trajan, &c. we shall only oppose the following words of St. Peter and St. Paul. 'Of a truth I perceive, that God is no respecter of persons; but in every nation, he that feareth him, and worketh righteousness is *accepted* with him.' Acts x. 35.—'When the Gentiles, which have not the law, do *by nature* the things contained in the law, these having not the law are a law to themselves, which shew the work of the law *written in their hearts*.' Rom. ii. 14. In this passage, St. Paul is proving, that the Gentiles have a rule of action. And where is that rule? *It is written in their hearts*, inscribed upon their natural faculties, interwoven with the frame and constitution of the human soul. The whole verse may be thus paraphrastically explained: 'Though the Gentiles have no written law, they are, nevertheless, under a rule of life; and that rule is their own reason, as appears from hence, that some of them actually do the things contained in the law, are just, temperate, kind, and benevolent. Now when they perform by nature, that is, the natural powers of understanding and reason, the virtuous actions which the law requires, these honest heathens, seeing they have no written law, must be a law, or a rule of action, to themselves; and hereby evince, that God has implanted, in their very nature, sense and understanding to discern and approve the righteousness, which his law requires, and to dislike the wickedness, which it forbids.

Very differently from this our author says: 'Man is utterly *incapable* of performing a single perfectly good action.' But this argument proves *too much*, and therefore concludes *nothing*. For, the less capable a man is of perfection, the less will be required of him. And, if it were *impossible* for him to do things well pleasing to God, it would cease to be his duty.

Here, perhaps, it will be objected, that St. Paul says: 'We are not sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God.' 2 Cor. iii. 5.

But it is well known to the learned, that this passage has no relation to the insufficiency of man to think a good thought, or to do a good action, without the special assistance of God. The words relate to the apostles, as the sense and context evidently prove, and to them alone; and are a declaration of

* See Apol. of Ben Mord. Let. v.

their own inſufficiency to diſcover, or judge what was proper to be done towards the accompliſhment of that great work, in which they were engaged, the converſion of the world to the Chriſtian faith. Their ſufficiency, he ſays, was entirely derived from God, who had made them 'able miniſters of the New Teſtament,' by the influence of his Holy Spirit aſſiſting them to preach the 'word, with demonſtration of the ſpirit and with power.'

This paſſage, as Dr. Whitby very juſtly obſerves, is therefore impertinently cited to ſhew, that no man is ſufficient of himſelf to think a good thought; and might as well have been produced to prove him not ſufficient of himſelf to think at all.

Before we diſmiſs this article, we ſhall only obſerve, that nothing contributes more to extinguiſh virtue in the breaſt of man, than degrading and odious pictures of the human ſpecies. When men are perſuaded that they are naturally knaves, a noble incentive to virtue is extinguiſhed, that which ariſes from a conſciouſneſs of their being formed for great and generous actions. Inſtead of growing better, they eaſily grow worſe, and gradually become vicious, merely through a perſuaſion, that they were originally created under an inability of doing any thing but what is baſe and villainous.

Theſe unfavourable repreſentations of humanity have a tendency to chill and benumb our ſpirits, to cool our love, to damp our holy joy and praiſe, which ſhould be the life of a Chriſtian, and to cut the ſinews of all our laudable ambition. They are calculated to give us a deſpicable opinion of our fellow-creatures, to create ſuſpicion, ſpleen, and miſanthropy; and to caſt a gloominеſs and horror over the whole face of nature.

Beſides, as our ſouls are the immediate productions of God, we ſhould conſider, that when we declaim againſt nature, and diſparage our faculties, we blaſphemouſly diſparage the work and the gifts of our beneficent Creator.

A good mind, animated with generous affections, with love, gratitude, and benevolence, is ſhocked at this odious caricatura, ſo different from its own ſenſations and unbiaſſed ideas. Mr. O'Brien Mac Mahon, we will charitably preſume, has not exhibited a picture of his own heart, when he gives us this diabolical account of man: 'had he power, he would ſoon *deſtroy* every creature he had any connection with. His acquaintance, wife, and children, would probably fall the firſt victims to his rage.'—A picture, which can only ſuit the malignant diſpoſition of a demon, and the pencil of Beelzebub.

One

One of the moſt amiable writers of the preſent age has made this very juſt remark on the ſubject we are now conſidering: 'It has been the faſhion to paint human nature in the harſheſt and moſt unpleaſing colours. Yet there is not, ſurely, any argument more likely to induce a man to act unworthily, than to perſuade him that he has nothing of innate worthineſs in his genuine diſpoſition; than to reaſon him out of every elevated notion of his own grandeur of ſoul; and to deſtroy every motive which might juſtly inſpire him with a principle of ſelf-reverence; that ſureſt internal guard heaven ſeems to have aſſigned to the human virtues *.'

V. *The Minſtrel; or, the Progreſs of Genius. A Poem. The Second Book. By* James Beattie, *LL. D.* 4*to.* 1*s.* 6*d.* Dilly.

THE firſt hint of this performance was ſuggeſted by Dr. Percy's Eſſay on the Engliſh Minſtrels, prefixed to the firſt volume of Reliques of ancient Engliſh Poetry, publiſhed in the year 1765.

The author's deſign is to trace the progreſs of a poetical genius, born in a rude and illiterate age, from the firſt dawnings of fancy and reaſon, till that period, at which he may be ſuppoſed capable of ſupporting the character of *a minſtrel*; that is, of an itinerant poet and muſician: a character, which, according to the notions of our forefathers, was not only reſpectable, but ſacred.

The purſuits and amuſements of the minſtrel's childhood and early youth are deſcribed in the firſt book: the incidents, which determine him to enter upon his profeſſion are related in the ſecond.

Edwin, in one of his evening rambles into a wilderneſs, diſcovers a hermit; and overhears him diſcanting on the happineſs of retirement and virtue, and the vanity and vexation of grandeur and ambition.

" Hail, awful ſcenes, that calm the troubled breaſt,
" And woo the weary to profound repoſe,
" Can paſſion's wildeſt uproar lay to reſt,
" And whiſper comfort to the man of woes!
" Here Innocence may wander, ſafe from foes,
" And Contemplation ſoar on ſeraph wings.
" O Solitude, the man who thee foregoes,
" When lucre lures him, or ambition ſtings,
" Shall never know the ſource whence real grandeur ſprings.

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* Fitzob. lib. xxxiv.

" Vain

" Vain man, is grandeur given to gay attire?
" Then let the butterfly thy pride upbraid:—
" To friends, attendants, armies, bought with hire?
" It is thy weakness that requires their aid:—
" To palaces, with gold and gems inlay'd?
" They fear the thief, and tremble in the storm:—
" To hosts, through carnage who to conquest wade?
" Behold the victor vanquish'd by the worm!
" Behold, what deeds of woe the locust can perform!

" True dignity is his, whose tranquil mind
" Virtue has rais'd above the things below,
" Who, every hope and fear to heaven resign'd,
" Shrinks not, though Fortune aim her deadliest blow."
—This strain from midst the rocks was heard to flow
In solemn sounds. Now beam'd the evening star;
And from embattled clouds emerging flow
Cynthia came riding on her silver car;
And hoary mountain-cliffs shone faintly from afar.'

After a short interval the hermit thus continues his soliloquy.

" Ye tools and toys of tyranny, adieu,
" Scorn'd by the wise, and hated by the good!
" Ye only can engage the servile brood
" Of Levity and Lust, who, all their days,
" Ashamed of truth and liberty, have woo'd,
" And hug'd the chain, that glittering on their gaze
" Seems to outshine the pomp of heaven's empyreal blaze.

" Like them, abandon'd to Ambition's sway,
" I sought for glory in the paths of guile;
" And fawn'd and smil'd, to plunder and betray,
" Myself betray'd and plunder'd all the while;
" So gnaw'd the viper the corroding file.
" But now with pangs of keen remorse I rue
" Those years of trouble and debasement vile.—
" Yet why should I this cruel theme pursue!
" Fly, fly, detested thoughts, for ever from my view,'

" The gusts of appetite, the clouds of care,
" And storms of disappointment, all o'erpast,
" Henceforth no earthly hope with heaven shall share
" This heart, where peace serenely shines at last.
" And if for me no treasure be amass'd,
" And if no future age shall hear my name,
" I lurk the more secure from fortune's blast,
" And with more leisure feed this pious flame,
" Whose rapture far transcends the fairest hopes of fame.

" The

" The end and the reward of toil is reſt.
" Be all my prayer for virtue and for peace.
" Of wealth and fame, of pomp and power poſſeſs'd,
" Who ever felt his weight of woe decreaſe!
" Ah! what avails the love of Rome and Greece,
" The lay heaven-prompted, and harmonious ſtring,
" The duſt of Ophir, or the Tyrian fleece,
" All that art, fortune, enterpriſe, can bring,
" If envy, ſcorn, remorſe, or pride the boſom wring!

" Let Vanity adorn the marble tomb
" With trophies, rhymes, and ſcutcheons of renown,
" In the deep dungeon of ſome Gothick dome,
" Where night and deſolation ever frown.
" Mine be the breezy hill that ſkirts the down;
" Where a green graſſy turf is all I crave,
" With here and there a violet beſtrown,
" Faſt by a brook, or fountain's murmuring wave;
" And many an evening ſun ſhine ſweetly on my grave."

Upon Edwin's viſiting the place a ſecond time, and making himſelf known to the ſage, a converſation enſues. The youth, ſhocked at the ſcenes of carnage, deſolation, pride, and tyranny, which hiſtory exhibits, wiſhes to confine his thoughts to the pleaſures of imagination.

" Then hail ſweet Fancy's ray! and hail the dream
" That weans the weary ſoul from guilt and woe!
" Careleſs what others of my choice may deem,
" I long, where Love and Fancy lead, to go,
" And meditate on heaven; enough of earth I know."

The anchoret inſtructs him in the inefficacy of this principle, and the dangers attending the purſuit.

" Fancy enervates, while it ſooths, the heart,
" And, while it dazzles, wounds the mental ſight;
" To joy each heightening charm it can impart,
" But wraps the hour of wo in tenfold night.
" And often, where no real ills affright,
" Its viſionary fiends, and endleſs train,
" Aſſail with equal or ſuperior might,
" And through the throbbing heart, and dizzy brain,
" And ſhivering nerves, ſhoot ſtings of more than mortal pain.

" And yet, alas, the real ills of life
" Claim the full vigour of a mind prepared,
" Prepared for patient, long, laborious ſtrife,
" Its guide Experience, and Truth its guard.

" We fare on earth as other men have fared:
" Were they successful? Let us not despair.
" Was disappointment oft their sole reward?
" Yet shall their tale instruct, if it declare,
" How they have borne the load ourselves are doom'd to bear.'

The sage continues his instruction, and points out the use of a superior guide, namely philosophy; its influence in humanizing the mind, and preparing it for intellectual exertion and delicate pleasure; in exploring, by the help of geometry, the system of the universe; in banishing superstition; in promoting navigation, agriculture, medicine, and moral and political science.

The influence of philosophy in banishing superstition is thus described:

" In the deep windings of the grove, no more
" The hag obscene, and grisly phantom dwell;
" Nor in the fall of mountain-stream, or roar
" Of winds, is heard the angry spirit's yell;
" No wizard mutters the tremendous spell,
" Nor sinks convulsive in prophetic swoon;
" Nor bids the noise of drums and trumpets swell,
" To ease of fancied pangs the labouring moon,
" Or chace the shade that blots the blazing orb of noon.'

This book ends with a short account of Edwin's application to the study of truth, nature, and philosophy.

There is a variety of fine romantic scenery, and pleasing description in this performance.

VI. *A Review of some of the Articles of the Church of* England, *to which a Subscription is required of Protestant Dissenting Ministers. By* Samuel Wilton. 8*vo*. 4*s*. Buckland.

THE first and general objection of the dissenters to the present requisition of subscription to the Articles of the Church of England, as the condition of their legal toleration, is grounded upon the opinion they entertain, of the supreme and sole authority of Jesus Christ, as head and lawgiver of his church, of the right of private judgment, and of the sufficiency and perfection of the Scriptures.

But the late application of their ministers to parliament for relief in the case of subscription, has been variously represented. Their adversaries have not scrupled to assert, that their objections are merely the offspring of infidelity; upon a presumption, that the Articles, to which they are required

to

to subscribe, are perfectly conformable to the Scriptures, and contain the genuine doctrines of Christianity.

As this high opinion of the Articles has been entertained, not only by the members of the church of England, but by dissenters, our author endeavours to investigate the genuine sense of some of them, and to point out several objections, which affect protestant dissenters of *every* denomination.

It has been generally supposed, that none but Socinians, Arians, and Arminians can have any objection to the doctrines of those Articles, which the dissenters are required to subscribe. But Mr. Wilton assures us, that this is a mistake; that these Articles contain a variety of positions and principles, (exclusive of such as fall within the limits of the Socinian, Arian, and Arminian controversies) which strongly favour of the superstition and ignorance of the times preceding the Reformation.

The first object of his disquisition is Art. III. in which it is affirmed, that 'Christ went down into hell.'

'By *hell*, he says, we commonly understand the place of torment, prepared for the wicked in the future and invisible world. The plain, literal, grammatical sense of the article seems therefore to be, that Christ went down into the regions of the damned.'

Lord chancellor King, in his History of the Apostle's Creed, observes, that *hell* is derived from the old Saxon word *hil*, or from the participle *helled*, that is, *hidden* or *covered*; he therefore supposes, that this word is equivalent to the Greek word *hades*, as denoting an *unseen place*.

To the application of this meaning, in the present case, our author alleges this objection: 'It is remarkable, that we do not find any theological writers, at or about the time, when the Articles were composed, who ever speak of good men as going down into *hell*, upon their removal out of this world; but they appropriated the word *hell* in their sermons and other writings to the place of torment.'—

He adds: 'When I consider the abundant proof, which the remains of Christian antiquity afford, that it was the opinion of the fathers, that Christ actually descended into a place of torment; when I consider the curious controversies among them about his errand to *hell*; and reflect on the reverence which the church of Rome, and the church of England, have ever paid to the decisions of the fathers, I have not the least doubt remaining, but that this was the meaning intended to be handed down from age to age, by the original compiler or compilers of the creed, and by those, who have continued the use of it in the church. Though I must observe, by the way, that it therefore forfeits the honourable appellation it

now bears: for surely this was no part of the Apostles creed *.

The author, in the next place, examines the sentiments of some of the most considerable writers of the church of England, who have written upon the xxxix Articles; and incontestibly proves, that they understood the words in question in a literal sense, of Christ's actual descent into the place of torment. This, he maintains, is not the doctrine of the Scripture: he therefore concludes, that, upon this account, the most orthodox protestant dissenters may reasonably object to subscribing the third article.

Art. IV. 'Christ did truly rise again from death; and took again his body, with flesh, bones, and all things appertaining to the perfection of man's nature, *wherewith he ascended into heaven, and there sitteth, until he return to judge all men at the last day.*'

The literal sense of this article, as our author observes, is not consistent with the doctrine of Scripture. For, in several places in St. Paul's Epistles, (particularly 1 Cor. xv. Phil. iii. 21.) Christ's glorified body is represented as both the pledge and pattern of the glorification of the bodies of the saints.

'And since we are expressly taught to conceive of this alteration in *their* bodies, as preceding the admission of them into heaven, it is reasonable to suppose, that the body of our blessed Saviour underwent the same glorious change in a moment, in the course of his ascension, after that He was received up into the clouds out of the sight of his disciples; but before He entered on the right hand of the Majesty on high. Consequently it cannot be true, neither does it consist with the apostle's assertion, that "flesh and blood cannot inherit the kingdom of God," to say that Christ ascended into heaven with his *flesh* and *bones*, and all things appertaining to the perfection (or rather the present imperfection) of man's nature. Much less can we allow, that He now therewith sitteth until He shall return to judge all men at the last day; to which idea the most natural construction of the article would also lead us.'

Mr. Wilton concludes with observing, that the last clause of this article, which asserts Christ's continuance, until he re-

* This article of Christ's descent into hell is mentioned by no writer before Ruffinus, who, in the beginning of the fifth century, does indeed speak of it. But he tells us, that it was not in the Roman, nor in any of the Oriental creeds; that he found it in the symbol of his own church at Aquileia. But as there was no other article in that symbol, relating to Christ's body, the words which he gives us, *descendit ad inferna, he descended to the lower parts*, may signify *burial*; and he himself understands them in that sense. Ruffin. in Exposit. Symboli.

turn

turn to judge all men at the last day, is inconsistent with the doctrine of a millennium, which, he thinks, is a tenet perfectly innocent in itself, and pregnant with no injurious consequences to civil society. And therefore, he says, it may justly be accounted a hardship, that a man should be denied the benefit of a legal toleration on account of believing it. He adds: 'I am inclined to think, some zealous opponents of relief in the matter of subscription, are considerably interested in this difficulty.'

Art. VI. 'In the name of the holy Scripture we do understand those canonical books of the Old and New Testament, of whose authority *was never any doubt in the church*.

'This remarkable definition of Holy Scripture brings the subscriber into a difficult dilemma.

'For he must either declare he believes this assertion to be true, of all the books received as canonical, and inserted in the list affixed to this article, which was the evident design of the compilers; and so offend against the clearest evidence of ecclesiastical history to the contrary. Or if he strictly adheres to the church's definition of Holy Scripture, and consequently admits no other books to be canonical, than those of whose authority was never any doubt in the church, he cannot conscientiously subscribe to the canonical authority of *all* the books enumerated in the catalogue, which is subjoined to the article; and which it was also the evident design of the compilers should be received as such. For it is impossible it can be true, that all the books contained in that list are to be esteemed canonical, and yet none but those of which there never was any doubt.'

It is well known, that the authenticity of the epistle to the Hebrews, of the epistle of St. James, the second of St. Peter, the second and third of St. John, St. Jude, and the Revelation, has been disputed.

It is remarkable, as our author observes, that the canonical books are named and numbered in this article, according to the division of the Vulgate Bible, which includes the Book of Lamentations in the prophecy of Jeremiah, and calls the Books of Ezra and Nehemiah, the first and second of Esdras. The absurdity of suffering the list to continue in this form, when another division of the Bible came into common use, must be obvious to every reader.

Art. VIII. The three creeds . . . . ought thoroughly to be received and believed, &c.

In reviewing this article our author shews, that there is no necessity, that any one of them should be *thoroughly* received and believed; that it is impossible they can all be so received

by the same person, and that the Creed of Athanasius, with its damnatory clause, ought to be rejected by every believer in the doctrine of the trinity.

Art. XXIII. The author proves, that every protestant dissenting minister, who subscribes this article, declares it to be his belief, that it is not lawful for himself, nor for any one of his brethren, of whatever denomination, to take upon him the office of public preaching or administering the sacraments.

Art. XXXIII. In commenting on this article, the author has made some severe animadversions on the manner of doing penance in the church of England, and commutation of penance, &c. observing by the way, that the principles of dissenters necessarily subject them to the sentence of excommunication *ipso facto*.

Art. XXXVII. In opposition to this article Mr. Wilton remarks, that it does not appear from the Scriptures to be the province of the civil magistrate to exercise any dominion over the consciences of men.

The remaining part of this performance consists of observations on Mr. Madan's Scriptural Comment upon the Thirty-nine Articles, on the expulsion of the Methodistical Students at Oxford, (which he calls an irreligious and immoral determination); on the proper method of defending the faith, and other points of that nature.

This tract is written with temper, accuracy, and learning.

VII. *The* Grecian *History, from the earliest State to the Death of* Alexander *the Great. By Dr.* Goldsmith. *2 Vols. 8vo. 12s.* Rivington.

WHEN an author of reputation has published a work, it is usual for a considerable time to elapse before any succeeding writer attempts to treat of the same subject. This seems to be the case with respect to the History of Greece, which, notwithstanding the great number and industry of modern compilers, has lain much neglected since Mr. Rollin's Ancient History first made its appearance. That work, however, with all its merit, is certainly liable to great objections. The remarks it contains are often destitute of solidity, and the author betrays such a propensity towards referring events to divine judgments, as tends to frustrate the very end of historical information, and instead of rendering it subservient to political knowledge, degrades it into a vehicle of superstition.—Mr. Stanyan was the next modern author who wrote a new history of ancient Greece, divested of these imperfections, in which likewise the glorious transactions, whereof

that

that country was the scene, are related upon the natural principles of human conduct and fortune, with the additional advantage of the narrative being continued in an uninterrupted progression. a circumstance which was not sufficiently attended to in Mr. Rollin's history.

The work now before us, we are told in an advertisement, was undertaken by Dr. Goldsmith in consequence of the favourable reception the public gave to his Roman History.

In the first chapter we are presented with an account of the earliest state of Greece, and the origin of the several republics: the second contains a copious detail of the government of Sparta, and the laws of Lycurgus. The third treats of the government of Athens, the laws of Solon, and history of the republic, from the time of that legislator to the commencement of the Persian war; and the fourth chapter exhibits a short survey of the state of Greece previous to this period. It may not be improper to lay part of this chapter before our readers,

'Foremost in this confederacy we may reckon the city of Athens, commanding the little state of Attica, their whole dominions scarce exceeding the largest of our English counties in circumference. But what was wanting in extent was made up by the citizens being inured to war, and impressed with the highest ideas of their own superiority. Their orators, their philosophers, and their poets, had already given lessons of politeness to mankind; and their generals, though engaged only in petty conflicts with their neighbours, had begun to practise new stratagems in war. There were three kinds of inhabitants in Athens; citizens, strangers, and servants. Their number usually amounted to twenty-one thousand citizens, ten thousand strangers, and from forty to threescore thousand servants.'—

'The revenues of this city, according to Aristophanes, amounted to two thousand talents, or about three hundred thousand pounds of our money. They were generally gathered from the taxes upon agriculture, the sale of woods, the produce of mines, the contributions paid them by their allies, a capitulation levied upon the inhabitants of the country, as well natives as strangers, and from fines laid upon different misdemeanors. The application of these revenues was in paying the troops, both by land and sea, building and fitting out fleets, keeping up and repairing public buildings, temples, walls, ports, and citadels. But in the decline of the republic, the greatest part was consumed in frivolous expences,

games, feaſts, and ſhows, which coſt immenſe ſums, and were of no manner of utility to the ſtate.

'But the greateſt glory of Athens, was its being the ſchool and abode of polite learning, arts, and ſciences. The ſtudy of poetry, eloquence, philoſophy, and mathematics began there, and came almoſt to their utmoſt perfection. The young people were ſent firſt to learn grammar under maſters who taught them regularly, and upon the principles of their own language. Eloquence was ſtudied with ſtill greater attention, as in that popular government it opened the way to the higheſt employments. To the ſtudy of rhetoric was annexed that of philoſophy, which compriſed all the ſciences; and in theſe there were many maſters, very converſant, but, as is common, their vanity ſtill greater than their pretenſions.

'All the ſubordinate ſtates of Greece ſeemed to make Athens the object of their imitation; and, though inferior to it upon the whole, yet each produced great ſcholars, and remarkable warriors in its turn. Sparta alone took example from no other ſtate, but ſtill rigorouſly attached to the inſtitutions of its great lawgiver, Lycurgus, it diſdained all the arts of peace, which, while they poliſhed, ſerved to enervate the mind, and, formed only for war, they looked forward to campaigns and battles, as ſcenes of reſt and tranquillity. All the laws of Sparta, and all the inſtitutions of Lycurgus, ſeemed to have no other object than war; all other employments, arts, polite learning, ſciences, trades, and even huſbandry itſelf, were prohibited amongſt them. The citizens of Lacedæmon were of two ſorts, either thoſe who inhabited the city of Sparta, and, who for that reaſons were called Spartans, and thoſe who inhabited the country dependent thereon. In the times of Lycurgus the Spartans amounted to nine thouſand men, the countrymen to thirty thouſand. This number was rather diminiſhed than encreaſed in ſucceeding times, but it ſtill compoſed a formidable body, that often gave laws to the reſt of Greece. The Spartan ſoldiers, properly ſo called, were conſidered as the flower of the nation, and we may judge of their eſtimation by the anxiety the republic expreſſed when three hundred of them were once taken priſoners by the Athenians.

'But notwithſtanding the great valour of the Spartan ſtate, it was formed rather for a defenſive than an offenſive war. They were always careful to ſpare the troops of their country, and as they had very little money, they were not in a capacity to ſend their armies upon diſtant expeditions.

'The armies both of Sparta and Athens were compoſed of four ſorts of troops: citizens, allies, mercenaries, and ſlaves.

ſlaves. The greateſt number of troops in the two republics were compoſed of allies, who were paid by the citizens who ſent them. Thoſe which received pay from their employers were ſtyled mercenaries. The number of ſlaves attending on every army was very great, and the Helotes, in particular, were employed as light infantry.

'The Greek infantry conſiſted of two kinds of ſoldiers: the one heavy-armed, and carrying great ſhields, ſpears, and ſcymetars; the other light-armed, carrying javelins, bows, and ſlings. Theſe were commonly placed in the front of the battle, or upon the wings, to ſhoot their arrows, or fling their javelins and ſtones at the enemy, and then retire through the intervals behind the ranks, to dart out occaſionally upon the retiring enemy.

'The Athenians were pretty much ſtrangers to cavalry, and the Lacedæmonians did not begin the uſe till after the war with Meſſene. They raiſed their horſe principally in a ſmall city not far from Lacedæmon, called Sciros, and they were always placed on the extremity of the left wing, which poſt they claimed as their rightful ſtation.

'But to recompence this defect of cavalry, the Athenians, in naval affairs, had a great ſuperiority over all the ſtates of Greece. As they had an extenſive ſea coaſt; and as the profeſſion of a merchant was held reputable among them, their navy encreaſed, and was at length ſufficiently powerful to intimidate the fleets of Perſia.

'Such were the two ſtates, that in ſome meaſure engroſſed all the power of Greece to themſelves; and, though ſeveral petty kingdoms ſtill held their governments in independence, yet they owed their ſafety to the mutual jealouſy of theſe powerful rivals, and always found ſhelter from the one againſt the oppreſſions of the other. Indeed the diſſimilarity of their habits, manners, and education, ſerved as well to divide theſe two ſtates, as their political ambition. The Lacedæmonians were ſevere, and ſeemed to have ſomething almoſt brutal in their character. A government too rigid, and a life too laborious, rendered their tempers haughtily ſullen and untractable. The Athenians were naturally obliging and agreeable, chearful among each other, and humane to their inferiors, but they were reſtleſs, unequal, timorous friends, and capricious protectors. From hence neither republic could ſufficiently win over the ſmaller ſtates of Greece to their intereſts; and, although their ambition would not ſuffer the country to remain in repoſe, yet their obvious defects were always a bar to the ſpreading their dominion. Thus the mutual jealouſy of theſe

ſtates

ſtates kept them both in conſtant readineſs for war, while their common defects kept the leſſer ſtates independent.'

The fifth chapter contains the hiſtory of the period from the expulſion of Hippias to the death of Darius. Here commence the memorable tranſactions which have rendered the Grecian fame immortal. The next diviſion of the work compriſes the events from the death of Miltiades to the retreat of Xerxes out of Greece, a period of yet greater glory, and the hiſtory of which is related in a ſtrain of ſtyle and ſentiment not unbecoming the ſplendor of the ſubject. The author then conducts us from the retreat of Xerxes to the peace concluded between the Greeks and Perſians, and afterwards from this tranſaction to the beginning of the Peloponneſian war, where he recites with great perſpicuity the cauſes and progreſs of thoſe civil diſſenſions which terminated in the extinction of Grecian liberty. The laſt chapter in the firſt volume contains the hiſtory of the period from the demolition of the Athenian power to the death of Socrates, in which the author has delivered a lively and pathetic account of the unjuſt perſecution and death of that celebrated philoſopher.

The ſecond volume opens with the narrative from the death of Socrates to the death of Epaminondas, after which we are preſented with a view of the affairs of Greece, from the birth to the death of Philip king of Macedon. In this period lived the renowned Demoſthenes, of whom, as being a principal agent in the tranſactions of thoſe times, we ſhall inſert the author's account.

'This illuſtrious orator and ſtateſman, whom we ſhall hereafter find acting ſo conſiderable a part in the courſe of this hiſtory, was born in the laſt year of the ninety-ninth Olympiad, according to Dionyſius, who, in his epiſtle to Lammacus, hath accurately diſtinguiſhed the different periods of his life, and the times in which his ſeveral orations were delivered. He was the ſon not of a mean and obſcure mechanic, as the Roman ſatyriſt hath repreſented him, but of an eminent Athenian citizen, who raiſed a conſiderable fortune by the manufacture of arms. At the age of ſeven years, he loſt his father; and to add to this misfortune, the guardians to whom he was intruſted, waſted and embezzled a conſiderable part of his inheritance. Thus oppreſſed by fraud, and diſcouraged by a weak and effeminate habit of body, he yet diſcovered an early ambition to diſtinguiſh himſelf as a popular ſpeaker. The applauſe beſtowed on a public orator, who had defended his country's right to the city of Oropus, in an elaborate harangue, inflamed his youthful mind with an eager deſire of meriting the like honour. Iſocrates and Iſæus were then the

two

two most eminent professors of eloquence at Athens. The soft and florid manner of the former did by no means suit the genius of Demosthenes: Isæus was more vigorous and energetic, and his style better suited to public business. To him therefore he applied, and under his direction pursued those studies, which might accomplish him for the character to which he aspired. His first essay was made against his guardian, by whom he had been so injuriously treated: but the goodness of his cause was here of more service than the abilities of the young orator; for his early attempts were unpromising, and soon convinced him of the necessity of a graceful and manly pronunciation. His close and severe application, and the extraordinary diligence with which he laboured to conquer his defects and natural infirmities, are too well known, and have been too frequently the subjects of historians and critics, ancient and modern, to need a minute recital. His character as a statesman will be best collected from the history of his conduct in the present transactions. As an orator, the reader perhaps is not to be informed of his qualifications. Indeed, the study of oratory was at that time the readiest and almost the only means of rising in the state. His first essay at the bar was two years after this incident, when he called his guardians to account for embezzling his patrimony, and recovered some part of it. This encouraged him some time after, to harangue before the people in their public assembly; but he acquitted himself so ill, that they hissed him; however, he ventured a second time, but with no better success than before, so that he went away ashamed, confounded, and quite in despair. It was upon this occasion that Satyrus the player accosted him, and in a friendly way encouraged him to proceed. With this view he asked him to repeat to him some verses of Sophocles, or Euripides, which he accordingly did: the other repeated them after him, but with such a different spirit and cadence, as made him sensible that he knew very little of elocution. But by his instructions, and his own perseverance, he at length made himself master of it; and by the methods before mentioned, corrected the imperfections that were born with him, as well as the ill habits he had contracted. It is not very clear whether this passage be rightly ascribed to Satyrus, who seems to be confounded with Neoptolemus and Andronicus, who were likewise famous comedians; and Demosthenes is said to have been instructed by all the three.

'With these advantages and improvements, he appeared again in public, and succeeded so well, that people flocked from all parts of Greece to hear him. From thence he was looked upon as the standard of true eloquence; insomuch that

none of his countrymen have been put in compariſon with him; nor even among the Romans, any but Cicero. And though it has been made a queſtion by the ancient writers, to which of the two they ſhould give the preference, they have not ventured to decide it, but have contented themſelves with deſcribing their different beauties, and ſhewing, that they were both perfect in their kind. His eloquence was grave and auſtere, like his temper; maſculine and ſublime, bold, forcible and impetuous; abounding with metaphors, apoſtrophes, and interrogations; which, with his ſolemn way of invoking and appealing to the gods, the planets, the elements, and the manes of thoſe who fell at Salamis and Marathon, had ſuch a wonderful effect upon his hearers, that they thought him inſpired. If he had not ſo much ſoftneſs and inſinuation as is often requiſite in an orator, it was not that he wanted art and delicacy, when the caſe required it: he knew how to ſound the inclinations of the people, and to lead them to the point he aimed at: and ſometimes, by ſeeming to propoſe that which was directly the contrary. But his chief characteriſtic was vehemence, both in action and expreſſion; and indeed that was the qualification of all others moſt wanted at this time: for the people were grown ſo inſolent and imperious, ſo factious and divided, ſo jealous of the power of the democracy, and withal ſo ſunk into a ſtate of pleaſure and indolence, that no arts of perſuaſion would have been ſo effectual, as that ſpirit and reſolution, that force and energy of Demoſthenes, to humble them, to unite them, and to rouſe them into a ſenſe of their common danger,

'But neither could Demoſthenes himſelf have made ſuch impreſſions on them, if his talent of ſpeaking had not been ſupported by their opinion of his integrity. It was that which added weight and emphaſis to every thing he ſaid, and animated the whole. It was that which chiefly engaged their attention, and determined their counſels; when they were convinced that he ſpoke from his heart, and had no intereſt to manage, but that of the community: and this he gave the ſtrongeſt proofs of, in his zeal againſt Philip, who ſaid, He was of more weight againſt him than all the fleets and armies of the Athenians; and that he had no enemy but Demoſthenes. He was not wanting in his endeavours to corrupt him, as he had moſt of the leading men in Greece: but this great orator withſtood all his offers; and, as it was obſerved, all the gold in Macedon could not bribe him.'

During this period of the hiſtory, an engine, which, before the concluſion of the Perſian war, had been unknown in the

Grecian

Grecian commonwealths, began to be played off againſt them: corruption now ſeized the vitals of government, and that virtue, which had defied and overcome the moſt numerous armies that ever were brought into the field, was reduced to ſubjection, by a prince who chiefly owed the ſucceſs of his arms to the expedient of bribery. Almoſt the whole reign of Philip is one continued confirmation of this remark.

The ſubſequent part of the hiſtory is employed on the tranſactions of Alexander, with the account of whoſe death it concludes.

The author of this work has preſerved a proper medium between prolixity and conciſeneſs; but he has too cloſely followed Stanyan's Hiſtory, which he ſeems to have had conſtantly in his eye. The moſt material difference between the two works is, that the latter commences with the fabulous ages, and ends at the death of Philip of Macedon; the former begins at a later period, and is continued to the death of Alexander.—With reſpect to this hiſtory, we cannot avoid obſerving, that it betrays evident marks of haſty production, though it muſt be admitted to compriſe a faithful and diſtinct account of tranſactions, and to be written with no inconſiderable degree of perſpicuity.

VIII. *Political Arithmetic. Containing Obſervations on the preſent State of* Great Britain; *and the Principles of her Policy in the Encouragement of Agriculture. Addreſſed to the Oeconomical Societies eſtabliſhed in* Europe. *To which is added, a Memoir on the Corn Trade: Drawn up and laid before the Commiſſioners of the Treaſury, by Governor* Pownall. *By* Arthur Young, *Eſq.* 8*vo.* 5*s.* 3*d. Boards.* Nicoll. (*Concluded, from* p. 209.)

MR. Young begins his third chapter, which treats of the Removal of Obſtacles, with obſerving, that the cure of evils muſt be radical; and this he properly exemplifies. In Sect. I. he conſiders the French Taille, examines the nature and tendency of that tax, and points out the numerous miſchiefs reſulting from it. In the following ſections he treats of Leaſes, Tythes, Perſonal Service, Corn Laws, National Poverty, Open Fields, Slavery, and Hunting. Chapter III. is employed in expoſing the falſehood of the propoſitions advanced upon theſe ſubjects by other writers. This being a very curious part of the work, we would preſent our readers with extracts from it, but as the unity of the ſubject will not admit of being elucidated by quotations of a moderate length,

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we ſhall only obſerve that one of the principal errors which our author combats, is the ſyſtem lately broached in France, of an union of all taxes on land; that is, for a land tax to abſorb all the taxes of a ſtate: this was firſt ſtarted by Locke, after him by Sir Matthew Decker, and of late a whole legion of French writers have publiſhed numerous works in recommendation of it. Mr. Young enters into a minute examination of the queſtion, deciding it in every inſtance againſt thoſe gentlemen, and, we muſt acknowledge, in a very ſatisfactory manner. In the courſe of the argument he does juſtice to the admirable ſyſtem of finance eſtabliſhed in this country, and proves that the eſtabliſhed mode of taxation is nearly faultleſs, ſo far from deſerving the ſtigma thrown on it by ſo many ill-informed writers. He thus concludes his remarks on the ſubject:

'But why will not thoſe writers look around them? Where does commerce flouriſh moſt? Upon what principles does it flouriſh? It flouriſhes moſt upon principles, and owing to a policy diametrically contrary to what theſe writers would inculcate. Let them produce their inſtances. Why will they eternally wrap themſelves up in hypothetical viſionary propoſitions, of which no experience was ever gained, and in which nothing but conjecture can guide them? Yet upon ſuch foundations do they arraign the policy that carried the commerce of Holland to the higheſt pitch of grandeur *, and the principles which have rendered the agriculture of England flouriſhing, and her people happy.

'One word more to my countrymen, in general reply to theſe theoriſts. Our agriculture has long flouriſhed, and is now flouriſhing and improving, our landlords and farmers wealthy and happy; our taxes heavy, but ſo equal and well adminiſtered, that nobody feels the weight but the idle and extravagant conſumer. While our landlords raiſe their rents, and the farmers are happy in paying them; while all claſſes of the people expend more than ever they did in former times; while all parts of the iſland are improved by public works, and ornamented by private ones; in a word, while the great characteriſtic of a flouriſhing ſtate in every thing appears *abondance et cherte eſt opulence*, while the nation is happy in ſuch a variety of circumſtances flowing from her preſent policy, would it not be madneſs to adopt, or even to commend, a ſyſtem which tends ſo powerfully to eradicate every bleſſing we enjoy?'

* See the India Commerce, &c.

Under

Under the Section on Population, which is a secondary object, we meet with the following remarks: 'This country, and I have reason to believe it is the same in France, and most certainly so in Germany, has men enough to spare from industry for any wars that we may find it necessary to wage. Whoever will take the trouble to consult the political tracts, and the debates in parliament towards the close of the war in the year 1748, will find reiterated complaints of the want of men, and bold assertions that none could be found to continue the war, yet in ten years we were in the midst of another that employed more than double the men of the former; and when it was ending, again heard the old complaints of a want of men; and the reason was, the high premiums given to those that enlisted in the army. But this did not prove that you had fought off the surplus of your population; every man's experience, I might say in almost every village, certainly in every town, of the kingdom, would tell him the contrary of that; it only proves, that as the surplus decreased, the price arose. It is the same in the purchase of all other commodities; no buyer but what knows that he must pay according to the quantity in the market, and he feels prices rise without dreaming that he is to go home without his commodity. That the want of soldiers never went beyond this scarcity, which would appear in the most populous countries that ever existed, we have the greatest reason to believe from the quick and mighty execution of all public and private works at the same time. It was precisely during the last years of the war that our master manufacturers employed more than ever they did in any former period, our merchants employed more seamen; if you examine the statutes of that time, you will see more turnpike, drainage, and navigation bills; and in no former period did you ever know so large sums expended by private people in buildings, lawns, plantations, and lakes; all these were so many bidders at the auction of men against the government: the consequence was, prices arose; but are we therefore to say the scarcity was real? Are we to say that there were few goods at a sale, because, from many bidders, they went high.'

Section V. which treats of a Free Corn Trade, is full of new and useful information, deserving particular attention.

In the Appendix there are many papers inserted, which form, perhaps, the most valuable part of the work. N°. I. written by governor Pownal, is clear and sensible, and exhibits a distinct view of the present state of our corn laws. N°. II. shews the rise in the price of corn through the principal

cipal markets of Europe. N°. III. treats of the linen trade, ſo much agitated in the laſt ſeſſions of the late parliament; annexed to which are ſome remarks on the emigrations from Ireland, ſo ſtriking and original that we ſhall tranſcribe them. 'In the courſe of the examinations which the linen committee has taken, the emigrations from Ireland were an object much inquired into, they ſeemed to many gentlemen an object of alarm. What I have obſerved in the preceding papers was deſigned by way of reply to the falſe ideas too current in books, pamphlets, and newſpapers. I did not imagine that ſo wiſe an aſſembly as a Britiſh houſe of commons would ever deſcend to opinions ſo much below their level. Why are you uneaſy at theſe people leaving Ireland? To what purpoſe would you have them ſtay at home? Their going is proof enough that they ought to go; or, in other words, there were more than you could employ: "Oh, but that is owing to the decline of the linen trade, and if that riſes again, the hands will not be found." Do not indulge ſuch idle fears: raiſe the manufacture as quick as you pleaſe, it will, in its moſt rapid progreſs, create hands by every motion: the abſenſe of thoſe that are gone will be a premium to the induſtry of thoſe that remain, by filling their hands with conſtant work, and prove ſuch an encouragement to population that nothing will be able to oppoſe its progreſs. It would be a more beneficial thing to this country if the unemployed people at Norwich, Colcheſter, Sudbury, Bocking, &c. were ſeized with the Iriſh ſpirit of emigration, we ſhould, twenty years hence, be the more populous on that account. In a word, this is a link of that chain of reaſoning which I traced before. Look firſt to employment, as the principal object, and trouble not your head about population; if you cannot keep up your quantity of employment, your people will decreaſe in ſpite of fate; and they will decreaſe more from unemployed hands remaining a burthen on the induſtrious, and ſtarving them by competition, than if they ſhould emigrate as faſt as their employment declined; would gentlemen but reflect on the whole train of this reaſoning, they would not think any part of it paradoxical. It has been with ſurprize that I have heard gentlemen of acknowledged abilities ſaying, "if ſome meaſure is not taken to keep theſe emigrants at home, the country will be ruined;" whereas, the ſureſt method of doing miſchief would be to ſtop them. Increaſe your employment, and you will retain hands enough to anſwer that employment: let the reſt take their way to that happy clime where hands create employment, which is not the caſe in

in Europe. But if you would retain them without doing miſchief, offer them ſome of your waſte land in property, and you will ſoon find that they will then ſtay in Ireland; having found that at home, for which they wanted to go abroad—employment.

'The emigration of the huſbandmen from the north and weſt of Scotland, has occaſioned as much converſation in that kingdom, as the emigrating manufacturers in Ireland. There is a conſiderable difference between them, for farmers and huſbandmen emigrating are an extreme clear proof, that they are very unpolitically treated at home in ſome point of rent, houſes, leaſes, or perſonal ſervice. For I ſhall venture to aſſert, that if a landlord conducts his eſtate on good principles, even with his own profit, the firſt object, that his tenants and labourers will never emigrate. Raiſing rents with judgment is an excellent operation for all parties, but ſome contrive to make it the very engine of loſs and folly. I find, however, from ſome very ſenſible obſervations in the Edinburgh Magazine, that the emigrations from that country are not conſiderable: the authors alſo obſerve, that the war carried off between 50 and 60,000 of the ableſt bodied men in the north and weſt of Scotland, which, for a time, diſtreſſed every branch of demand, yet in a very few years numbers were greater than ever, and hands for every demand ſo plentiful, that many wanted work: an inſtance which is a very ſtrong illuſtration of the reaſoning I have offered; and proves that the abſence of thoſe men operated as a premium to the encreaſe and induſtry of thoſe who remained.'

No. IV. contains a refutation of Dr. Price, with reſpect to the depopulation of the kingdom. No. V. where the author conſiders the law of ſettlements, we find ſome judicious remarks upon the abſurdity of our poor laws; but we think Mr. Young, in no part of the work, has treated this point, ſo nearly relating to his ſubject, with ſufficient minuteneſs. A haſty ſketch or two, however well written, cannot develope the ruinous principles of thoſe laws. No. VI. treats of the Regiſter Act. No. VII. is employed on the ſmallneſs of the ſums voted for national improvements. On this ſubject, we ſhall lay the following extracts before our readers.

'Public Expenditure to the Seventh of his Preſent Majeſty.

'In the following ſpecification the intereſt of the debt is divided among the above articles in the exact proportion between them and the whole amount.

Revolution, — — —	£	1,438,58

WAR.

Navy, — — —	202,813,683	
Army, — —	233,969,431	
Sundries, — —	32,500,602	
Subſidies, — —	18,604,604	
Eaſt India Company, — —	540,204	
		488,428,524
Public works, — — —		1,790,760
Colonies, trade, &c. — —		2,105,433
Charities and gratuities, — — —		195,200
Rewards of bravery, — — —		11,300
Sundry articles, — — —		2,336,602
The court, — — — —		80,865,647
	£	577,172,047

'This ſtate of the expenditure of the public money ought to ſilence the anſwers which are uſually given to propoſitions for ſmall ſums being voted as an encouragement to that part of agriculture which evidently wants it (waſte lands) from the lands remaining in the ſame ſtate of waſte and deſolation that has diſgraced the kingdom for a thouſand years. While the national wealth is diſſipated by millions in military projects, why refuſe a few thouſands for the ſolid advantages of cultivation to the waſtes, induſtry to the people, popularity to the miniſter, and fame to the monarch?

'I have claſſed the Foundling Hoſpital rather as it was intended, than from its effect. If the principles of population, explained in the preceding pages, be well conſidered, I apprehend it will be thought that the policy of eſtabliſhing hoſpitals for foundlings is contrary to thoſe principles. It is encouraging that vicious population which cannot ſupport itſelf. You ſave many lives it is ſaid; but the very ſaving theſe lives muſt have the effect of ſtarving other people. The thing wanted is not people, but employment; if you increaſe employment with the foundlings, you do good; but the increaſe of employment alone would have the ſame effect in a much better way. You aſſert that you bring up many people who would otherwiſe have died in the cottages; and encourage the increaſe of children by rendering them no burthen to their parents. But why are they a burthen? Why do they not increaſe? Becauſe there is no demand for them. They would increaſe faſt enough if you employed them; and your taking

theſe

theſe children, bringing them up, and fixing them elſewhere, is (like naturalizing foreigners) only ſtarving thoſe with whoſe labour they come into competition, and conſequently deſtroying with one hand as many as you rear with another. This ought to convince us that all meaſures taken profeſſedly with a view to encourage population, are nugatory and idle, and that the only poſſible means of doing it is by increaſing regular employment. But there is another circumſtance which has rendered our foundling hoſpital pernicious: this is the irregularity of its ſupport; the progreſſive grants of parliament gave a great encouragement to that ſort of increaſe I mentioned above, and then comes a ſudden ſtop: what could be the conſequence of this but great diſtreſs amongſt thoſe people who had entered into procreation of ſome ſort or other under the idea of their ſurplus being taken off by the hoſpital? The ſudden ſtagnation of this demand muſt have juſt ſuch effects as the ſudden decline of a manufacture—doing more miſchief to population than it could before have done good.

'This four hundred thouſand pounds I conſider therefore as thrown away; but ſuppoſing it had been laid out progreſſively in bringing into cultivation our moors; this would have anſwered the deſign moſt effectually, for the increaſe of employment would have increaſed the people, without taking the bread from any one, or throwing the leaſt difficulty on the increaſe of other places; at the ſame time that this was effected, the whole progreſs of the expenditure would have added to the national income and wealth, and thereby have become a new cauſe of farther populouſneſs. "When will there ariſe a miniſter with ſpirit and patriotiſm ſufficient to induce him to let one poor twenty thouſand pounds for waſte lands, appear in the long grant of ſo many hundred millions!"

In No. XI. Mr. Young has entered into a very curious and elaborate enquiry into the prices of proviſions in England ſeveral centuries ago, which he compares with thoſe of the preſent time. This part of the work will not admit an extract, but is worthy of attention.

Upon the whole, we muſt acknowledge, that Mr Young's Political Arithmetic is a work which does the author no inconſiderable degree of credit: it abounds not only with new remarks, but with forcible and ſpirited reaſoning on ſubjects of the higheſt national importance; and though ſeveral articles are incomplete, and ſome entirely omitted, ſuch as inland navigation, which, though of great conſequence, ſeems to have been much neglected by the author, yet we may pronounce it to be a very uſeful and inſtructive piece on the various ſubjects of which it treats.

IX. *The Man of Buſineſs, and Gentleman's Aſſiſtant: containing a Treatiſe of Practical Arithmetic, including Vulgar and Decimal Fractions, in which are inſerted, many Conciſe and Valuable Rules, for the ready caſting up of Merchandize, never yet publiſhed in this Kingdom; Book-keeping by Single and Double Entry. The former upon an entire New Plan, compriſing a modern and approved Method of keeping Small Accompts, Dr. and Cr. in the Waſte Book only, calculated for the Eaſe and Advantage of Retail Traders; together with an Eſſay on* Engliſh *Grammar. Adapted to the Uſe of Gentlemen, Merchants, Traders, and Schools. By* W. Perry, *Maſter of the Academy at* Kelſo. *8vo. 6s. ſewed.* Murray.

IN the beginning of the Preface, Mr. Perry ſays, 'It will be no wonder if the public ſhould be ſurpriſed to ſee the following new Treatiſe of Arithmetic, Book-keeping, and Engliſh Grammar, when we reflect upon the multiplicity of able authors who have written upon theſe ſubjects.'

Indeed the books of this kind are ſo numerous, we think the author who offers a new one, ought to be well aſſured, from a careful examination, from a perfect knowledge of his ſubject, and from the practice of many years teaching, that his improvements are of ſo much utility, as to clear him of the charge of impertinence in addreſſing the public on ſo trite a ſubject. But it is the common fault of little ſchoolmaſters, of ſmall experience, and leſs real learning, to commence authors, by a publication containing a crude collection of the articles which they are immediately concerned in teaching. And ſuch practices they are generally drawn into either by a vanity inconſiſtent with that diffidence which generally accompanies real merit, or by the deſire of raiſing an opinion of their great importance in the neighbourhood of their reſidence. Books thus produced, generally contain the common rules of arithmetic, &c. extracted from preceding authors, but altered to ſuch a form as is agreeable to ſome particular whim of the compiler; and which, probably, may not happen to ſuit the taſte of any other perſon. It is readily allowed, that any teacher may ſtrike out uſeful hints and methods peculiarly adapted to his own practice in teaching; but he ſhould reflect maturely before he gives them to the world; as a few trifling alterations may not afford ſufficient reaſon for a republication of the whole art or ſcience to which they belong, and as it requires more than common abilities to ſtrike out things new and generally uſeful.

Theſe

Theſe reflections are applicable, in ſome degree, to the author of the performance now before us. The title ſufficiently declares the three great articles of which it conſiſts: of theſe, in our opinion, the firſt part, viz. that on Common Arithmetic, is much the worſt. In it are many things, both among the definitions, rules, and examples, of which we diſapprove. We ſhall only give one inſtance, viz. that of Example 6. in Loſs and Gain, in which it is required to find the rate of gain per cent. from the ſale of cloth at 6s. the yard; when, by ſelling the ſame at 5s. 9d. a yard, the gain was 15 per cent?

Now as the amounts of 100 l. are proportional to the reſpective prices ſold at, the queſtion will evidently be reſolved by this one ſimple ſtating, viz.

As 5s. 9d. : 6s. : : 115 : 120, the amount of 100, and therefore the gain required is 20 per cent.

But inſtead of this natural and eaſy method, Mr. Perry firſt finds the prime coſt by one ſtating, thus,

As 115 : 100 : : 5s. 9d. : 5s. the prime coſt; and then directs to make another ſtating in this manner, as the difference between the prime coſt and the firſt ſelling price, is to its rate of gaining; ſo is the difference between the prime coſt and the latter ſelling price, to its required rate of gain, viz.

As 9d. : 15 : : 12d. : 20 gain.

Of this part it may alſo be juſt remarked, that the reader muſt not here think to meet with all the rules of arithmetic, which he might be apt to expect from the title; for Mr. Perry has omitted all thoſe parts which he ſuppoſed not immediately uſed in merchants accounts, to which buſineſs entirely he ſeems to have adapted his book; ſuch as the rules of Alligation, Involution of Powers, Extraction of Roots, Arithmetical and Geometrical Progreſſion, Single and Double Poſition, &c.

In the other two parts, Book-keeping and Engliſh Grammar, we think our author has acquitted himſelf better. In book-keeping by ſingle entry, in particular, he has taken much pains to elucidate his ſubject by various examples from the firſt writing of the letters of orders for the goods, to the diſpoſing of them again, and the cloſing of the books. The other two compendiums of double-entry book-keeping, and Engliſh grammar are alſo clearly and conciſely laid down, and may have their uſes.

As a ſpecimen we ſhall here extract the author's account of bills of exchange, &c.

'A bill of exchange is an order for money to be received in one place or country for the value paid in another; to

which merchants and tradeſmen pay the ſtricteſt honour an regard.

' Bills are either foreign or domeſtic.

' In bills of exchange, there are commonly four perſons principally concerned, viz. the drawer, the remitter or the perſon to whom it is payable, the poſſeſſor or preſenter, and the acceptant: ſometimes there are but three perſons concerned, and very rarely two only.

' Foreign bills are uſually payable in London at ſingle, double, or treble uſance, that is, one, two, or three months after date.

' Domeſtic bills are uſually payable at ſight, ſome number of days after ſight, or at ſome days or months after date.

' Foreign cities, drawing bills of exchange on London, always mention the rate of exchange, becauſe they draw in their own money; but when bills are drawn by London on foreign cities in their money, the rate of exchange is not mentioned, that being a particular agreement between the remitter and the drawer, which concerns not the acceptant, nor the receiver; ſo that they run abſolutely for ſo many pieces, or ſo much current money; except in Holland, in which caſe, the ſum is preſcribed in ſterling, and then at what rate of exchange.

' To prevent interruption of buſineſs, by miſcarriage of letters, or other accidents, merchants always draw *two*, and often three outland bills, all of the ſame tenor and date, except in the *ſecond* againſt the *firſt*, and, if there be *three* drawn, againſt the *third* alſo, and in the *third* againſt the *firſt* and *ſecond*, to prevent the accepter from paying more than one of them by miſtake; which bills the remitter takes care to ſend his correſpondents, to whom they are made payable by different poſts, one of which being anſwered, the reſt are of no force.

' If you diſcount or pay a debt with an outland or foreign bill, payable to yourſelf, or order, it is uſual to write your name on the back ſide of the bill, and deliver it into the poſſeſſion of the perſon you intend to make it over to, which is called indorſing; whereby you aſſign all your property to him; but, beſides the indorſer's name, it is uſual to fill up the indorſement, by appointing payment to his order, naming the perſon he aſſigns it over to, and the conditions and reaſons which induced him to make ſuch indorſement; as, *Pay Mr.* A B.—, *or order*, *value in accompt*, C D—. And if Mr. C D. ſhould aſſign it to another; *Pay Mr.* E F—, *or order*, *value of himſelf*, G H—; remembering always; that unleſs the word

order be inſerted, no bill of exchange, or promiſſory note is indorſible to another.

'The uſance or uſage of merchants, with reſpect to foreign bills of exchange, to and from London to Rotterdam, Antwerp, or any part of the Low Countries, is one kalendar month after the date of the bill; double uſance two months, &c. Uſance from Hamburgh, Copenhagen, Stockholm, Lubeck, Straſburgh to London, and contra, is alſo one month; though bills from thoſe, and other diſtant places, are commonly drawn payable after ſight, becauſe of the uncertainty of their arrival.

'Uſance from London to Liſbon, or Madrid, is two months; to Leghorn, Venice, or any part of the Levant, three months, and contra.

'All bills of exchange, upon their coming to the preſenter's hands from the remitter, are immediately to be tendered to the perſon on whom they are drawn for acceptance; which, by legal appointment, ought to made in writing under the bill.

'If a bill be payable at uſance, or after date, the acceptant's ſubſcribing his name, or making any other mark on the ſame, is a ſufficient and valid acceptance; but if it be payable after ſight, the day on which it is tendered for acceptance muſt be alſo mentioned upon it; becauſe upon that depends the time of payment; and by which acceptance, he becomes irrevocably debtor to the preſenter for the contents; or the courſe of exchange would, otherwiſe, be ſubject to great hazards and uncertainties.

'But if the party to whom a bill is directed, *refuſe* to accept it, after twenty four hours deliberation, if it be a foreign bill, or, upon preſentment, if an inland bill, *proteſt* muſt be made for non-acceptance at the place of his abode, by a notary-public, who is to be witneſs of that refuſal; which proteſt ſhould, for the ſecurity of the preſenter, be returned the firſt poſt to the remitter, that he may furniſh a new bill, or take proper meaſures with the parties concerned.

'If an accepted bill be not paid on demand, the very day it falls due, it muſt be noted, that is, put into the hands of a notary-public, by the preſenter, in order to have a proteſt drawn up, under a copy of the bill, for non-payment; which proteſt, within fourteen days at fartheſt, muſt be returned (but not the bill itſelf, unleſs for ſpecial reaſons) to the remitter, who paid the value, and who is to give ſatisfaction for his concern therein to the preſenter, and who will procure ſatisfaction of the drawer, not only with reſpect to the principal

ſum, and the intereſt thereof from the day of proteſt, but alſo, may recover the rechange of the ſaid ſum, with charges of proteſt, recharges, and intereſt thereon.

'The neglect of proteſt in due time, leaves the preſenter, or poſſeſſor of a bill, no ſecurity but that of the acceptant; whereas he has otherwiſe the drawer, and every one of the indorſers (if any) beſides the acceptant, to depend upon for the principal and damages; and if but one of them prove ſufficient, he will be no loſer.

'No bill of exchange can be proteſted, unleſs the value be mentioned therein to have been received, and the perſon named of whom; nor is it uſual among dealers to note an inland bill under 20 l. value; ſuch bills are commonly returned without charges; not but that it may, after acceptance, be lawfully done, if the bill be above 5 l. value.

'If you diſcompt, or pay a debt with an inland bill, payable to yourſelf or order, you write your name on the back ſide, and deliver it into the poſſeſſion of the perſon to whom you intend to make it over, which is called indorſing, whereby you aſſign all your property therein to him; and in caſe of the acceptant's failure before it be paid, you are, by virtue thereof as reſponſible to ſuch your aſſign for the contents and damages, upon proteſt being made, as the remitter is to you, and the drawer to him. In like manner, let a bill be indorſed by ſeveral perſons, the poſſeſſor, or perſon to whom it was laſt aſſigned, in caſe of non-payment, cauſes proteſt to be made, which being returned to the laſt indorſer, he is obliged to ſatisfy the laſt poſſeſſor, as to the contents and charges, and returns it in the ſame manner to the ſecond, he to the third, &c. 'till at laſt it recurs upon the drawer, who is obliged to anſwer all damages, as before. In the ſame manner ought promiſſory notes to be treated, they being, by an act anno 3tio et 4to Annæ Reginæ, ſubject to the nature of inland bills of exchange.

'If the acceptant of a bill ſhould chance to fail, between the time of acceptance and that of payment, proteſt may be made in that caſe, for better ſecurity, before the bill become due; not but, by the good underſtanding among dealers, the damages, as brokage, intereſt, &c. which would follow proteſt, are frequently prevented, eſpecially if the drawer, or any of the indorſers, be ſufficient perſons; for any of their correſpondents, out of reſpect, may re-accept the bill, for honour of the drawer or indorſer, if applied to by the poſſeſſor, after he has, for ſecurity of the re-acceptor, cauſed the bill to be proteſted; with a declaration, that the bill was re-accepted for honour of the drawer, &c. under-writing it, *Accepted*

cepted for honour of the drawer, per A. B. Or, if the reſpect were ſhewn to an indorſer, *Accepted for honour of the indorſer C. D. per E. F.* In the ſame manner are to be ſerved ſuch bills as are drawn upon a perſon, who has not equivalent effects of the drawer's in his hands, or who has not received due advice of the bill preſented to him for acceptance; which will intitle him to a legal claim upon the drawer, if he dare venture, under thoſe circumſtances, to honour his bills.—When theſe bills, *accepted under proteſt*, become due, it is the cuſtom of merchants to have a ſecond proteſt for non-payment, made by the poſſeſſor, with a declaration, as before, that the re-accepter did pay the ſame with charges, for honour, as aforeſaid; which proteſts the re-acceptant, for his own ſecurity, will take care to return, with the firſt opportunity, to his friend and correſpondent, for whom he advanced the money.

'*Proteſt for better ſecurity* may alſo be made, if the acceptant be under an ill repute; upon which, if he give ſecurity for the payment of the bill in due time, the ſecurity becomes reſponſible, as well as the drawer, ſhould the acceptant prove inſolvent.

'After bills of exchange become due, whether inland or foreign, payable at ſight or otherwiſe, there are, by cuſtom of merchants, certain *days of grace* allowed the accepter, over and above the time preſcribed by the bill, which are more or leſs, according to the uſage of the country wherein they are to be paid: as, in Rotterdam they allow *three* days; Rouen, *five*; Paris, *ten*; Hamburgh, *twelve*; Antwerp and Madrid, *fourteen*; and London always *three*: And on the third day before ſun-ſet, payment muſt be demanded on the part of the preſenter; and if not complied with, the bill muſt that very day (being the utmoſt time allowed by the law for that purpoſe) be *noted*, in order to be proteſted for non-payment.

'The drawer of a bill ſhould always, the ſame poſt, take care to give his correſpondent notice, by letter, that he has drawn upon him for ſo much, payable to ſuch a perſon, to prevent its being proteſted, and ſent him back *non-accepted*, for want of due *advice*; for in that caſe, his correſpondent may refuſe to accept, till advice arrive, if the bill mention advice to be expected.

'If a bill fall due on a Sunday, or other great holiday, it is to be demanded and paid, or proteſted, the day before. In any other caſe, no bill of exchange ought to be paid by the accepter before it be fully due, unleſs the remitter ſhall ſignify his allowance of it in writing. For, as the remitter delivered his money to the drawer, in order to have it paid again to ſuch

ſuch perſon as he ſhall direct, it is, and ought to be, in his power to guide, and even divert the payment, by altering the bill, and making it payable to any other perſon whom he ſhall think fit, during the whole interval between the acceptance and day of payment. And if the acceptant ſhall voluntarily pay it before to any one, and that perſon ſhould fail, before it fall due, he will be liable to pay it to the remitter's order a ſecond time.'

X. *The Old Teſtament*, Engliſh *and* Hebrew, *with Remarks Critical and Grammatical on the* Hebrew, *and Corrections of the* Engliſh. *By* Anſelm Bayly, *LL.D.* 4 *Vols.* 8*vo.* 2*l.* 2*s.* Evans.

THE works of all the Greek writers have been publiſhed with a tranſlation, accompanying the original; and many of the Roman claſſics, with an Engliſh verſion on the oppoſite page. The utility of ſuch editions is univerſally acknowledged. It was therefore obvious, that an edition of the Bible, upon the ſame plan, in Hebrew and Engliſh, would be acceptable to every Engliſhman, who wiſhes to read the ſacred text in the genuine language of Moſes and the prophets.

Dr. Bayly is the firſt, who has preſented the public with an edition of the Old Teſtament, in this commodious form; containing,

I. A beautiful frontiſpiece, repreſenting Moſes on the top of Mount Sinai, receiving the two tables of the law, accompanied by his miniſter Joſhua, who is kneeling, at a diſtance, with his hands and face touching the ground, unable to bear that effulgence of light, with which Moſes was ſurrounded.—This noble figure is taken from a deſign for a picture, originally intended to be painted for St. Paul's cathedral, by the ingenious Mr. Weſt; but now to be executed, if we are rightly informed, as an altar-piece for Stephen's church, Walbrook.

II. Two maps; one of the journies of the children of Iſrael; and the other, of their ſettlement in Canaan.

III. The original, printed on a good type, with points; but without the Maſoretic accents.

IV. The Engliſh verſion, with ſome corrections of errors in the text, and the punctuation.

V. Critical and grammatical notes, relative to miſtranſlations, obſolete and vulgar expreſſions, the chronological order of events, and particularly the connection and uſe of the parentheſis.

Laſtly,

Laſtly, at the end, a ſummary view or character of every ſacred book, which the author thinks may be named an epilogue, anſwering to what Tyndal prefixes to the five books of Moſes, and calls a prologue.

'It is well known to every reader of Hebrew, that the extenſive uſe and ſignification of the particles in that language is the ſource of innumerable difficulties. If we may believe Noldius, *vau* has above ſeventy ſignifications. On this circumſtance Dr. Bayly makes the following remark.

'The connection of ſentences, and the tranſitions from ſubject to ſubject, appear more evident and eaſy in the original than in the tranſlation, from an inattention of the tranſlators to the Hebrew manner of expreſſing the time of an action, not by adverbs of time, but by the tenſes of the verb with the inſeparable particle, ו *vau*, prefixed to the noun, or verb, anſwering to our adverbs conjunctive, *and, alſo, likewiſe, ſo, thus, moreover*; adverſative, *but now, though*; cauſal, *wherefore, therefore, ſeeing, ſince, that*; disjunctive, *or, either, nor, neither*; an adverb of time, *now, juſt now, then, the inſtant, immediately, as ſoon as, juſt as, when, at what time, at the ſame time, while, until, in the mean time, ſince, after, afterwards, ſoon after, ſome time after, after this, before, as yet.*

'When therefore in the notes the reader ſhall find theſe particles inſerted to point out the connexion, he is not to look upon them as any improper liberties, but as explications warranted by the original itſelf; and if theſe particles were occaſionally and properly uſed, as they are in other writings, according to the idiom of the Engliſh language, inſtead of *and* (ו) ſo continually, the tranſlation would read more agreeably, freely, and ſenſibly, even without any, or with very little alteration of other words, as thus the firſt Chap. of Gen. "In "the beginning God created the heaven and the earth, when "the earth was without form and void, and darkneſs was upon "the face of the deep: then after the ſpirit of God had "moved upon the face of the waters, God ſaid, let there be "light, and there was light. And God ſaw the light, that it "was good, and God divided the light from the darkneſs: "moreover God called the light day, and the darkneſs he "called night: thus the evening and the morning were the "firſt day.

"Next God ſaid,"——

'The ו *and* might ſometimes be omitted, turned by *that* with the verb in the ſubjunctive mood, or by *to* in the infinitive, as Gen. i, v. 6, "that it may divide, or to divide the waters."

Some

Some have thought, that there is a want of order and regularity in the narratives of the ſacred writers. Dr. Bayly's obſervation on this point is worthy of notice.

'It may be of uſe to add here one remark on the manner, in which Moſes conducts his hiſtory; that he generally purſues one ſingle narration at a time, without any mixture of concommitant circumſtances, which he relates in a reſumption of the ſubject. In the firſt chap. of Gen. for inſtance, he ſtrictly confines himſelf to the ſix days creation, without any notice of the woman, the garden of Eden, Adam's probation and naming the creatures; all which are related by themſelves in the ſecond chapter. Father Simon, either from a blind partiality to oral tradition, or for want of reflecting on Moſes ſtyle of writing, looked upon this chapter and other parts of ſcripture, as a confuſed collection of ſcraps and fragments, rather than a regular hiſtory. Again, in Gen. xxxvii. 28. he carries Joſeph directly into Egypt, and there leaves him for a time, till chap. xxxix. where he minutely enters upon his hiſtory without interruption.'

We do not at preſent recollect what father Simon has advanced on the ſecond chapter of Geneſis; but we have been ſometimes tempted to think, that ſome paſſages of the Bible reſemble the fragments of ancient records, joined together by a ſubſequent hand. It may be obſerved, that in the firſt chapter of Geneſis, God is named *Elohim*; but at the fourth verſe of the ſecond chapter, after theſe words, *Theſe are the generations of the heavens*—he is ſtyled *Jehovah Elohim*. This appellation is continued to the end of the third chapter. In the fourth he is called *Jehovah* frequently, and *Elohim* once; in the fifth, &c. only *Elohim*. There is therefore ſomething remarkable in the uſe of the words *Jehovah Elohim* in the hiſtory of the fall; but whether any inference may, or may not be drawn from it, is a point which we ſhall not at preſent diſcuſs.

The editor's notes from the firſt to the twelfth chapter of Geneſis, incluſive.

'Ch. i. v. 16. *Light* in the ſenſe of luminary: *leſſer* a vulgar corruption of *leſs*; *he made alſo*, wrong inſertions; *ſtars* not being governed of *made* underſtood, but coupled with *light*; better thus, "The ſuperior light to rule the day, and the inferior light, and or with the ſtars to rule the night," as in Pſalm 136, v. 8, 9.

'The earlieſt tranſlation was that of the Greek by certain Alexandrian Jews, ſaid to be 70, thence called the *Septuagint*, or 70; from this was the Latin called *Vulgate*: our tranſlators gene-

generally follow the Hebrew, but occaſionally the 70 and Vulgate, as in v. 6, 14. *firmament*, στερεωμα that which is firm or ſtrong; but the Hebrew ſays, expanſe, or rather ſomething made thin, as metal by beating, Exod. xxxix. 3. Pſ. xxxvi. 6.

' The firſt chapter is improperly divided; it ought to end with v. 3. of ch. ii. and the ſecond chapter ſhould begin, "Theſe are the generations."

' Chap. ii. v. 2. On the ſeventh day.] Better, by the ſeventh day, that is, the inſtant the ſixth day ended, and the ſeventh began: the ſeventy and Samaritan interpret it paraphraſtically, *on the ſixth day*.

V. 5. And there was not] The Arabick tranſlation is right with the Hebrew, "Neither was there a man to till the ground, nor had a vapour aſcended from the earth to water—

' Ch. iii. v. 5. As gods,] The tranſlation here improperly follows the 70; it ought to be, "as God," who certainly knew what evil was ſecreted in nature, though man did not, 'till his fall, after which he is ſaid to know it, in v. 22. at at firſt he knew good only.

' V. 7. Aprons.] Girdles or zones, Heb. 70 and Vulg.

' V. 11. That thou ſhouldeſt not eat?] Better ſtrictly to the original, "not to eat."

' V. 21. For Adam and alſo for his wife.

' Ch. iv. v. 8. If the converſation from v. 6. to v. 9. be ſuppoſed to continue, and not to be at different times, then v. 8. muſt be read as in a parentheſis, or ſpoken aſide, thrown in by the hiſtorian to explain the cauſe of Cain's wrath, thus, (Now Cain had talked, i. e. had ſome altercation or diſpute with his brother: and it came to paſs—)

' V. 16. And] After this Cain went out.—This v. to v. 25. is a parentheſis, giving a brief account of Cain and his family.

' Chap. v. v. 3. And Adam lived] Adam after he had lived an hundred and thirty years begat—So of every ¶, that is, paragraph or break, as v. 6, &c.

' Chap. vi. v. 1. Now it came to paſs after men began—this verſe to verſe 9 ſeems to be a parentheſis.

' Ch. vii. v. 11. Every attentive reader cannot help ſtopping here, admiring the ſtyle, and ſuppoſing the antients knew the principles of computing time, even ſhould he not be able to prove it himſelf from this, with other parts of ſcripture, or Kennedy in his chronology for him.

' V. 17. And the flood] V. 13, 14, 15, 16. are a parentheſis, and verſe 17. is a repetition of verſe 12. uſed for the ſake of reſuming the ſubject; where the verb in the original being future, the conjunction ſhould be rendered *afterwards* or

or *after this*, i. e. after Noah's entrance into the ark. "After this (I ſay) the flood was."

'Ch. viii. v. 8. Alſo he ſent forth] "After this," i. e. ſeven days after the raven, evident from verſe 10. which implies, that he had ſtayed ſeven days before.

'V. 24. And Noah] When, or after Noah awoke from his wine, and knew—he ſaid,

'V. 26. And he ſaid,] But ſaid he, bleſſed be.

'Ch. xi. v. 1. And the whole earth] Now for ſome time after this (i. e. after the flood) the whole earth had the ſame language and the ſame pronunciation; but it came to paſs,—This is a parentheſis to verſe 10, connected with verſe 32, chap. x. The xith ch. ſhould begin at v. 10, "Theſe are, reſuming the narration.

'V. 27. Theſe are—*now* might be omitted as in verſe 10. The conjunctions *and*, *now*, anſwering to the Heb. ו ſhould often be omitted; its conſtant repetition tiring the ear and clogging the ſentence.

'Ch. xii. v. 1. to the middle of v. 4. "Lot went with him," ſeems to be a parentheſis, and the 12 ch. ſhould begin v. 4. thus, "Abram was 75 years old when—or, Abram, when he departed, was 75.

'V. 8. And he removed] From hence he removed.'

Dr. Bayly, ſpeaking of his own annotations, has this remark.

'If the reader will only caſt his eye over the notes, few and ſhort as they may appear, among which are many criticiſms upon the Hebrew, he may perhaps find himſelf enabled to diſcern the meaning and connexion, and even to rectify ſome miſtranſlations himſelf, which were forced to be omitted, much better than by commentaries and paraphraſes, that work out a ſenſe generally very tedious, ſeldom clearer than the tranſlation, and very often unſupported by the original. Nothing hinders a reader from inveſtigating the ſenſe of an author more than conſulting a multiplicity of notes. For which reaſon it were to be wiſhed, that the original of the Scriptures was ſtudied more, and the commentators leſs; at the ſame time however each keeping his own private opinions and experiments to himſelf, according to the rule, "haſt thou faith? have it to thyſelf and before God," rather than offend thy brother with thy fancies, and diſturb the church with private judgment. One chooſeth to underſtand a part of ſcripture in a figurative, or ſpiritual ſenſe; let him enjoy it, if he finds comfort in it, and his faith increaſed: another prefers the letter; let him too feed on the huſk, if he can digeſt it. The word of God is a feaſt for all; where the ſtrong may feed on

ſa-

favoury meat, and the feeble on milk; the contented may eat fruit, and drink water; the weak may be ſtrengthened with corn, and the afflicted be cheered with wine and oil. Thus all may propheſy (interpret) one by one, that all may learn, and all be comforted, and the world not plagued with ſects and diviſions.'

The author's wiſh, that 'every man would keep his own opinions to himſelf,' is a little ungenerous and unequitable. For if he had ſtrictly obſerved the rule he recommends, the reader would not have received the benefit of his lucubrations. Conſequently, he, who may now feed on *favoury meat*, might have been under the neceſſity of contenting himſelf with *huſks*.

However, when we conſider the nature, extent, and utility of the preſent work, we cordially join with the author when he ſays: 'If the reader learned *and* [or] unlearned, would but imagine the pains, expedition, and expence, that have been taken for his uſe in this edition of the Old Teſtament, he would readily befriend and admire it.'

XI. *The Spirit and Union of the Natural, Moral, and Divine Law. Vol. I.* 12mo. 2s. *ſewed.* Dodſley.

THIS volume is divided into twelve lectures, or dialogues between a tutor and his pupil. The author's deſign is to aſcertain the ſenſe of ſome important terms, relative to the conduct of ſocial life, by preciſe definitions; and to rectify the miſtaken notions of certain philoſophical or moral writers, by pointing out a medium between their oppoſite hypotheſes.

'Thus, he obſerves, Hobbes on one ſide affirms, that the primitive ſtate of mankind was *war*, by reaſon of their *equality*: but Monteſquieu, on the other, maintains, for the ſame reaſon, that *timidity*, in the firſt ſtate of man, was the cauſe of their peace and concord. But every reaſoner may ſee, that Hobbes's grounds of war are wrong; becauſe in the primitive ſtate, where there was only father and child, or even a little family, there could naturally be nothing but ſubordination, love, peace, and concord, though not upon Monteſquieu's grounds, that is, *timidity*. For among equal beings appears no timidity, nor fear at all; but intrepidity and courage. His demonſtration from ſavages proves quite the contrary; ſince they are not timid but when they find themſelves among artificial men. And there is no timidity in beings belonging to one ſpecies, to be ſeen in nature, even among animals, unleſs from ſome extraordinary power of one, or ſome individuals, which was the beginning of corruption.

'In

'In metaphyſics we find the ſame controverſy, Locke and his followers would baniſh all innate ideas and principles out of the intellectual world; whereas Dr. Beattie would make every thing innate. Moſt of Locke's demonſtrations, that there are no innate ideas are inconteſtible. But Dr. Beattie, through his laudable love of virtue and religion, was afraid, that this doctrine of no innate ideas might introduce the greateſt confuſion and uncertainty, and ſet every thing in doubt; as Hume did, and forgot, that, notwithſtanding there are no innate ideas, yet there are certain inconteſtible laws, agreeable to the ſpirit of virtue and religion, to be drawn from the conſiderations of nature by our ſenſations, which ſerve the place of innate ideas.'

This author is of opinion, that 'phyſics and metaphyſics are one and the ſame, and that it is wrong to divide them.' But as there ſeems to be a very clear and obvious difference between material and intellectual objects, we can ſee no reaſon why the ſcience of phyſics and metaphyſics ſhould be conſidered as the ſame. The latter properly begins where the former ends, and carries us into abſtracted ſpeculation, far beyond the verge of ſenſe and matter. But let us hear part of what the author advances in defence of his opinion.

'No one can be converſant with what is called phyſics, without being, at the ſame time, converſant with what is called metaphyſics, and the reverſe. For when we conſider any object of ſenſe, it is certain, that we can frame no idea of it without conſidering the modes of its impreſſions on our mind; which modes are powers, and called metaphyſical; nor can we conſider the impreſſions on our mind, unleſs there be ſome ſenſible object, which makes them. Hence it may with certainty be affirmed, that thinking itſelf is effected by the ſenſes; and that ſenſation and reflection are the very ſame. Even when we think on a power, certain motions and effects, which are objects of ſenſe, are preſented to our mind, not the power itſelf. It is for this reaſon, that the ſenſes themſelves often ſuffer by too intenſe thought, eſpecially the eye, through which moſt objects are repreſented to the mind, or intellectual eye, to ſpeak in the language of the ancients, who certainly were in the right, when they attributed inward ſenſes to the ſoul.'

It is the opinion of Locke, that all our ideas come either from ſenſation or reflection. 'Theſe two, ſays he, are the fountains of knowledge, from whence all the ideas we have, or can naturally have, do ſpring.' And again: 'Theſe two, viz. external, material things, as the objects of *ſenſation*; and the operations of our own minds within, as the objects of *reflection*

flection, are, to me, the only originals, from whence all our ideas take their beginnings *.' It is perhaps impoſſible to determine the reſpective limits of ſenſation and reflection; becauſe it is evident, that they are often very intimately connected, and, as it were, incorporated with each other; yet ſurely there is a very perceptible diſtinction, which our author does not ſeem to allow, when he ſays above, 'Senſation and reflection are the very ſame.'—But he thus explains himſelf more preciſely.

'Ideas are commonly ranged under the two ſets of ſenſation and reflection; thoſe of ſenſation are the immediate notions, which we obtain from the objects as ſoon as they are preſented to us by the ſenſes; hence we are ſaid to know: thoſe of reflection are the obſervations which the mind makes upon the notions; hence we are ſaid to think, believe, doubt, have an opinion. Ideas of reflection may ſeem to be new and purely mental, yet are not ſo, but owe their origin to the ſenſes: the mind cannot begin to operate, you could never attempt to think without the ſenſes. Suppoſe you ſay, I ſhould like to have honour: theſe words repreſent things, which you have perceived by the ſenſes, and have reflected upon; *I*, is the repreſentation of yourſelf, your own exiſtence; *ſhould like* means, it would give pleaſure, which idea you feel by all the ſenſes; *to have* is to poſſeſs ſomething; this idea of poſſeſſion you come to by ſenſation, as, when you are able to enjoy a thing whenever you will; *honour* is a certain reſpect or diſtinction, which you have ſeen paid to a man who deſerves it: in this manner you may trace every propoſition, concluſion, thought, or ſentiment, the moſt complex and elevated notions and conceptions back to the ſenſes. You may now perceive, that the mind in acquiring ideas from external objects employs both operations, ſenſation and reflection; the mind imprints firſt the images of the objects brought to it by the ſenſes upon itſelf, and afterwards reflects upon them: hence it knows, thinks, affirms, doubts, believes— there are no ideas of ſenſation without reflection, nor of reflection without ſenſation.

'You ſee that there are no ideas to be thought on, but ſuch as are objects of ſenſe; and when I mention the word *reflection*, I mean by it only the re-conſideration of objects, whether the images we perceive of them are truly deſcriptive; but do not mean by it a pure mental work, without any image.'

* Eſſay on Hum. Underſt. b. ii. c. 1.

Our author's sentiments on ideas; his definitions of virtue, good and bad, truth and falsehood, arts and sciences, power and conscience, are profound, and merit the consideration of the philosophical reader: though we cannot venture to promise that he will find this work an entertaining composition.

FOREIGN ARTICLES.

XII. *A General Theory of the Polite Arts, delivered in single Articles, and digested according to the Alphabetical Order of their technical Terms. By* John George Sulzer, *Fellow of the Royal Academy of Sciences at* Berlin. *Vol. I.* A.—I. 4to. Leipzig. German. *(Continued from page* 313.*)*

TO our former extracts from this valuable work, we shall, for the entertainment of our readers, add the following:

'*Classics*, we call those writers whose works may be considered as models of polite and excellent diction; for *classical* signifies here what belongs to the first or highest class. Whoever expresses solid thoughts, so that men of mature judgment and a refined taste may not only be delighted with every thought, but with every expression, is to be referred among *classic* writers. *Classic* writers, therefore, can arise in those nations only, among whom reason has been cultivated in a very high degree, and where social life and daily conversation have attained such a perfection, as to make judgment and a refined taste predominate over sensuality. It is then only that mankind begin to relish objects of judgment and of refined sentiments. Thus men of a superior understanding and taste are incited attentively to consider these objects also, which do not strongly operate on the senses; to remark the finer relations of things, and thus to open for social life an inexhaustible source of pleasure. In the intellectual world they discover a new nature, an universe, which by its interesting events, variety of complications, and delightful prospects, is by far more fertile of enjoyments than grosser and more sensual nature. He who is once acquainted with this invisible world, carries all the requisites for the most delicate and agreeable entertainment about him; he displays in social life the various scenes of this invisible nature, and points them out to those who converse with him: and thus a refined relish in the objects of judgment and taste, is by degrees diffused in human society. Things which in ruder ages had been entirely overlooked, then rise into notice and esteem; and those by whom the new sources of these refined enjoyments were opened, are revered as men of consequence to society, and as benefactors to mankind. By this honour they are encouraged to redouble their efforts, to penetrate deeper and deeper into the moral world, and apply their utmost care to communicate their observations to others in the most perfect manner. It is then that writers arise, who from having drawn their stores from the invariable source of whatever is beautiful or good from nature herself, continue *classics* even for posterity.

'Man appears to be confined to a certain and limited measure of intellectual powers; and of this measure the highest degree seems to be attainable only by the best heads of every nation, whose understandings have been cultivated with zeal and assiduity. The works

works of these men therefore, in whatever age or nation they may have flourished, cannot but delight every other nation that has attained nearly the same degree of intellectual accomplishments. These men are then the true *classic* writers for all nations.

'But the best writer of a nation that has not yet attained the highest degree of cultivated understanding, though he may become a favourite of his own country, and even be generally applauded by all his contemporaries, yet cannot be ranked with *classic* writers. For *classic* writers are not the best writers of any nation, but the best writers of those nations only that have made the greatest progress in the cultivation of their higher faculties.

'Neither will that cultivation of the mind which is merely applied to abstract thought, and to the analyzing of every idea into its simplest principles, give rise to *classic* writers; for among all the scholastics, not one *classic* is to be found: so that the severer sciences may in a nation have reached a very high degree of perfection, and yet that nation have not one *classic* writer. *Classic* sense is not employed in abstractions: it does not analyse the varieties in a subject, but it knows how to convey that variety in plain and simple terms, and to make it be readily understood. His acute observations are rather the result of a piercing eye, than just arguments deduced from an analysis of ideas. The abstract writer, because he aims at great precision, makes use of many words; while the *classic* writer in a few words comprehends a great deal, and gives us the result of long and severe meditation, in a perspicuous style.

'This acuteness of observation, which is the chief requisite of a *classic* genius, is not developed by the study of abstract sciences, nor formed by the labours of the closet; but raised and finished in the intercourse, with mankind, by business, and chiefly by the intercourse with *classic* heads. That strength, that manly spirit and confidence, which are required for *classic* productions, are not conferred by schools, but by society where it is most zealously intent on great subjects, where the mental powers must be suddenly and quickly exerted, where many objects must be surveyed at once, and where a man must, even without a previous methodical meditation, habituate himself to solidity in thinking. A great genius, however, may by the mere intercourse with truly *classic* heads, whether living or dead, form and raise himself to the rank of a *classic* writer.

'If these remarks be just, they will easily account for the reasons why some nations, though by no means deficient in point of genius, have had so very few writers of whom it may be presumed that they will be considered as *classic* by posterity, in their own country, and in others.

That there is in general, and every where a greater number of *classic* poets, than of other *classic* writers to be found, may likewise be easily accounted for. The exertions of imagination and sentiment will always precede the exertions of great sense, and the spirit of observation. They may therefore in any nation attain the summit of perfection sooner, and in an earlier period, than those talents which are entirely founded in a certain greatness of understanding. And hence, as Cicero * has observed, it is much more easy to find a great poet than a great orator.' (*To be continued.*)

* Multo tamen pauciores oratores quam poetæ boni reperientur. Cic. de Orat. Lib. I.

FOREIGN LITERARY INTELLIGENCE.

23. *Recueil de Diſſertations Phyſico-chimiques préſentées à differentes Académies, par M.* de Machy, *des Académies de* Berlin *et de* Rouen, *&c.* (*with* 14 *cutts*) 8*vo.* Amſterdam *and* Paris.

A Collection of ſixteen diſſertations on intereſting ſubjects, in which the author apparently aims at originality; and has ſucceeded, at leaſt in his own opinion; ſince otherwiſe he would ſcarcely have preſumed to call the theories of a Geoffroy, a Newton, or a Stahl, mere jargon.

24. *Dictionnaire Philoſophique de la Réligion, où l'on établit tous les Points principaux de la Réligion attaqués par les Incredules, et où l'on répond à toutes leurs Objections. Par M. L'Abbé* Nonnote. *Nouv. Edit. corrigée & augmentée.* 4 *vols.* 12*mo.* Paris.

Chiefly deſigned as an antidote againſt the deleterious effects of the famous Dictionnaire Philoſophique.

25. *Les Droits de la Vraie Réligion ſoutenus contre les Maximes de la Nouvelle Philoſophie. Par M. l'Abbé* Floris. *Première Partie.* 12*mo.* 2 *vols.* Paris.

The principal merit of this work appears to conſiſt in the choice, the juſtneſs, and the ſtrength of the proofs and reaſonings contained in it.

26. *Traité de Méchanique. Par M. l'Abbé* Marie, *de la Maiſon de* Sorbonne, *&c.* (*with cutts*). 4*to.* Paris.

Conſiſting of two parts, of which the firſt treats of Statics, and the other of Dynamics. Method, perſpicuity, and preciſion are the chief recommendations of this work.

27. *Vermium Terreſtrium et Fluviatilium, ac Animalium infuſoriorum helminthicorum et teſtaceorum non Marinorum ſuccincta Hiſtoria. Auctore* Othone Frederico Müller, *Regi* Daniæ *a Conſiliis Juſtitiæ, &c. Vol. I. Pars I.* 4*to.* Havniæ & Lipſiæ.

One of the moſt curious productions that have appeared of late. To give ſome idea of the trouble, the perſeverance, the ingenuity, and accuracy of its author, we may content ourſelves with obſerving, that though a drop of liquor is, comparatively, as an ocean for theſe diminutive creatures here claſſed and deſcribed; though moſt of them are as tranſparent as the liquor in which they live; and tho' their motions are exceedingly rapid and quick; yet this hiſtorian has ſucceeded in diſtinctly enumerating and deſcribing the ſize, organiſation, motions, propagation, and other peculiarities of one hundred and forty very different ſpecies, in this well written work.

28. *Dictionnaire Heraldique, contenant tout ce qui a Rapport à la Science du Blaſon, avec l'Explication des Termes, leurs Etymologies, & les Exemples néceſſaires pour leur Intelligence: ſuivi des Ordres de Chevalerie dans le Royaume & de l'Ordre de* Malthe. *Par M.* G. D. L. T*** Ecuyer. 8*vo.* Paris.

Containing ſix hundred terms of heraldry, their etymologies, explications, and ſome anecdotes.

29. *Oeuvres de* Chaulieu, *d'après les Manuſcrits de l'Auteur.* 2 *vols.* 8*vo.* Paris.

The works of this very agreeable poet can hardly be unknown to any reader converſant in French literature. In this new edition

tion they appear very much improved, by the addition of about fifty pieces, and a preface from the original MS. of the author.

20. *Manuel de l'Epoux, ou Maximes de Conduite dans le Marriage; Traité de* Plutarque, *traduit par M.* ***. 12*mo.* Paris.

Thoſe who are willing jointly to ſteer for happineſs in the conjugal ſtate, by the compaſs of ſound ſenſe and experience, will here meet with an excellent pilot. Old bachelors, or old maids may content themſelves with feaſting their curioſity on his accounts of the nuptial rites of antiquity.

21. *Memoire Chimique & Médical ſur les Principes & les Vertus des Eaux Minérales de* Contrexeville *en* Lorraine. *Par M.* Touvenelle, *Docteur en Médecine en la Faculté de* Montpellier. 12*mo.* Nancy & Paris.

Theſe waters, which have lately obtained a conſiderable reputation for the cure of the ſtone, the gravel and other ſimilar diſeases, are very accurately analyſed in this treatiſe.

22. *Vie du* Dante, *avec une Notice detaillé de ſes Ouvrages. Par M. de* Chabanon, *de l'Acad. Royale des Inſc. & Belles Lettres*, &c. Amſterdam *and* Paris. 12*mo.*

Mr. de Chabanon appears to have deſigned this valuable performance as a ſpecimen of an extenſive and intereſting work, on the ſtate of literature in Italy during the thirteenth and fourteenth centuries: he intended to illuſtrate his critical and hiſtorical diſquiſitions by narratives of the lives of the reſtorers of learning, among whom the famous poet Dante Alighieri holds a very diſtinguiſhed rank.

He muſt indeed be allowed to have been an original and eccentric genius, in more than one reſpect. At the age of nine years he fell deſperately in love with a Florentine lady: and ſo ſtrong and laſting was the impreſſion of his earlieſt paſſion, that he celebrated it as his new life, that he was inconſolable at her death, and made at leaſt her name and accompliſhments immortal by his ſongs.

But for a detail of his life, (which could not fail to be chequered with many misfortunes, in a man of his great ſenſibility) and for a judicious account of his literary and poetical merits, we muſt refer our readers to M. de Chabanon.

23. *Oraiſon Funebre de très-grand, très-haut, très-puiſſant, et très excellent Prince* Louis XV. le Bien Aimé, *Roi de* France, *&c. prononcée dans l'Egliſe de l'Abbaye Royale de* St. Denis. *Par Meſſire* Jean Baptiſte Charles Marie de Beauvais, *Evêque de* Senez. 4*to.* Paris.

On this text, "Vovete et reddite Domino Deo veſtro .... terribili et ei qui aufert ſpiritum principum, terribili apud Reges terræ. Pſ. lxxv. 11 and 12.

In the exordium the biſhop mentions an anecdote, that on the 31ſt of March he had preached before the late king, on the text, "Adhuc quadraginta dies et Ninive ſubvertetur:" and Lewis XV. died preciſely forty days after, on the 10th of May.

24. *Oraiſon Funebre de* Louis XV. *ſurnommé le* Bien-Aimé, *prononcée dans la Chapelle du* Louvre *en Préſence de M. M. de l'Academie* Françoiſe. *Par M. l'Abbé de* Boiſmont, *Prédicateur Ordinaire du Roi*, &c. 4*to*. Paris.

The text, 'Spiritu magno vidit ultima, et conſolatus eſt lugentes in Sion uſque in ſempiternum.' Eccleſiaſtic. xlviii. 27.

25. *Oraiſon Funebre*, &c. &c. *prononcée dans l'Egliſe de* Nôtre Dame *de* Paris. *Par Meſſire* Charles Guillaume de la Luzerne, *Evêque Duc de* Langres, *Pair de* France.

Text, 'Filius qui naſcetur tibi, erit vir quietiſſimus .... et pacificus vocabitur.' Paralipp. l. 1. c. 22. v. 9.

26. *Oraiſon Funebre*, &c. *prononcée dans l'Egliſe Abbatiale & Paroiſſiale de* S. Martin d'Epernay. *Par M. de* Gery, *Chanoine Regulier*, &c. 4*to*. Paris.

Text, 'Dominus purgavit peccata illius, et exaltavit in æternum cornu ejus, et dedit illi teſtamentum regni & ſedem gloriæ in Iſrael Poſt ipſum ſurrexit Filius ſenſatus.' Eccleſiaſtic. xlvii.

To praiſe and lament the ſetting, and adore the riſing ſun, every reader will eaſily conceive to have been the general theme of all theſe pathetic farewels to departed majeſty.

The character of the deceaſed monarch will rather be eſtimated from the tenor of his reign, than from any funeral oration: and the ſpirit of the ſeveral performances may perhaps be ſufficiently collected from the texts.

27. *Récréations Phyſiques, Economiques, & Chymiques de M.* Model, *Conſeiller de la Cour. Premier Apothicaire de l'Imperatrice de* Ruſſie, &c. *Ouvrage traduit de l'Allemand, avec des Obſervations & des Additions, par M.* Parmentier, &c. 2 *vols*. 8*vo*. Paris.

This collection contains about thirty different articles; Mr. Model's Recreations appear to be very elaborate, and have been improved by many conſiderable additions by the tranſlator.

MONTHLY CATALOGUE.

POLITICAL.

28. *A New Eſſay* [*by the* Pennſylvanian *Farmer*] *on the Conſtitutional Power of* Great Britain *over the Colonies in* America; *with the Reſolves of the Committee for the Province of* Pennſylvania, *and their Inſtructions to their Repreſentatives in Aſſembly*. 8*vo*. 2*s*. Almon.

THE reſolves of the committee for the province of Pennſylvania, and their inſtructions to their repreſentatives in aſſembly, are already ſufficiently known to the public. With reſpect to the Eſſay here ſubjoined, it is an indeciſive diſcuſſion of the ſo much agitated queſtion relative to the extent of the authority of the the Britiſh legiſlature; in treating of which, the author produces more opinions than arguments, and cites authorites not properly connected with the ſubject.

29. Great

29. Great Britain's *Right to tax her Colonies. Placed in the clearest Light. By a* Swiss. 8vo. 1s. Davenhill.

Whether the author of this pamphlet be really a Swiss, or it is only ascribed to a native of that country, as being a lover of public liberty, we shall leave undetermined. Admitting him to be such, we find nothing in the honest Helvetian's arguments which places the subject in a clearer light than before. Suffice it to say, that he is an advocate for the independency of America with respect to taxation.

30. *A very short and candid Appeal to Free-born* Britons. *By an* American. 8vo. 6d. Axtell.

On the important subject of the taxation of America, the advocates for that country have used every argument which can either influence the judgment, or interest the public sympathy in their favour. The design of this Appeal is to procure an acknowledgement of the independency of America in point of taxation upon the principle of the people in that country being entitled to all the privileges of British subjects, one of the most valuable of which is, that of being taxed only with the consent of their representatives.

31. *A Summary View of the Rights of* British America. *Set forth in some Resolutions intended for the Inspection of the present Delegate of the People of* Virginia, *now in Convention.* 8vo. 1s. 6d. Kearsly.

An expostulation with his majesty respecting the right of taxing America; a right which the author considers as inherent in the colonies, and not constitutionally pertaining to the British parliament.

32. *Pieces,* [*First printed in the Public Advertiser*;]—*Sketch of the Present Reign in Form of Question and Answer*;—*A Fragment of Oriental History*:—*Portrait of a Modern Orator*;——*Character of the late Lord* Bolingbroke. 8vo. 1s. 6d. Kearsly.

Newspaper essays may afford temporary amusement, but are seldom such as merit the being preserved in literary collections. Written for the most part on political subjects, they are intended rather to answer the private views of parties, than coolly to inform the judgment of the public. The pieces now before us have no claim to be exempted from this censure, for they bear too evident marks of prejudice to be relished by disinterested readers.

33. *Mr.* Edmund Burke's *Speeches at his Arrival at* Bristol, *and at the Conclusion of the Poll.* 4to. 6d. Wilkie.

The oratorial talents of this gentleman being generally known, it may be sufficient to observe, that these speeches contain the sentiments usual in similar public applications, and also present us with a concise and lively description of the duties of a member of parliament. During the vacation from those important duties, and the fatigue of canvassing, we hear-

tily congratulate this ingenious gentleman, that he now enjoys leisure to indulge repose, which he informs his hearers he had not tasted for several nights preceding his arrival at Bristol. May the balmy power of sleep shed his softest influence on his slumbers!

POETRY.

34. Britannia. *A Poem. In Two Parts. By an* Eton *Scholar.* 4*to.* 1*s.* Harris.

The title of Britannia has, of late years, been so often affixed to poetical productions of a plaintive and ominous strain, that we are glad to see it become again the subject of more joyful and auspicious lays; and it affords us particular pleasure to find the love of our country, and a taste for poetry, so successfully cultivated in one of our most distinguished seminaries of learning. In this poem we behold the presages of patriotism and genius, which may hereafter render the author more conspicuous.

35. *Justice. A Poem.* 4*to.* 1*s.* 6*d.* Kearsly.

This poem is written in the form of a dialogue between the author and a friend. It seems to be intended as an invective against administration and the dispensers of the laws: but the satire is impotent, and, in our opinion, violates *justice.*

DRAMATIC.

36. *The Maid of the* Oaks. *A New Dramatic Entertainment. As it is performed at the Theatre-Royal, in* Drury-Lane. 8*vo.* 1*s.* 6*d.* Becket.

This piece is well contrived for affording a theatrical representation of a Fête Champêtre; and the author has greatly heightened the entertainment by contrasting the manners of the *beau monde*, with the innocence and simplicity of rural life. The characters in general are agreeable, either from the naïveté with which some of them are drawn, or the address with which the affectation is supported in others.

The songs are likewise properly enough adapted to the occasion; and the whole is such a production as will give pleasure to the audience.

37. *Plays written by* Thomas Southerne, *Esq. now first collected. With an Account of the Life and Writings of the Author.* 3 *Vols.* 12*mo.* 9*s.* Evans.

Mr. Southerne has ever been regarded as an eminent dramatic writer, and it may justly be reckoned surprising that his works were not collected together before this time. His comedies, though tainted with that licentiousness which was the taste of the age in which he flourished, abound with genuine wit and humour; and with respect to the power of exciting the tender emotions in tragedy, he is not inferior to any poet. It must, therefore, afford pleasure to every lover of the drama to be furnished with a complete edition of the productions of this celebrated

brated author; to which the editor has prefixed an account of Mr. Southerne's life and writings, induſtriouſly collected, and related with great perſpicuity.

NOVEL.

38. *The Fatal Effects of Inconſtancy; or Letters of the Marchioneſs* de Syrcé, *the Count* de Mirbelle, *and others. Tranſlated from the* French. 2 *Vols.* 12*mo.* 5*s. ſewed.* Bew.

It would be doing the author of this work injuſtice not to acknowledge his talent for painting the manners of polite life to a great degree of exactneſs; yet we cannot commend his performance. The galantries of the beau monde in France are ſo delineated, as to make ſuch deſcriptions improper for young minds. The marchioneſs de Syrcé, who is married, and the count de Mirbelle, her lover, are, indeed, at laſt, brought to repent of their guilty connection; but the ſubtle poiſon conveyed into the minds of many readers will not be eaſily expelled, while the gay life of ſeveral actors in this work is drawn in ſuch a ſeducing manner.

We had lately occaſion to review a novel in which ſome ſcenes of gallantry were drawn with no leſs luxurious a fancy than thoſe now before us; and we cannot avoid remarking the different effects which the peruſal of the two books, however ſimilar they may be in this reſpect, may produce. The novel we ſpeak of is, The Child of Nature improved by Chance. The heroine of which by inexperience is led to liſten to the deceitful declarations of love made to her by ſeveral parties, and although the warmth of her conſtitution ſeveral times brings her into hair-breadth eſcapes, yet the leſſons ſhe learns from the dangers ſhe experiences, enable her with leſs difficulty to withſtand ſubſequent attacks; while every deceiver is repreſented in ſo deteſtable a light, that the reader's indignation is excited againſt him; and this generally occurs at the concluſion of a tender ſcene, as at ſuch a time the fraud is detected. But in The Fatal Effects of Inconſtancy, the misfortunes of two ſinners who ſtill retain their love in the higheſt degree, incline us, on account of that love, to commiſerate their condition; and we are leſs apt to be ſhocked at their crimes, than to wiſh they had eſcaped with impunity. Beſides which, the love intrigues being crowned with ſucceſs, make an impreſſion on the fancy not to be ſoon erazed. While, therefore, we compliment the writer on his art, we cannot recommend the choice of his ſubject, and would ſooner put into the hands of our ſons and daughters Prior's looſeſt tales, than the ſoft, enchanting deſcriptions which are to be met with in the preſent performance.

CONTROVERSIAL.

39. *Three Letters, written by* Richard Hill, *Eſq. to the reverend* J. Fletcher, *Vicar of* Madely, *in the Year* 1773. 8*vo.* 6*d.* Dilly.

By theſe letters it appears, that Mr. Hill declined any farther controverſy with Mr. Fletcher, not out of any deſign of renouncing

nouncing his own ſentiments, or embracing thoſe of Mr. Weſley; but out of a deſire of promoting mutual harmony and friendſhip, upon an information, that his opponent intended to publiſh nothing more upon the ſubject.—In this pamphlet the author avows his former opinions, and throws out ſome ſarcaſtic reflections on the writings of Mr. Fletcher, and the Creed of the Arminians and Perfectioniſts.

Tantæne animis cœleſtibus iræ!

40. *The Divinity of* Chriſt *and his Atonement, the only Foundation of the Chriſtian's Hope and Plea at the Throne of Grace. Being a Reply to his Anſwers, intitled, Scripture Sufficiency, &c. By* J. W. *8vo. 6d.* Keith.

Mr. Weir, in the year 1773, addreſſed a letter to the reverend Mr. Elliott; which was anſwered by that gentleman, in a pamphlet intitled, Scripture Sufficiency, &c. In the preſent tract the author endeavours to refute the heretical opinions, or the Arianiſm and Sabellianiſm, maintained by Mr. Elliot in that, and ſome of his other late publications.

Mr. Weir is a pious and ſerious writer, zealous for what he ſtyles, 'the Chriſt-exalting and ſoul-ſaving truths of the goſpel.'

41. *A Laſh at Enthuſiaſm: in a Dialogue founded upon real Facts. Between Mrs.* Clinker, *and Miſs* Martha Steady. *8vo. 6d.* Dilly.

A curious tête-à-tête on the ſubject of religion, in which, however, the lady that holds the laſh, is far from having the advantage over her opponent, who is not repreſented ſo enthuſiaſtic as to be an object of ridicule.

DIVINITY.

42. *The Works of the late Reverend Mr.* Robert Riccaltoun, *Miniſter of the Goſpel at* Hobkirk. *3 Vols. 8vo. 15s. boards.* Dilly.

The works of Mr. Riccaltoun conſiſt of ſome ſhort Eſſays on Human Nature, on the General Plan and ſome of the Doctrines of Revelation; Four Diſſertations on the Chriſtian Life; and a ſeries of Notes and Obſervations on St. Paul's Epiſtle to the Galatians.

With reſpect to his religious notions, the miniſter of Hobkirk appears to have been a Trinitarian, and in ſome points a Calviniſt, but no bigot. His writings are rather heavy; but the general maſs is now and then irradiated with ſparks of genius and good ſenſe.

43. *An Addreſs to the Public, on the frequent and enormous Crime of Suicide: delivered at the* Old Jewry *on the 2d of* January, 1774. *By* John Herries, *A. M. 4to. 1s.* Davenhill.

In this Addreſs, the author conſiders the character and diſpoſition of thoſe, who are guilty of ſuicide; and endeavours to ſhew, that they ſuppreſs the very feelings of inſtinct, which im-

pel us to self-preservation; that they discover a weakness and timidity of mind, in not supporting the calamities of life; that they have no ambition of excelling, or desire of improvement; that they are destitute of benevolence to society, and of a concern for its happiness; that they are ungrateful to their Maker, in thus destroying his gift of life; that they are negligent of the duty assigned them; that they distrust Providence, and repine at his disposals; that they assume the prerogative of Him, who is the author and judge of the universe; and, lastly, that they are destitute of a becoming dread and reverence for a future state; and that, provided they do not believe in an hereafter, they act inconsistently with their own principles, and contrary to the impulse of their best feelings.

'If this, he adds, be the character and disposition of the self-destroyer, how depraved and horrid does it appear! devoid of every quality, which can dignify or adorn humanity, or which can render us happy in ourselves, useful to others, or acceptable in the sight of God.'

In the next place, he endeavours to obviate those fallacious arguments, which are apt to rise in a disordered mind, and are usually urged as apologies for suicide; that is, the arguments deduced from pain, poverty, reproach, remorse, disappointment, loss of friends, &c.

He then considers the crimes, which are similar in their nature to suicide; the different species of murder; duelling, intemperance, drunkenness, debauchery, wilfully endangering life, and the fatal effects of melancholy and despair. He addresses the self-murderer as a son, a husband, a father, a brother, a friend, a member of society, a subject, a patriot, a christian, and an infidel, and demonstrates the enormity of self-murder, in every situation of life.

On these topics he expatiates in a very animated and oratorical style.

44. *A Treatise on the Extent of the Death of* Christ. *Being an Abridgment of Dr.* Owen's *Death of Death in the Death of* Christ. *With a Recommendatory Preface by the rev.* Charles de Coetlogon, *A. M.* 8vo. 1s. Mathews.

Dr. John Owen, one of whose pieces is now before us, was an Oliverian divine, first of Queen's college, Oxford; and afterwards, about the year 1651, dean of Christ-church. In 1659 he was removed from his deanery; and after the Restoration, preached in a meeting-house in London, till his death. He was one of the greatest men among the dissenters, and a voluminous author. The tract, which is now abridged, and published by Mr. De Coetlogon, is in favour of *absolute election*, and *particular redemption*, solely adapted to the taste of our modern Calvinists at the Lock, the Tabernacle, and other seminaries of theological absurdities.

45. Select

46. *Select Fables from* Guliſtan, *or the Bed of Roſes. Tranſlated from the Original* Perſian *of* Sadi. *By* Stephen Sulivan, *Eſq.* 8*vo.* 2*s.* 6*d.* Ridley.

Though it ſeems to be an increaſing faſhion to admire the compoſitions in the Perſian language, with which our commercial intercourſe with the Eaſt has brought us acquainted, we find no extraordinary marks of genius in the compoſition of theſe Fables. The ſtyle is ſimple, and very well ſuited to convey moral precepts; but the ſentiments are ſeldom very ſtriking, and it may even be added, that they are frequently trifling. Theſe compoſitions may be exceedingly ſuitable to the taſte of the people for whoſe uſe they were written, and be highly in eſteem amongſt them; but ſhould a prepoſſeſſion of their excellence not contribute to ſupport their character here, we are confident they will not rank high in the public opinion.

After thus freely explaining our own ſentiments, we ſhall exhibit a ſpecimen of the work, ſubmitting its merit to the determination of our readers.

FABLE XXXI.

'I never complained of the world, and never was grieved at the viciſſitudes of life, except once, when I was not able to buy myſelf ſhoes. I went bare-footed, and ſore at heart into a moſque at Damaſcus. I ſaw a perſon there who had no legs: I immediately offered up my thankſgiving to the great God, and was patient at having no ſhoes.

FABLE LI.

'I heard of an indulgent maſter, who ſpoke thus to his ſcholar, "O ſon, if mankind had as much concern about God, as they have for their own ſupport, they would be ſuperior to the angels in rank. God did not forget thee when thou waſt an inviſible drop, and unformed; he gave thee a ſoul, underſtanding, capacity, and knowledge, beauty, goodneſs, diſcernment, thought, and reflection; he furniſhed thy hands with ten fingers, and ſet two arms on thy ſhoulders. Doſt thou think, O fool! that he will neglect to provide for thee?"

FABLE LII.

'I ſaw an Arabian, who ſaid to his ſon; My child, they will aſk you in the day of judgment *Bnaza akiſh wla ykat Bmn abtt?* that is, What have you done in the world.—Not, Who is your father?'

FABLE LX.

'Some of the ſlaves of Sultan Mahmud aſked Huſſen Mymundy, "What did the Sultan ſay to you juſt now, about ſuch an affair?" He replied, "It is no ſecret to you." They ſaid, "You are the King's miniſter, how ſhould the King diſcloſe to ſuch people as we are, his converſation with you?" He replied, "The King communicates in confidence with his ſervant, that he may be entruſted with matters, and may not reveal them, therefore

fore why do you ask? a prudent man *never* publishes *every* thing that his sovereign says, because in publishing the king's secrets, one ought not to sport with one's one life."

FABLE LXI.

'One of the poets went before the chief of the robbers, and flattered him. The chief of the robbers gave orders to strip him and turn him out. The poor devil marched off naked from top to toe, and the dogs fell upon him: he wanted to take up a stone, and beat off the dogs; the stones were frozen in the ground. He said in despair, "What rascals these people are, to fasten the stones, and let loose the dogs!" The chief of the robbers looked out of a window, over-heard him, smiled, and made answer, "Here, master poet, ask of me a favour." He replied, "I want my clothes again; one may expect favour from good people, but, for my part, I have no expectation from thee; only don't injure me." The chief of the robbers took compassion upon him, gave him his gown again, and besides this, a garment of fur, and apologized for his pleasantry.'

We have selected these on account of their brevity, and not because they are inferior in merit to the rest, so that from what we have quoted, some judgment may be formed of the whole.

MISCELLANEOUS.

46. *Memoirs of the Cardinal* de Retz. *Containing the Particulars of his own Life, with the most secret Transactions of the* French *Court and Civil Wars. Translated from the* French. 4 *vols.* 12*mo.* 12*s.* Becket.

No species of writing is either more instructive or entertaining than genuine memoirs of those persons who have been much engaged in public transactions. Whatever air of importance the pomp and grandeur of courts may reflect on the movements of government, we are convinced from history, that the sagacity and weakness, the craft and credulity, the ambition and meanness, in a word, every quality, or foible of the human mind has been more strongly exemplified in the cabinets of princes than even in the representations of the theatre. Memoirs of this kind may be considered as a school both of speculative and practical philosophy, and a scene replete with such information as communicates a knowledge of the world. Those of Cardinal de Retz are justly admitted to the first rank in this class of historical compositions. That our own opinion may be confirmed by a great authority, we shall subjoin the sentiments of Lord Chesterfield.

'The best Memoirs that I know of, are those of Cardinal de Retz.—I hardly know any book so necessary for a young man to read and remember; you will there find how great business is really carried on, very differently from what people who have never been concerned in it imagine. In short, you will, in every

every page of that book, see that strange inconsistent creature, Man, just as he is.'

47. *Remarks upon the* Garianonum *of the* Romans: *the Site and Remains fixed and described. By* John Ives, *Esq. F. R. S.* 8*vo.* 3*s.* 6*d.* Hooper.

An unusual spirit has lately prevailed of ascertaining the identity of places mentioned in the *Notitia Imperii*, for which purpose the several authors endeavour to establish their opinions both by argument and plausible conjecture. Mr. Ives, the antiquary with whom we are now engaged, is not defective in either of these methods of investigation, and we must acknowledge we think he has evinced with a great degree of probability, that the Garianonum of the Romans is Burgh Castle, situated on the south side of the mouth of the Yare. He supposes it to have been built by the soldiers of Ostorius in the time of the emperor Claudius. To prove that Caister is not the ancient Garianonum, as the learned Sir Henry Spelman imagined, Mr. Ives proceeds as follows:

'At this time, not the least vestiga of Roman building appear at Caister. That there were some when Sir Henry wrote, is highly probable; for I think this great and learned antiquary could never have been guilty of so glaring an absurdity, as to mistake the venerable remains of Sir John Fastolffe's seat for Roman workmanship. But so far from proving it to have been Garianonum from its name, (on which he lays so much stress) that this very circumstance clearly points out the contrary; for that was a peculiar name expressive of the design and use of the building, and this only an indefinite term bestowed on all the smaller Castra —Allowing Caister then to have been a Roman station, and yet not Garianonum; it is necessary to prove what station it was.

'The ingenious antiquary of Manchester has so well informed us for what purpose these smaller camps were constructed, that it would be injustice not to use his words in their description.

"The stations in Britain being generally fixed upon the southerly slope of a hill or bank, they were well calculated for our winters, and as ill for our summers. The Romans, therefore, naturally constructed another camp for their residence in the latter. And their Castra Æstiva are an addition to the regular fortresses, which has been long noticed in general, though it has been seldom pointed out in particular. For this they necessarily selected some advantageous site, that was in the neighbourhood of the station, and fully open to the north. And every fortress in the kingdom which has a southerly aspect in itself, and any convenient ground near it with a northerly one, must have regularly enjoyed the pleasing appendage of a summer-camp."

'Such

'Such an appendage, no doubt, was Caiſter to Garianonum; its ſituation correſponding with the uſual practice of the Romans in conſtructing their Caſtra Æſtiva, and its name confirming it to have been a ſtation not conſiderable enough to deſerve a particular appellation. The Romans, fond of their own national cuſtoms, imported many of them into their provinces; hence the villas of Italy were imitated by the ſummer-camps of Britain. But in this caſe pleaſure ſeems to have been but a ſecondary object; convenience and ſecurity were firſt conſulted. Had the Romans pitched this camp on the ſame ſide of the river as their larger, it would have anſwered no one of theſe purpoſes; but on the oppoſite ſhore it effectually ſecured them an agreeable retreat from the warmer ſituation of the ſouthern bank, formed an additional guard at the entrance of the river, and was highly uſeful for excurſions to the northern part of the country.

'No ſituation could have been more convenient for theſe views than Caiſter. Placed upon an eminence, within ſight of the larger ſtation, the troops in the one, upon the leaſt emergency, could give the neceſſary notice to the ſoldiers of the other, by agreed ſignals.

'Round our now well-cultivated fields, then cold, bleak, and woody, the Romans diverted themſelves with the pleaſures of the chaſe: and croſs our now green and fertile meadows, they navigated their veſſels, and caught their fiſh.—Pleaſure, ever ſubordinate to utility, united upon equal terms for their defence and amuſement. In ſuch a ſituation as Garianonum, with ſuch a ſummer-camp as Caiſter, they could hardly regret the delights of Italy.'

Mr. Ives has illuſtrated his ſubject with ſeveral plates, and added a ſhort account of the modern ſtate of the place. That he has not given us a liſt of the rectors of the pariſh, as it ſeems he intended, is an omiſſion for which, we preſume, our readers will join us in excuſing him.

48. *A Treatiſe on Matrimony; or, an Addreſs to both Sexes, of all Ages.* *By* W. Taplin. 8*vo.* 1*s.* 6*d.* Davies.

This writer endeavours to inveſtigate the cauſes, and expoſe the folly of domeſtic quarrels between huſbands and wives. He points out their reſpective duties, and the qualifications neceſſary to enſure a life of connubial happineſs. He makes ſome remarks on the abſurd partiality of parents towards their children, and exhibits a ſpecimen of a literary correſpondence, carried on by people, who value themſelves on their gentility and politeneſs.

Mr. Taplin is a writer, who ſkims over his ſubject with great volatility, and occaſionally throws out ſome ſmart obſervations.

49. *A Vin-*

49. *A Vindication of the Forceps deſcribed and recommended by Dr.* Leake; *in which the injudicious and illiberal Remarks on that Subject, ſigned* Thomas Denham, *are examined and refuted. By a late Pupil of Dr.* Leake's. 4*to.* 1*s.* Hinton.

The improvement made by Dr. Leake on the Forceps, is evidently ſo advantageous in obſtetrical practice, that we are ſurpriſed to find its utility now called in queſtion. The objections againſt it, however, are ſufficiently refuted in this Vindication.

50. *The Sentimental Exhibition; or Portraits and Sketches of the Times.* 8*vo.* 2*s.* 6*d.* Lowndes.

Dulce eſt deſipere in loco, would have been no improper motto for this ſatyrical Exhibition of modern manners, this farrago of deſcriptions and remarks, ſome humorous, and ſome (ſaving the author's reſentment) but one degree remote from nonſenſe. Several of the ſections are, it muſt be confeſſed, very grave, conſiſting of leſſons for good behaviour in ſo ſober a ſtyle, that we are apprehenſive it was owing to their ſoporific power, that we fell aſleep during the peruſal of them.

We are informed, in an advertiſement prefixed to this work, that this is only a ſpecimen of a much larger collection, which, if the public favour ſhould give encouragement, may hereafter make its appearance. As the author has a good knack at telling a ſtory, we ſhould have no objection to his making more Exhibitions; but his bookſeller may probably be of a different opinion; and his advice, ought to have its proper weight.

51. *The Neceſſity of limiting the Power of the Practitioners in the ſeveral Courts of Juſtice; and of making effectual the Law for Taxing the Bills of Attorneys and Solicitors: In a Letter to* Alexander Wedderburn, *Eſq. his Majeſty's Solicitor-General.* 4*to.* 6*d.* Bew.

The enormous abuſes committed by the inferior practitioners in the law, have long been the ſubject of complaint, and certainly merit the moſt ſerious attention of the legiſlature. The great obſtruction to the redreſs of theſe grievances is alledged to be the official connection of the more reſpectable lawyers with thoſe who are the delinquents. It is to be hoped, however, that gentlemen of liberal principles will no longer give their countenance to abuſes, which have the moſt pernicious effects on the community; and that they will unite their intereſt towards reſtraining the illegal practices of the petty-foggers in the profeſſion, who are every day committing the moſt atrocious acts of injuſtice, to the diſgrace of Britiſh liberty, and even of human nature.

THE CRITICAL REVIEW.

For the Month of *December*, 1774.

ARTICLE I.

Philoſophical Tranſactions, giving ſome Account of the preſent Undertakings, Studies, and Labours of the Ingenious, in many conſiderable Parts of the World. Vol. LXIV. Part II. for the Year 1774. 4*to.* 7*s.* 6*d. ſewed.* L. Davis.

THIS Part of the Philoſophical Tranſactions commences with Number Thirty-four of the Sixty-fourth volume, which contains Aſtronomical Obſervations made at Chiſlehurſt, in Kent, in the year 1773, by the rev. Mr. Wollaſton. Number XXXV. is an account of a woman accidentally burnt to death at Coventry, by Mr. Wilmer, ſurgeon in that place. The circumſtance remarkable in this narrative is, that though the woman was almoſt totally conſumed by fire in her bedroom, yet the furniture ſuffered very little damage; to account for which, Mr. Wilmer very juſtly ſuppoſes, that her ſolids and fluids were rendered inflammable, by the immenſe quantity of ſpirituous liquors ſhe was accuſtomed to drink.

Number XXXVI. preſents us with Experiments on Animal Fluids in the exhauſted receiver, by Dr. Darwin, of Litchfield. As theſe experiments are ingenious, and tend to the improvement of medical practice, we ſhall lay them entire before our readers.

'The ancient opinion, that air exiſts in ſome of the blood-veſſels, was exploded by the diſcovery of the circulation. But many of our modern theoriſts ſeem to have conceived, that an elaſtic vapour of ſome kind exiſts in the blood-veſſels, as they have aſcribed the lunar and equinoctial diſeaſes to the variations of atmoſpheric preſſure.

'This opinion seems to have arisen from observing, that the skin rises, and that the vessels are distended, even to bursting, under a cupping-glass; when the pressure of the atmosphere is taken off from one part, and continues to act on all the remaining surface of the body: and would indeed, at first sight, appear to be demonstrated by the following experiments.

'About four ounces of blood were taken from the arm of one of the attendants, and immediately put under the receiver of an air pump; and, as the air was exhausting, the blood began to swell, and to rise in bubbles, till it occupied above ten times its original space.

'As false reasoning is, in no science, of more dangerous consequence than in that of medicine, I persuaded myself the removal of this error might be thought worthy the attention of the Royal Society.

'In April 1772, Mr. Young, an ingenious surgeon at Shiffnall in Shropshire, and Mr. Waltire, who gives very accurate lectures in natural philosophy, made, at my request, the following experiments.

1. A part of the jugular vein of of a sheep, with the blood in it, was included between two strict ligatures, during the animal's being alive, and being cut out with the ligatures, was immediately put into a glass of warm water, and placed in the receiver of an air-pump: it sunk to the bottom of the water, and would not rise when the air was diligently exhausted. It was then wiped dry, and laid on the brass floor of the receiver, and the air again exhausted, but there was not the least visible expansion of the vein, or its contents.

'2. A ligature was put round the neck of the gall-bladder of the same animal, as soon as it was slaughtered; the gall-bladder, with the bile in it, was first put into water, in which it sunk, and was placed in the exhausted receiver of the air-pump; and was afterwards wiped dry, and laid on the brass plate at its bottom, as in the former experiment; but in neither case, on the greatest degree of exhaustion, did it shew the least alteration of its bulk.

'3. The neck of the urinary bladder of the same animal was well secured with a ligature, and contained about two or three ounces of fluid. The bladder sunk immediately on being put into warm water; but, upon exhausting the receiver, many silver-like globules appeared upon the surface of it; and it soon shewed manifest signs of expansion, and rose to the top of the vessel. The same experiment was tried with it wiped dry, and laid on the floor of the receiver, and the result was, that its expansion and contraction were very perceptible to the eye.

'In

'In January 1773, by the assistance of Mr. Webster, an ingenious surgeon from Montrose, the above experiments were repeated in the manner following.

'A part of the vena cava inferior of a large swine, which was killed by some strokes on his head with an axe, was intercepted, when full of blood, between two ligatures. The part was about an inch and a half long, and held, by conjecture, near an ounce of blood; this was immersed in warm water, as soon as it was cut out of the warm body, and immediately put into the receiver of an air-pump. The air was well exhausted, and again let into the receiver repeatedly, without any appearance of enlargement of the vein; which must have been easily perceivable by its ascending in the warm water.

'The same experiment was tried on the urinary bladder, with the same success, the urethra being tied with a ligature, whilst it was still in the body.

'The gall-bladder rose in the warm water, though the bile-duct was tied before it was taken out of the body, and had air bubbles appearing on its sides, like globules of quicksilver, as happened to the urinary bladder in the experiments at Shiffnal; which, in both cases, we ascribed to some portion of cellular membrane adhering to the bladders, into the cells of which, at the time of cutting them out, some air insinuated itself.

'In these experiments the water, in which the animal parts were immersed, was warmed to about an hundred degrees of Fahrenheit's scale, lest a greater degree of heat in the water might have raised an elastic vapour from these fluids, which did not naturally exist in the living animal; and all the parts were well cleared from the cellular membrane and fat; as it was imagined the atmospheric air might intrude itself into the cellular membrane, as is seen in tearing off the skins of animals recently killed, and which did indeed disappoint two of the above experiments, as was manifest from the silvery globules, which appeared upon the surfaces of the bladders.

'From the facts established by these experiments, we may draw the following conclusions.

'1. That so great a change is produced in the blood, by its receiving, in its passage from the arm of the patient to the bason, a great admixture of atmospheric air, that the experiments afterwards made on its sensible or chemical properties are rendered very uncertain and erroneous; since the fluid colour of the blood, its property of coagulation, and perhaps of putrefaction, may depend on this adventitious admixture of atmospheric air: and, at the same time, we see why so much

less froth is produced in the operation of cupping, than from blood placed in the exhausted receiver of an air pump; though perhaps as great a degree of vacuum is made in one case as in the other.

'2. It is probable, from these facts, that animal bodies can bear much greater variations of the pressure of the atmosphere, than the natural ones, without any degree of inconvenience. Some who have ascended high mountains are said to have been seized with a spitting of blood; but as this never happens to animals, they are put into the exhausted receiver of an air-pump, where the diminution of pressure is many times greater than on the summit of the highest mountains, it is probable it was an accidental disease, or was owing to some violent exertions in ascending. And in the curious account Dr. Halley gives of his descending in a diving bell so low, as to have the weight of many atmospheres over him, no other complaint is recorded, but a disagreeable sensation, as he was descending, like something bursting in his ears, and which recurred at about the same depth of water in his ascent.

'From the above observations of Dr. Halley on the sensation in his ears, when he descended and ascended in the diving bell, I was led to imagine, that the air contained behind the tympanum in the vestibulum, cochlea, and semicircular canals of the ear, had found or made itself a way into the Eustachian tubes, or into the external ear, by some undiscovered passage; and concluded, that a similar operation might be of service to some deaf people, where the immediate cause of their deafness might be owing to the excess or defect of this internal air. For this purpose, a cupping glass, which had a syringe to exhaust it, was put over the ears of three different people, who were very hard of hearing. The inequality of the mammoid process of the temporal bone, made it necessary to put two or three circles of wash leather dipt in oil around the helix of the ear. On working the air-syringe, the external ear swelled, and became red; and at length the patients complained of pain in the internal ear, and the air was re-admitted. One of these three patients heard considerably better immediately after the operation, and received permanent advantage; the others received neither benefit nor disservice.

'If this small degree of success from the use of the cupping-glass, as so little pain or trouble attends the operation, should encourage other deaf persons to make use of it, it may be a means to give some light into the intricate diseases of this organ, the structure of the parts of which, and their uses are yet so little understood.'

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The succeeding article is an account of a Storm of Lightning observed on the first of March 1774, near Wakefield, in Yorkshire, by Mr. Nicholson, Teacher of Mathematics in Wakefield. The next is an Account of a Woman enjoying the Use of her right Arm after the Head of the Os Humeri was cut away, by Mr. Bent, Surgeon at Newcastle. Number XXXIX. is a Continuation of an Experimental Inquiry concerning the Nature of the Mineral Elastic Spirit, or Air, contained in the Pouhon Water, and other Acidulæ; by Dr. Brownrigg. The subsequent article contains Particulars of the Country of Labradore, extracted from the Papers of Lieutenant Roger Curtis, of his Majesty's Sloop the Otter, with a Plane Chart of the Coast. Number XLI. is an Account of some new Experiments in Electricity, by Mr. Henley. This article contains, 1. An Enquiry whether Vapour be a Conductor of Electricity. 2. Some Experiments, to ascertain the Direction of the Electric Matter in the Discharge of the Leyden-Bottle, with a new Analysis of the Leyden Bottle. 3. Experiments on the lateral Explosion, in the Discharge of the Leyden Bottle. 4. The Description and Use of a new Prime Conductor. 5. Miscellaneous Experiments. 6. Experiments and Observations on the Electricity of Fogs, &c. in Pursuance of those made by Thomas Ronayne, esq. with a Plan of an Electrical Journal.

The next Number is a Letter from Dr. Macbride, to John Walsh, esq. with two Letters from Mr. Simon to Dr. Macbride, concerning the Revivescence of some Snails preserved in Mr. Simon's Cabinet. Article XLIII. is the Bill of Mortality of the Town of Warrington, for the Year 1773, by the rev. Mr. Aikin. The succeeding Number treats of the Stilling of Waves by Means of Oil. Extracted from sundry Letters between Dr. Franklin, Dr. Brownrigg, and the rev. Mr. Farish. This phenomenon is mentioned by Pliny, as a practice among the seamen of his time, but has been generally considered as chimerical. In these letters, however, the fact is placed beyond dispute, as will appear from the following extract.

'In 1757, says Dr. Franklin, being at sea in a fleet of 96 sail bound against Louisburg, I observed the wakes of two of the ships to be remarkably smooth, while all the others were ruffled by the wind, which blew fresh. Being puzzled with the differing appearance, I at last pointed it out to our captain, and asked him the meaning of it? "The cooks, says he, have, I suppose, been just emptying their greasy water through the scuppers, which has greased the sides of those ships a little;" and this answer he gave me with an air of some little contempt, as to a person ignorant of what every

body else knew. In my own mind I at first slighted his solution, though I was not able to think of another. But recollecting what I had formerly read in Pliny, I resolved to make some experiment of the effect of oil on water, when I should have opportunity.

'Afterwards being again at sea in 1762, I first observed the wonderful quietness of oil on agitated water, in the swinging glass lamp I made to hang up in the cabin, as described in my printed papers, p. 438 of the fourth edition.—This I was continually looking at and considering, as an appearance to me inexplicable. An old sea captain, then a passenger with me, thought little of it, supposing it an effect of the same kind with that of oil put on water to smooth it, which he said was a practice of the Bermudians when they would strike fish, which they could not see, if the surface of the water was ruffled by the wind. This practice I had never before heard of, and was obliged to him for the information; though I thought him mistaken as to the sameness of the experiment, the operations being different, as well as the effects. In one case, the water is smooth till the oil is put on, and then becomes agitated. In the other it is agitated before the oil is applied, and then becomes smooth.—The same gentleman told me, he had heard it was a practice with the fishermen of Lisbon when about to return into the river, (if they saw before them too great a surf upon the bar, which they apprehended might fill their boats in passing) to empty a bottle or two of oil into the sea, which would suppress the breakers, and allow them to pass safely: a confirmation of this I have not since had an opportunity of obtaining. But discoursing of it with another person, who had often been in the Mediterranean, I was informed that the divers there, who, when under water in their business, need light, which the curling of the surface interrupts by the refractions of so many little waves, let a small quantity of oil now and then out of their mouths, which rising to the surface smooths it, and permits the light to come down to them.—All these informations I at times revolved in my mind, and wondered to find no mention of them in our books of experimental philosophy.

'At length being at Clapham where there is, on the common, a large pond, which I observed to be one day very rough with the wind, I fetched out a cruet of oil, and dropt a little of it on the water. I saw it spread itself with surprising swiftness upon the surface; but the effect of smoothing the waves was not produced; for I had applied at first on the leeward side of the pond, where the waves were largest, and the wind drove my oil back upon the shore. I then went to the wind-

windward side, where they began to form; and there the oil, though not more than a tea spoonful, produced an instant calm over a space several yards square, which spread amazingly, and extended itself gradually till it reached the lee side, making all that quarter of the pond, perhaps half an acre, as smooth as a looking-glass.

'After this, I contrived to take with me, whenever I went into the country, a little oil in the upper hollow joint of my bamboo cane, with which I might repeat the experiment as opportunity should offer; and I found it constantly to succeed.

'In these experiments, one circumstance struck me with particular surprize. This was the sudden, wide, and forcible spreading of a drop of oil on the face of the water, which I do not know that any body has hitherto considered. If a drop of oil is put on a polished marble table, or on a looking glass that lies horizontally; the drop remains in its place, spreading very little. But when put on water it spreads instantly many feet round, becoming so thin as to produce the prismatic colours, for a considerable space, and beyond them so much thinner as to be invisible, except in its effect of smoothing the waves at a much greater distance. It seems as if a mutual repulsion between its particles took place as soon as it touched the water, and a repulsion so strong as to act on other bodies swimming on the surface, as straws, leaves, chips, &c. forcing them to recede every way from the drop, as from a center, leaving a large clear space. The quantity of this force, and the distance to which it will operate, I have not yet ascertained; but I think it a curious enquiry, and I wish to understand whence it arises.'

The following Number contains the Translation of a Letter from M. de Stehlin, Counsellor of State to her Imperial Majesty of Russia, to Dr. Maty, with a Specimen of native Iron. This iron may be bent and hammered when cold, and, when moderately heated, may be shaped into nails and other tools; but in a violent heat, and especially if in order to separate it from the sparry particles it is thrown into smelting ovens, it becomes brittle, granulated, and will not join again in the forge. The existence of native iron has hitherto been questioned by naturalists; but there is reason to conclude, from every circumstance, that the specimen here mentioned is of this kind. Number XLVI. is an Account of Torpedos found on the Coast of England; in a Letter from John Walsh, Esq. to Thomas Pennant, Esq. We are afterwards presented with a Description of a double Uterus and Vagina, by Dr. Purcell, Professor of Anatomy in the College of Dublin; and lastly, with a Let-

ter from Dr. Brownrigg, relating to some native salts, which he had collected, and shewn at a meeting of the Royal Society.

II. Anatomia Uteri humani gravidi Tabulis illustrata. Auctore Gulielmo Hunter, &c. *The Anatomy of the Human gravid Uterus exhibited in Figures. By* William Hunter, *Physician Extraordinary to the Queen*, &c. &c. *Large Folio.* 6*l.* 6*s.* Cadell.

THOUGH a laudable spirit of enquiry has for several ages actuated the medical profession in the pursuit of anatomical knowledge, their researches into the gravid uterus have hitherto been imperfectly prosecuted. To investigate the oeconomy of nature in this region of the female body, it was not sufficient that the prejudice against the dissection of human subjects, which so long retarded the advancement of anatomy, should be extirpated among mankind; an obstruction which no zeal for science could remove, continued to suspend the progress of observation in tracing the gradual course of pregnancy. Opportunities seldom occurred of dissecting the bodies of women in the various periods of gestation, and where accident favoured the gratification of the anatomist, the assistance of one of the imitative arts was still wanting to delineate the object, and communicate the discoveries to the public with precision and accuracy. Both these circumstances have happily united in the execution of the work before us, where the observations have been made by an anatomist of the first distinction, who has spared no expence in having them faithfully, and we may add, elegantly delineated, by some of the most eminent engravers.

The design of publishing this work was formed upwards of twenty years ago, when the learned author had an opportunity of dissecting a female subject in an advanced stage of pregnancy; and subscriptions were received for carrying the design into execution. But two successive opportunities of the same kind happening soon after, the original plan has been so much enlarged, as to furnish a description, the most accurate that has hitherto been laid before the public on the subject of anatomy.—After informing our readers that the verbal descriptions are recited both in Latin and English, in a distinct column in each page, we shall enumerate the subjects of the several plates.

Plate I. represents the gravid uterus, as it appeared when the abdomen was opened by a crucial incision, and the four angles of the containing parts turned outwards; the subject lying

lying on its back, but so that the upper part of the trunk was considerably higher than the rest. II. A view of the same object from the right side, after the upper abdominal flap, and the containing parts of the right hypochondrium had been removed, that the whole mass of the abdominal viscera might appear in its natural situation, the subject lying on its back. III. A view from the left side and downwards, of the lower part of the trunk; so prepared, as to shew the whole mass of the bowels, with the diaphragm, in their natural situation. IV. A fore-view of the womb, and of the contents of the pelvis; the ossa pubis, with the muscles and integuments which cover them, being removed. V. The first view of the opened womb. Its substance is cut through on the right side, and turned to the left; by which means part of the decidua and of the placenta, as well as the inside of that portion of the womb, are exposed in the injected state. VI. The child in the womb. VII. A fore-view of the cavity of the womb, as it appeared when the child was taken out, and the investing membranes left adhering. VIII. A view of the parts which lay immediately behind the womb, and which were in contact with it. IX. A full side-view of the pelvis with its contents, and adjacent parts, cut down through the middle to shew the turns of the bones, and the situation of the internal parts. X. A view of the outside of the fore-part of the womb, as it appeared when quite dry; exhibiting a specimen of the uterine vessels, at the part where the placenta adhered. XI. From a second subject, viz. a woman who died of a flooding in the ninth month of pregnancy. It represents a fore-view of the womb, with the ossa pubis in the natural situation. XII. From the same subject, a view of the womb and vagina fully opened on the back part to shew the situation of the child, and of the lower part of the placenta at the inside of the mouth of the womb, under the child's head, and detached from the womb; the occasion of the fatal hemorrhage. XIII. From a third subject in the ninth month of pregnancy. A fore-view of the womb (with the vagina and vesica urinaria) in which all the incloſing parts were cut through, and turned up, to show the situation of the child, with its head upwards. XIV. From a fourth subject, at nine months. This shews the disposition of the muscular fasciculi on the inside of the womb, in three different views. XV. Five figures, from a fifth subject at the full time, to explain the arterial system of the pregnant womb. XVI. From a sixth subject, at eight months. A full view, from the right side of the womb, so injected and dissected, as to shew the approach, and first general branchings of the uterine vessels. XVII. From the same sub-

subject. A direct fore-view of the womb, after the outer stratum of its substance had been dissected off, to shew the distribution of the larger uterine vessels in their way to the placenta. XVIII. The fundus, or upper part of the womb. XIX. A fore-view of the womb. Its substance is cut through, and turned up over the fundus, to shew a part of the membranes, through which the child's head is obscurely seen, and about half of the placenta; together with the corresponding internal surface of the womb, and the vessels passing between the womb and the placenta. XX. A fore-view of the womb, fully opened, to shew the child in its natural situation. All around, at the fundus, the substance of the placenta, as well as that of the womb itself, is seen cut through. XXI. From a seventh subject, at seven months. The womb opened by a crucial incision, and the four corners carefully separated, and turned aside from secundines, so as to shew the child, and waters, through the enclosing membranes. XXII. The situation of the contents of the pelvis. XXIII. From the eighth subject, at six months. A fore-view of the womb, which was injected; the anterior part, both of the womb and of the membranes, having been cut away, and the liquor amnii taken out to shew the fœtus, with a part of the placenta and of the navel string. XXIV. Four figures; the 1. representing the placenta adhering to the fundus and back part of the womb. 2. A section of half the placenta. 3. The decidua, from the fore-part of the same womb, with the convoluted uterine arteries, which are dispersed through it. 4. The same part of the decidua, with the uterine veins, which ramify through it. XXV. From a ninth subject, in the fifth month. The womb fully opened, and the fœtus taken out; to shew the exact dimensions and proportions of the child; and the state of the cervix uteri at this period of gestation. XXVI. From the tenth subject, in the fifth month, shewing the circumstances of a retroverted womb. XXVII. Two figures, from the eleventh subject, in the beginning of the fifth month. XXVIII. The womb turned upside down; that the weight of its contents might carry them towards the fundus, to shew the border of the placenta, where the decidua is reflected from the inside of the womb, to the outside of the chorion, at which last place it makes the decidua reflexa. XXIX. Three figures from the same subject, and two supplemental; fig. 1. representing the ovum taken out of the womb, shewing the external surface of the placenta, and the ragged edge all round, where the decidua reflexa was torn through. 2. The internal surface of a portion of the decidua, considerably magnified, to shew its peculiar cribriform or lace-like appearance. 3. The ovarium

ovarium and corpus luteum cut through. 4. A portion of the decidua, from a common delivery at nine months; its veſſels filled with red blood. XXX. From the twelfth ſubject in the fourth month. The injected womb, opened on its fore-part, to give a full view of the external ſurface of the placenta, with the veſſels paſſing into it from the womb; ſhewing likewiſe the ſtate of the cervix uteri externally, and its relation to the bladder and urethra. XXXI. Three figures from the ſame ſubject; 1. a back-view of the womb, ſo opened as to expoſe the outer ſurface of the decidua, and to ſhew the ſtate of the neck of the womb. 2. The ſame object, after the inverted portion of the womb had been cut off, and the decidua removed, to ſhew the fœtus, in the liquor amnii, through the tranſparent membranes. The corpus luteum, in the left ovary, cut through, to ſhew its cavity at this period. XXXII. Two figures, from the thirteenth ſubject, at full three months; 1. a fore-view of the womb opened, to ſhew the child, and the ſtate of the cervix uteri. 2. A longitudinal ſection of the womb, placenta, and membranes; with the child near it, but ſtill attached by the navel ſtring. XXXIII. Six figures of three different abortions; 1. an abortion of about nine weeks, ſeen on that ſide which is membraneous. The decidua is torn, and turned ſomewhat aſide to ſhew the ſmooth and opake decidua reflexa. 2. A vertical ſection of the ſame. 3. An abortion of about eight weeks. A ſmall ſtrap of the decidua is cut out, and turned up, to ſhew the cavity between it and the other membranes. 4. The ſame, when the decidua had been opened by a crucial inciſion, and the four angles had been turned off, and then a round piece of the decidua reflexa diſſected off, and turned to one ſide, to ſhew the looſe veſſels on the outſide of the chorion. 5. An abortion of the ſame age, conſiſting of the chorion only, with its veſſels and contents; that is, without the decidua, or uterine part of the ſecundines. 6. The ſame opened; the membranes, which were at the fore-part, being cut from the placenta and turned up, the embryo is diſtinctly ſeen. XXXIV. Nine figures; 1. Conception, viz. the chorion with all its contents, ſuppoſed to be about five weeks. 2. The ſame conception, prepared by cutting away a conſiderable part of the chorion, and turning aſide the amnion with the encloſed fœtus, that the parts about the navel might be ſeen. 3. An entire conception, ſuppoſed to be in the fourth week. 4. The inſide of the ſame object, laid open by a vertical ſection. 5. A complete conception, of about three weeks. 6. The ſame conception, after a conſiderable portion of its fore-part had been cut out. 7. The more advanced ſtate of a ſuppoſed conception in the

womb; when the chorion, covered by the decidua reflexa, is ſtretched a great way out into the cavity of the decidua. 8, and 9, ſhew, that the projection of the chorion into the cavity of the decidua is leſs in proportion as the conception is younger.

It will, perhaps, be objected, that a ſmaller number of plates than are here publiſhed, might have been ſufficient to exhibit the various appearances of the gravid uterus in the different periods of geſtation. In anſwer to ſuch an objection, however, it muſt be admitted, that Dr. Hunter could not foreſee the opportunities he was to have, of making the numerous obſervations with which he has enriched this valuable work. He informs us, that he has actually ſuppreſſed ſeveral drawings which had been made, and two plates which had been engraved, that the work might not be overcharged; a ſacrifice ſufficient, in our opinion, not only to juſtify his conduct, but to place his liberality and diſintereſtedneſs in the moſt advantageous point of view.—Upon the whole, this deſcription of the gravid uterus is one of the greateſt productions in anatomy. The extraordinary ſplendor of the work, joined to the fidelity of repreſentation, muſt ſecure it univerſal applauſe; and we have only to regret, as a loſs to the medical world, that it cannot be afforded at a cheaper price.

III. *An Analyſis of the* Roman *Civil Law, compared with the Laws of* England: *being the Heads of a Courſe of Lectures, publickly read in the Univerſity of* Cambridge. *By* Samuel Hallifax, *LL. D.* 8*vo.* 3*s.* 6*d.* Cadell.

THE Roman Civil Law, as digeſted in the Inſtitutions of Juſtinian, is univerſally regarded as the moſt complete and methodical ſyſtem of legal ſcience that any nation can boaſt. Being founded upon the permanent and invariable principles of reaſon, it will remain to the lateſt ages, as conſpicuous for the ſpirit of equity which it breathes, as ever the Roman ſenate was for juſtice, in the moſt flouriſhing times of the republic. Contending nations, which formerly reſiſted her arms, now voluntarily ſubmit their claims to the deciſion of her laws, and her authority is yet revered, when the power which once enforced it is no more. We receive particular pleaſure in ſeeing a profeſſor at one of our moſt eminent univerſities endeavour to render the inſtitutions of Juſtinian an object of more general attention. So laudable an attempt is highly worthy of encouragement, and gives us reaſon to hope that it will be productive of the moſt beneficial conſequences to thoſe of the Britiſh youth who ſhall adopt this uſeful and orna-

ornamental part of education. The knowledge of the Roman law will not only open their minds to clear and liberal ideas of justice, but furnish them at the same time with a system of morality and sound policy, on the principles of which it is founded.

We shall lay before our readers a part of the author's observations on the advantage which will accrue from this study, to the scholar, as likewise to the divine and the statesman, for with respect to the lawyer, it were needless to insist on its utility.

'1. And first, with regard to the utility of the Roman law to the Scholar, it needs but few words to shew, that a science so conversant as this in the great principles of justice and equity, which distinguishes with such care the boundaries of right and wrong, which teaches us the several relations we stand in to our fellow-creatures and the rules by which our own conduct must be regulated, which is founded in human nature and applies to all the affairs of human life, between nation and nation, man and man; must surely be entitled to one of the highest places in our esteem. It will be to entertain a very mean and disparaging opinion of the venerable monuments of ancient wisdom contained in the body of the Roman law, to regard the rules there laid down for the decision of controverted points, whether of a public or private nature, as the maxims of mere lawyers: those great masters of legislation were as eminent for their skill in moral as in legal knowledge, and the sublimest notions both in philosophy and religion are inculcated in their writings. Accordingly we find them frequently called, among their other titles, *Juris Divini et Humani periti*; and the very definition of jurisprudence, given by Ulpian, like that of *Sapientia* by Cicero, is *Divinarum atque Humanarum rerum notitia*. This affinity between the study of law and philosophy has imprested a remarkably scientifical cast on the responses of the Roman sages; and a competent knowledge of their tenets and principles is absolutely necessary in order to understand, with exactness and taste, the allusions to Roman customs and manners, which abound in the classical Latin authors, whether poets or historians. To which must be added, what will still more recommend this science to the polite scholar, the purity of the language, in which the Pandects in particular are composed; which are held to be so perfect and elegant in point of style, that the Latin tongue might be retrieved from them, were all other Latin authors lost.'—

'2. It may perhaps seem strange to assert the utility of the Roman law to the Divine. But when it is recollected that frequent

quent alluſions to this law, in the inſtances of Adoption, the right of Citizenſhip, Slavery, &c. occur in the New Teſtament, and eſpecially in the writings of St. Paul; when it is remembered too that many of this profeſſion are often called to preſide, either as judges or ſurrogates, in the ſpiritual courts; and when it is further conſidered, how great a proportion the Civil law bears in compoſing the Eccleſiaſtical law of England; it will appear, that a competent ſkill in Roman jnriſprudence is far from being foreign to the character of a Divine; as it qualifies him to underſtand with accuracy the original records of his faith, to ſupport the dignity of his character as a ſpiritual judge, and to defend and ſecure the poſſeſſion of his legal dues.

'3. Nor will this ſtudy be leſs ſerviceable to the Stateſman than to the Divine. It is impoſſible that foreign nations ſhould carry on their tranſactions with each other, without having recourſe to ſome common ſtandard, by which to regulate their diſputes; and this common ſtandard, by the conſent of all, is the Roman Civil law: in which the rights and privileges of ambaſſadors, the interpretation of leagues and treaties, the incidents of war and peace, are diſcuſſed with a care and preciſion, in vain to be ſought for in the inſtitutions of other kingdoms. Thoſe gentlemen therefore, who, on account of their birth or fortune, have the honour to be ſelected as proper perſons to perſonate their ſovereign in foreign courts, would ſurely do well to acquaint themſelves betimes with this great medium of national intercourſe; that they may not be liable to be impoſed on in their negotiations with ſtateſmen of other kingdoms, but be qualified at the ſame time to do honour to themſelves, and ſervice to their country.'

The author's profeſſed deſign in the compariſon of the Roman civil law with the laws of England, is to point out any remarkable agreement or diſagreement between the two ſyſtems, as often as either of theſe happen to occur; to ſhew in how many inſtances the Engliſh law is built upon and borrowed from the Roman; and laſtly, to teach the younger part of his hearers how much that limited authority, delegated by our laws to the firſt magiſtrate of a free people, is to be preferred to the uncontroulable power, uſurped and exerciſed by a lawleſs deſpot; from whence they may be able to form a juſt idea of the pre-eminence and ſuperiority of our own conſtitution to that of imperial Rome.

We ſhall preſent our readers with a chapter of the Analyſis, as a ſpecimen of the author's plan.

Of

'*Of the Natural Modes of acquiring Property.* Inſt. Lib. II. Tit. 1. § 11.—48. Tit. 8.

'1. The Natural Modes of acquiring a right to things are three. I. Occupancy. II. Acceſſion. III. Tradition.

'2. I. Occupancy is the taking poſſeſſion of ſuch things as had been poſſeſſed by no one before called Res Nullius.

'3. Under the head of Occupancy are conſidered, 1. The right of property in Animals. 2. Captures in War. 3. Things Found.

'4. The right of property in Animals is different, according to their different kinds. Animals are of three ſorts, *feræ*, *manſuetæ*, *manſuefactæ naturæ*.

'5. The right of property in animals *feræ naturæ* may be reſtrained by poſitive laws. Theſe reſtrictions may regard 1. The Place. 2. The Perſons. 3. The Animals.

'6. Occupancy in War extends both to the goods and perſons of enemies. Captives taken in war, recovering their liberty, were reinſtated in their ancient rights, by the fiction called *Jus Poſtliminii*.

'7. Occupancy in Things Found relates, 1. to ſuch things as never had an owner: as precious ſtones, gems, &c. found on the ſurface of the earth or ſea. 2. To things which ceaſe to have an owner: as Treaſure Trove, and Derelicts.

'8. Treaſure Trove is treaſure hidden in the earth or other ſecret place, the owner being unknown.

'9. Derelicts are things wilfully abandoned by the owner, with an intention to leave them for ever. In England, there is no ſuch thing as a Derelict. Of Waifs and Eſtrays in the Engliſh laws.

'10. Things loſt by negligence, or chance, or thrown away upon neceſſity, are not Derelicts. The law of England concerning Wrecks, and the goods called *jetſam*, *flotſam*, and *ligan*, explained.

'11. Real property, by the law of England, cannot now be acquired by the title of Common Occupancy; although that of Special Occupancy ſtill ſubſiſts: but this does not extend to ſuch eſtates as are copyhold.

'12. II. Acceſſion is the right of acquiring the increaſe or improvements made in things that are our own: And is 1. Natural. 2. Induſtrial. 3. Mixt.

'13. Natural Acceſſions are, 1. The brood of female ſlaves and cattle. 2. River increments, or alluvions. 3. Lands acquired by the force of a river. 4. Iſlands riſing in the ſea, or in a public river. 5. Channels deſerted by a river.

'14. The Roman laws concerning Natural Acceſſions have been generally adopted by the laws of England: but in the caſe

case of an island rising in the sea, where the civil law gives it to the first occupant, our law gives it to the king.

'15. Industrial Accessions are, 1. Specification, or producing a new form from another's materials. 2. Conjunction, where two things are joined together, their substances remaining distinct and separate. 3. Confusion, or the mixture of liquids. 4. Commixtion, or the mixture of solids. 5. Building; (1.) on a man's own ground, with another's materials. (2.) on another's ground, with his own materials. 6. Writing. 7. Painting.

'16. Mixt Accessions are 1. Planting. 2. Sowing. 3. The fruits gathered and consumed, by the *bonâ fide* possessor of another's property.

'17. The doctrine of the Roman and English laws on Industrial and Mixt Accessions; and the opinion of Grotius on this subject; examined.

'18. III. By the old Roman laws, Alienation of things Corporeal was of two kinds. 1. Mancipation. 2. Tradition. The former related to such things as were called *Res Mancipi*; the latter to the *Res Nec Mancipi*. Justinian abolished the distinction; and gave to Tradition, or simple delivery, all the effects of the ancient Mancipation.

'19. No Tradition was good, unless 1. preceded by a sufficient cause or *consideration*. 2. made by one who had the right to alienate. It might happen in some cases, that the real owner could not alienate; and he, who was not the owner, could.

'20. Tradition was three-fold. 1. True. 2. Feigned; which was (1) *brevi manu*. (2) *longâ manu*. (3) Symbolical.

'21. Ways of Alienation of Real Property, in England, by Deed, Feoffment with Livery of Seizin, Lease and Release, Recoveries, Fines; explained.'

This Analysis is to be considered only as a syllabus of Dr. Hallifax's Course of Lectures, which we are persuaded will afford his auditors entertainment, as well as much useful instruction.

IV. *Inscriptiones antiquæ, pleræque nondum editæ: in* Asia Minori & Græcia, *præsertim* Athenis, *collectæ. Cum Appendice. Excripsit ediditque* Ricardus Chandler, *S. T. P. Coll.* Magd. *& Soc. Antiq. Socius. Fol.* 1*l.* 5*s. boards.* Dodsley.

AS this publication is inscribed to the Society of Dillettanti, it may not be improper just to mention the origin of that respectable association.

In

In the year 1734, some gentlemen, who had travelled in Italy, desirous of encouraging at home a taste for those objects, which had highly contributed to their entertainment abroad, formed themselves into a society, under the name of the Dilettanti; and agreed upon such regulations, as they thought necessary to keep up the spirit of their scheme.

In the year 1764, upon a report of the state of the society's finances, it appeared, that they were possessed of a considerable sum, above what their current services required. Various schemes were therefore proposed for applying part of this money to some purpose, which might promote taste, and do honour to the society. After some consideration it was resolved, 'That a person, or persons, properly qualified, should be sent, with sufficient appointments, to certain parts of the East, to collect informations, relative to the former state of those countries; and particularly to procure exact descriptions of the ruins of such monuments of antiquity, as are yet to be seen in those parts.'

Three persons were elected for this undertaking. Mr. Chandler, of Magdalen-College, Oxford, editor of the Marmora Oxonienſia; Mr. Revett, who had given a satisfactory proof of his accuracy and diligence in measuring the remains of antiquity at Athens; and Mr. Pars, a young painter of promising talents.

They embarked on the 9th of June, 1764, in the Anglicana, captain Stewart, bound for Constantinople, and landed at the Dardanelles, on the 25th of August. In the course of their travels they visited the Sigean Promontory, the Ruins of Troas, the Islands of Tenedos and Scio; Smyrna, Athens, Argos, Corinth; and, in short, a great number of the most remarkable places in Asia Minor and Greece.

A valuable specimen of their labours was presented to the public in the year 1769, under the title of the Ionian Antiquities; of which we have given some account in our Review for February, 1770.

That work chiefly consists of delineations and descriptions of the remains of the temple of Bacchus at Teos, of the Temple of Minerva at Priene, and the Temple of Apollo Didymæus, near Miletus.

The publication, which we have now before us, consists of about 250 inscriptions, collected in various parts of Greece and Asia Minor.

We shall present our readers with N° 1. as the original is a specimen of a remarkable mode of writing among the Greeks, distinguished by the name of Βουστροφηδόν*.

* Βουστροφηδόν. adv. vertendo & flectendo se, more boum arantium: ex βους, et στρεφω verto.

Mr. Chandler observes, that Potter, in his Antiquities of Greece †, has given us an erroneous representation of the Βυστροφηδον. 'The Βυστροφηδον, says that writer, is, as Pausanias explains it, when the second line is turned on the contrary side, beginning at the end of the former; as the husbandmen turn their oxen in ploughing, in this manner.

ΕΚ ΔΙΟΣ ΑΡ-
.ΑΘΞΞΙΝΩΧ

Potter refers us to Pausanias; but the words of that writer do not support his example, with respect to the inverted position of the letters in the second line. Pausanias, in describing the λαρναξ, or the κυψελη, that is, the *chest*, in which Cypselus, one of the kings of Corinth, was concealed by his mother, expresses himself in these terms:

Των δ' επι τη λαρνακι επιγραμμαΐων επεσι τοις πλειοσι γραμμασι τοις αρχαιοις γεγραμμενα. Και τα μεν ες ευθυ αυΐων εχει, σχημαΐα δε αλλα των γραμματων Βυστροφηδον καλουσιν Ἑλληνες. το δε εστι τοιουδε. Απο τε περαΐου τε επους επιστρεφει των επων το δευτερον, ὡσπερ εν διαυλω δρομω. Γεγραπται δε επι τη λαρνακι και αλλως τα επιγραμμαΐα ἑλιγμους συμβαλεσθαι χαλεπους ‡.

Sylburgius thus construes and explains this passage. 'Inscriptiones, quæ in arcâ visuntur, pleræque priscis exaratæ sunt literis. Earumque literarum aliæ in rectum tendunt; alias earundem figuras Græci βυστροφηδον (à boum arantium conversione) appellant: id est hujusmodi. Postquam exaratus est versus unus, versus alter, à fine præcedentis, ducitur ordine converso, perindè ut fit in diauli (hoc est iterati stadii) cursu. Sunt in eâdem arcâ inscriptiones aliis etiam conjectu difficilibus gyris exaratæ.—Significat Pausanias, in posteriore inscriptionum genere, ductus esse tam intricatis et perplexis gyris, ut nec legi, nec intelligi facilè queant. In altero autem inscriptionis genere, prioris versûs literas ordine Græcis, Latinis, et aliis gentibus usitato exaratas esse; posterioris verò literas exaratas esse more Hebraico: id est, ordine retrogrado, à dextrâ in sinistram ducto. Ejus ordinis exemplum proponere lubet in sequentibus duobus ex argumento confictis versibus:

ΤΗΝ ΤΗΙΔΕ ΚΕΔΡΟΥ ΛΑΡΝΑΚΑ
ΞΟΝΕΠΕ ΝΕΚΗΘ ΤΟΛΕΨΥΚ ΟΤ.'

The only word in Pausanias, which could lead the learned author of the Archæologia Græca into the notion, that the letters εν τω βυστροφηδον, were to be inverted, is επιστρεφει.

† Vol. I. p. 144.

‡ Pausanias, l. v. p. 320. Edit. Hanov. 1613. Pausanias flourished, A. C. 175.

But

But this word seems only to imply what Sylburgius calls 'the retrogade order of the letters.' Possibly the *inversion* of the letters in the second line may be an error of the press. To exemplify the βουστροφηδον with accuracy, it is necessary to have types formed on purpose, in a *reverted* position. But the printer, not having any of that sort at hand, might *invert* the line in question, not observing, that Dr. Potter had, as if by design, fixed upon a word, in which the common types might have been turned either to the right or the left.

The true method of writing κατα το βουστροφηδον is ascertained by the Sigean inscription, which Mr. Revett has accurately delineated, and Mr. Chandler exhibited in this publication. The real inscription is in an irregular character, which cannot be properly represented without an engraving.

If we reduce the letters to the common arrangement, this inscription will stand as follows. The translation accompanying the Greek is Chishull's, corrected by Mr. Chandler.

Φανοδικου εμι τουρμοκ- ρατεος του Προκοννη- σιου κρητηρ- α δε και ὑποκ- ρητηριον κ- αι ηθμον ες π- ρυτανηιον εδωκεν Σιγει- ευσιν.	Phanodici sum, *filii* Her- mocratis Pro- connesii. Cra- terem vero et Hypocraterium et Colum ad Prytaneum dedit is Sigeis.
Φανοδικου ειμι του Ἑρμοκρατους του Προκο- νησιου· καγω κρατηρα καπιστατον και ἡθμ- ον ες πρυτανειον ε- δωκα μνημα Σιγει- ευσι· εαν δε τι πασχ- ω μελεδαινειν με, ω Σιγειεις· και μ' επο- ησεν ὁ Αισωπος και αδελφοι.	Phanodici sum, *filii* Hermocratis Proco- nesii. Et ego Craterem et *Crateris* basin et Colum ad Prytaneum dedi memoriæ ergo Si- geis. Si quid vero patiar curate me, O Sigei. Et fecit me Aesopus atque fratres.

There are several circumstances in this inscription, which may serve as a good foundation for the conjectures of antiquarians, and by which its æra may in some measure be determined. We believe it to be of very great antiquity. It is a specimen of writing, which was antiquated above 2000 years ago, and was engraved on marble before the Greek alphabet was completed. But we shall postpone all observations upon it, as

the learned editor promises to treat of it in another work: probably in his Travels, which are advertised for publication.

In this collection there are many inscriptions, which are curious and valuable. Some of them contain little anecdotes, which are not to be found elsewhere. Others record the names of gods, eminent men, people, cities, magistrates, offices, games, &c. which may illustrate some points of geography, or chronology, or some passages of ancient history. We shall mention the subjects of some of the most remarkable.

N° 13. Is an elegant inscription, consisting of twenty heroic verses, copied from a gate of the castle at Smyrna.

N° 33. An inscription taken from the theatre at Ephesus, which, when St. Paul was at there, the people rushed into, shouting, "Great is Diana of the Ephesians!" Acts xix. 29.

N° 36. Contains a decree of the Ephesians in honour of Diana.

N°. 42. A remarkable instance of the superstition, which prevailed at Miletus, under the the Gnostics.

N°. 67. An answer given by Jupiter to the people of Stratonicea, who had consulted him upon an emergency.

Part II. N° 3, 4, 5, contain an account of the treasures lodged by Pericles in the temple of Minerva.

N° 6. Records a victory in the games: mentioned also by Plutarch in his Life of Andocides.

N° 11. A decree in honour of a captain under Cassander, king of Macedonia.

N° 12. In honour of Spartacus, king of Bosphorus.

N° 14. Though short, contains much information, relative to M. Agrippa, consul about the year before Christ 25.

N° 26. Contains a fragment of the laws of Solon.

N° 28. Brought by the author from Athens, as the only specimen of the method of writing, mentioned under N° 1. ever yet imported from Turkey.

N° 31. Contains names of Archons of Athens, hitherto unknown in the Attic Fasti.

N° 55. A complete copy of an inscription in the temple of Theseus, on which the famous Corsini has bestowed an infinite deal of pains.

N° 108, 109, 110, illustrate the history of the Piræus.

N° 111. Inscriptions found in a cave dedicated to the Nymphs: the only curiosity of the kind hitherto discovered.

N° 130. Relates to the famous count Diogenes, one of the generals of the emperor Anastasius.

N° 48, 134, 135, give an account of Theodore, a renowned general under Theodosius.

Appendix, N° 1. contains the entire history of the temple of Jupiter Casius, near Apamea in Syria.

The

The inſcriptions, copied from the baſes of ſtatues, refer moſtly to perſons illuſtrious in hiſtory. Some fragments in this collection, we muſt confeſs, ſeem to be inſignificant. But every piece of marble, and, if we may be allowed the term, every *inſcriptiuncula* which travellers have diſcovered on claſſic ground, is of great importance in the eſtimation of the learned antiquarians, and received with eagerneſs and enthuſiaſm.

Every man, indeed, who has read the poets and hiſtorians of Greece, muſt contemplate the preſent ſituation of that country, and of Aſia Minor, with the deepeſt concern; cities, once flouriſhing and magnificent, now lying in ruins, and even thoſe ruins demoliſhed; fabrics of the moſt exquiſite architecture, mouldering into duſt; ſtately pillars broken in pieces; ſtatues defaced and mutilated; and other works of the fineſt marble ſcattered up and down in confuſion, and in a great meaſure deſtroyed by the injuries of time, the madneſs of ſuperſtition, or the depredation of barbarians.

The learned are more indebted to the zeal and induſtry of our ingenious editor, than they may at firſt apprehend. There are inconceivable difficulties attending the execution of ſuch a work as this. The traveller muſt be expoſed to the inconveniences of long journies, many tedious and fruitleſs enquiries, the heat of a ſultry climate, the impertinence, the rudeneſs, and ſometimes the malignity of the barbarous inhabitants of the place. The object of his inveſtigation is generally half buried in the earth, overwhelmed with rubbiſh, or fixed in ſome building of later date; and after all, perhaps broken, defaced, or entirely obliterated.

This publication, we will venture to affirm, will be a laſting monument of the editor's amazing induſtry, accuracy, and learning, in the department of an antiquarian.

V. *The Intereſt of the Merchants and Manufacturers of* Great Britain, *in the Preſent Conteſt with the Colonies, ſtated and conſidered.* 8*vo.* 1*s.* Cadell.

AT a time when a diſpute ſubſiſts between Great Britain and America, nothing, can be more proper than to lay before the public an impartial account of the proceedings of the Britiſh legiſlature with reſpect to our dominions beyond the Atlantic. A narrative of this kind is the beſt calculated to evince how far the parent country has provided for the welfare of her colonies, and in what degree the latter have conducted themſelves with gratitude and dutiful obedience. At the firſt ſettlement of our colonies, an exchange of com-

modities, between Great Britain and America, became the neceſſary foundation of their future intercourſe; and for the maintenance of this commerce, ſo advantageous to both countries, we find the Britiſh legiſlature, at different periods, ſacrificing her own private intereſt. We ſhall preſent our readers with what is advanced on this ſubject in the pamphlet now before us.

'The people of England and the American adventurers being ſo differently circumſtanced, it required no great ſagacity to diſcover that, as there were many commodities which America could ſupply on better terms than they could be raiſed in England, ſo muſt it be much more for the colonies advantage to take others from England, than attempt to make them themſelves. The American lands were cheap, covered with woods, and abounded with native commodities. The firſt attention of the ſettlers was neceſſarily engaged in cutting down the timber, and clearing the ground for culture: for before they had ſupplied themſelves with proviſions, and had hands to ſpare from agriculture, it was impoſſible they could ſet about manufacturing. England, therefore, undertook to ſupply them with manufactures, and either purchaſed herſelf, or found markets for the timber the coloniſts cut down upon their lands, or the fiſh they caught upon their coaſts. It was ſoon diſcovered that the tobacco plant was a native of, and flouriſhed in Virginia. It had been alſo planted in England, and was found to delight in the ſoil. The legiſlature, however, wiſely and equitably conſidering that England had variety of products, and Virginia had no other to buy her neceſſaries with, paſſed an act prohibiting the people of England from planting tobacco, and thereby giving the monopoly of that plant to the colonies. As the inhabitants increaſed, and the lands became more cultivated, further and new advantages were thrown in the way of the American colonies. All foreign markets, as well as Great Britain, were open for their timber and proviſions, and the Britiſh Weſt India iſlands were prohibited from purchaſing thoſe commodities from any other than them. And ſince England has found itſelf in danger of wanting a ſupply of timber, and it has been judged neceſſary to confine the export from America to Great Britain and Ireland, full and ample indemnity has been given to the colonies for the loſs of a choice of markets in Europe, by very large bounties paid out of the revenue of Great Britain, upon the importation of American timber. And as a further encouragement and reward to them for clearing their lands, bounties are given upon the tar and pitch, which are made from their decayed and uſeleſs trees; and the very aſhes of their lops and branches,

are

are made of value by the late bounty on American pot-ashes. The soil and climate of the Northern colonies having been found well adapted to the culture of flax and hemp, bounties equal to half the first cost on those commodities have been granted by parliament, payable out of the British revenue, upon their importation into Great Britain. The growth of rice in the Southern colonies has been greatly encouraged, by prohibiting the importation of that grain into the British dominions from other parts, and allowing it to be transported from the colonies to the foreign territories in America, and even to the southern parts of Europe. Indigo has been nurtured in those colonies by great parliamentary bounties, which have been long paid upon the importation into Great Britain; and of late are allowed to remain, even when it is carried out again to foreign markets. Silk and wine have also been objects of parliamentary munificence; and will one day probably become considerable American products under that encouragement.

'In which of these instances, it may be demanded, has the legislature shewn itself partial to the people of England and unjust to the colonies? or wherein have the colonies been injured? We hear much of the restraints under which the trade of the colonies is laid by acts of parliament, for the advantage of Great Britain, but the restraints under which the people of Great Britain are laid by acts of parliament for the advantage of the colonies, are carefully kept out of sight; and yet upon a comparison, the one will be found full as grievous as the other. For is it a greater hardship on the colonies, to be confined in some instances to the markets of Great Britain for the sale of their commodities, than it is on the people of Great Britain to be obliged to buy those commodities from them only? if the island colonies are obliged to give the people of Great Britain the pre emption of their sugar and coffee, is it not a greater hardship on the people of Great Britain to be restrained from purchasing sugar and coffee from other countries, where they could get those commodities much cheaper than the colonies make them pay for them? Could not our manufacturers have indigo much better and cheaper from France and Spain than from Carolina? and yet is there not a duty imposed by acts of parliament on French and Spanish indigo, that it may come to our manufacturers at a dearer rate than Carolina indigo, though a bounty is also given out of *the money* of the people of England to the Carolina planter, to enable him to sell his indigo upon a *par* with the French and Spanish? But the instance which has already been taken notice of, the act which prohibits the culture of the tobacco

plant in Great Britain or Ireland, is ſtill more in point, and a more ſtriking proof of the juſtice and impartiality of the ſupreme legiſlature; for what reſtraints, let me aſk, are the colonies laid under, which bear ſo ſtrong marks of hardſhips, as the prohibiting the farmers in Great Britain and Ireland from raiſing, upon their own lands, a product which is become almoſt a neceſſary of life to them and their families? And this moſt extraordinary reſtraint is laid upon them, for the avowed and ſole purpoſe of giving Virginia and Maryland a monopoly of that commodity, and obliging the people of Great Britain and Ireland to buy all the tobacco they conſume from them, at the prices they think fit to ſell it for. The annals of no country that ever planted colonies, can produce ſuch an inſtance as this of regard and kindneſs to their colonies, and of reſtraint upon the inhabitants of the mother country for their advantage. Nor is there any reſtraint laid upon the inhabitants of the colonies in return, which carries with it ſo great appearance of hardſhip, although the people of Great Britan and Ireland have, from their regard and affection to the colonies, ſubmitted to it without a murmur for near a century.'

The prohibition of cultivating tobacco in England, for the ſake of the colonies, affords an unqueſtionable proof of our early attention to their intereſt. The author of theſe conſiderations acknowledges, that in this, as well as in other inſtances, the legiſlature had a view to divert the coloniſts from manufacturing, but he obſerves, that this object has been purſued by means the moſt generous and juſt; and that the coloniſts have no cauſe to complain of their being diverted from working up their flax or hemp, by getting a better price for it rough, than they could hope to obtain by manufacturing it. He further obſerves, that they are not prohibited from manufacturing any commodity which they chooſe for their own uſe, or erecting any machine for the purpoſe, except mills for ſlitting iron; and that if they do not manufacture, it is becauſe they find more profit in cultivating their lands, and attending their fiſheries.

'This, ſays he, is a point which cannot be too much inculcated, for it ought to be univerſally known and conſidered, eſpecially by the trading part of this kingdom. I therefore repeat it, that the only means employed by the legiſlature, for diverting the colonies from manufacturing, is the giving them better prices for their labour in other things: and the colonies well know this to be the caſe, and they conduct themſelves according to that knowledge; for in every inſtance where they think they can employ their labour profitably in manu-

manufactures, they do it. This the people of England do not know, but they ought to be made acquainted with it. They imagine the inhabitants in the colonies are prohibited from making any thing for themselves, much more from trading in their own manufactures: whereas the fact is, they are prohibited from making no one thing for their own use, or from exporting any one of their own manufactures; except hats, wool, and woollen goods. And they do make things, and export several manufactures, to the exclusion of English manufactures of the same kinds. The New England people import from the foreign and the British islands, very large quantities of cotton, which they spin and work up with linen yarn into a stuff, like that made in Manchester, with which they clothe themselves and their neighbours. Hats are manufactured in Carolina, Pennsylvania, and in other colonies. Soap and candles, and all kinds of wood-work, are made in the Northern colonies, and exported to the Southern. Coaches, chariots, chaises, and chairs, are also made in the Northern colonies, and sent down to the Southern. Coach-harness, and many other kinds of leather manufactures, are likewise made in the Northern colonies, and sent down to the Southern; and large quantities of shoes have lately been exported from thence to the West India islands. Linens are made to a great amount in Pennsylvania; and cordage and other hemp manufactures are carried on in many places with great success: and foundery ware, axes, and other iron tools and utensils, are also become articles of commerce, with which the Southern colonies are supplied from the Northern. Thus while the legislature is paying the money of the people of England in bounties to one part of the American subjects, another is employed in rivalling the people of England in several of their most valuable manufactures.'

The author afterwards considers the proposition advanced by the advocates for the colonies, viz. that the profit of all American industry centers here, and that the people of that country are condemned to work for those of England. On this subject he argues as follows.

'If it be true that the inhabitants of America are condemned to work for the people of England, is it not equally true that the people of England are condemned to work for the people in the colonies? nay, not for their fellow-subjects there only, but for the slaves of their fellow-subjects! If a planter in Virginia raises tobacco for the English merchant, does not the English manufacturer make him clothing for himself and his negroes in return; and wherein can the one be said to work for the other's advantage, more than the other does for his? Do any of the colonies send their products to Eng-

England for nothing, or do they take any thing from England in payment which they do not want? Does England fix prices upon their products, and ſay, You ſhall ſell them to us for ſo much; or does ſhe inſiſt upon their buying her commodities at higher prices than her own natives pay, or than ſhe ſells them for to other countries? Nothing of all this is pretended to be the caſe; then pray in what ſenſe is it that the people of the colonies can be ſaid to work for the people of England, other thanthat in which the people of England work for them? The threſher may be ſaid, it is true, to work for the miller; but does not the miller work alſo for the threſher? But the profit of all the labour of the colonies centers in England. If this be true, the conſequence will plainly ſhew it; for no ſtate or ſociety of men was ever known to thrive by unprofitable labour. Whence then ariſes the preſent wealth and greatneſs of America, (of which we hear ſo much upon other occaſions) if England has reaped the fruit of all the labour of the colonies? The ſettlers, we all know, did not carry great riches with them, and whence could they have acquired them, but from the profits of their labour? But the trade of England, ſay they, has been greatly augmented by the colonies. It is by no means clear that the ſame increaſe would not have happened if the colonies had never exiſted; for England had many avenues open for her commercial induſtry. But, without purſuing that conſideration, from what ſource did the colonies derive the ability, and the means of trading with England? Who paid for the axe and the ſaw with which they cut down the tree, and made it into boards, to cover their huts at their firſt landing? or through whoſe credit have they ſince built towns, improved their farms, and erected for themſelves ſtately houſes? Is is not to the Engliſh merchants they are indebted for all their opulence?'

In the ſequel of the pamphlet it is obſerved, that England pays for the purchaſe of the land in America, for the labour in clearing it, and for the maintaining the ſtock neceſſary to its cultivation; that her return is a commiſſion upon the ſale of the produce, with a moderate intereſt, not very well paid, upon the capital advanced, while all the profit of the increaſed value belongs ſolely to the Americans.

We ſhall lay before our readers the concluſion of the pamphlet, which reſpects the motives and views of the Americans in the preſent diſpute.

'I acquit them of any intention of ſeparating from Great Britain; for I believe them too wiſe to renounce all the advantages of being treated as Engliſhmen in Great Britain and throughout the world; of enjoying the protection of her fleet and armies equally with the people of England; and at the

ſame

ſame time, neither contributing revenue to their ſupport, or dealing with her for any thing which they can buy cheaper, or ſell dearer elſewhere. They would no doubt like to continue to have the monopoly of ſupplying the Britiſh Weſt India iſlands with lumber and proviſions; to have the monopoly of ſupplying Great Britain and Ireland with tobacco; to receive large bounties upon other of their products out of the revenue of England; to have the advantage of fiſhing on the Engliſh fiſhing banks of Newfoundland; and in the gulph and river of the Engliſh conquered colony of Quebec, provided they continued to pay no revenue, were ſubject to no reſtraints upon their trade, but might carry their commodities wherever they thought fit, import all ſort of goods from all countries, and lay out their money wherever they found they could buy cheapeſt. This is all very natural; and no one can blame the colonies for ſeeking what is ſo evidently for their own intereſt; but that they ſhould expect the people of England, the trading part eſpecially, to countenance them in their purſuits of a plan ſo manifeſtly ruinous to them, is indeed ſuch a proof of their contempt for our underſtandings as no people ever gave before. They plainly tell the Britiſh merchants, "Gentlemen, we have now made fortunes out of your capital, and we find that the people in England pay ſuch heavy taxes for the payment of the intereſt of a debt, which they contracted in our defence; and for the maintenance of a military force, of which we enjoy the protection; that ſome of their manufactures come higher charged to us, than we can get the like for from Holland or France: we alſo find, that from the ſame cauſe they cannot afford to give as high prices for ſome of our commodities, as we can ſell them for in other countries. Now there are certain acts of parliament, which oblige us to come to you for what we want; and to carry to you many of our commodities in payment, we deſire therefore that you will aſſiſt us in our endeavours to ſet aſide the authority of theſe laws, that we may trade where we will; and come no more to you but when we cannot do ſo well elſewhere. There is another thing too which we want you to join to us in; we are prevented by an act of parliament from entailing our eſtates to the prejudice of our Engliſh creditors; we now owe them about four millions, and if this act was out of our way, we could make all our families rich at once, by purchaſing lands, and building houſes, with this money, and ſettling them upon our children, inſtead of paying our Engliſh creditors: but as we are afraid the parliament might perceive our drift, in applying for repeals of theſe laws, or if they even repealed them *now*, they might hereafter re-enact them, or

others

others of a like nature, which would defeat our purpose of rising upon the ruins of England; we have taken up a resolution of getting rid of all these acts at once, and at the same time making ourselves secure against all future acts that might be made to our prejudice, or for your benefit. This resolution is no other than to deny the authority of the legislature to make any acts whatever to bind us. In this our grand purpose, we hope you will do all you can by petitioning, instructing, and remonstrating in our behalf; for if you do not join us in destroying yourselves, we tell you once for all, that we will neither buy goods of you, nor pay you for those we have already bought, for we are determined to carry our point by one means or another."

'I appeal to the understandings of my countrymen whether this is an exaggerated representation of the colony claims, as set forth and stated in their several pamphlets, and the resolutions of their public assemblies. And I think I need not use any further arguments to convince the merchants and manufacturers of Great Britain, how fatal to their interests the success of the colonies in their designs must be. The continuance of their trade to the colonies, clearly and entirely depends upon the laws of England having authority there. It is their operation which binds the commerce of the colonies to this country. It is their operation which gives security to the property of the trader sent thither. Give up the authority of parliament, and there is an end to your trade, and a total loss of your property. But if that authority is supported and maintained, the trade of the colonies must remain to Great Britain, and the property you intrust them with will remain secure, protected by acts of parliament made in your behalf.'

The opposition of the Americans to the British legislature, is here considered rather in the light of ingratitude, than as unconstitutional. As far, however, as the pamphlet exhibits a retrospective view of the conduct of Great Britain towards her Colonies, it may serve to shew that her policy has been dictated by a regard to the reciprocal interest of both countries.

VI. *A Speech never intended to be Spoken, in answer to a Speech intended to have been Spoken on the Bill for altering the Charter of the Colony of* Massachuset's Bay, *Dedicated to the Right Rev. the Lord Bishop of St.* A——. 8*vo.* 1*s.* Knox.

THE ground of our dispute with the Americans has for some time, and continues to be so warmly agitated, that a pamphlet examining the subject in a candid and rational man-

manner, by arguments and remarks which are not only juſt, but in a great meaſure deciſive, cannot fail of affording ſatisfaction to thoſe who are deſirous of forming a judgment reſpecting this intereſting controverſy. We ſhall therefore lay before our readers ſuch parts of this pamphlet as deſerve particular attention.

The principal argument which has been urged in favour of the Americans is, that they are not repreſented in parliament, and therefore not ſubject to taxes impoſed by it; repreſentation being, by the conſtitution of this realm, a neceſſary ground of taxation. To this propoſition our author replies, that by the conſtitution, repreſentation is not neceſſary to taxation; and that, if it was, the Americans are repreſented. He ſupports the firſt part of his argument with the following obſervations:

'That repreſentation is not a neceſſary ground of taxation, will manifeſtly appear, from two conſiderations. The firſt is, That parliaments, in the times of our Saxon anceſtors, from whom we boaſt that the form and ſpirit of our conſtitution is derived, aſſeſſed and levied taxes before the commons ſat in parliament by repreſentation; for this acceſſion of new force and vigour to the conſtitution was not made till the reign of Henry the Firſt, probably not till the 49th of Henry the Third. The right of taxation was therefore prior to, and independent of repreſentation, unleſs the conſequent can be made to precede the antecedent, or the effect become the parent of the cauſe.—The ſecond conſideration is, That there are more millions of ſubjects unrepreſented in England, and yet taxed, than there are inhabitants in Britiſh America. Out of eight millions of inhabitants in this kingdom, there are not five hundred thouſand electors: the other ſeven millions five hundred thouſand are exactly on the ſame footing with the three millions in America.

'If our anceſtors were taxed without being repreſented at all; if at this hour there are more Engliſhmen unrepreſented, and yet taxed, than there are mutinous inhabitants in all our colonies, how, in the name of common ſenſe, can repreſentation be a neceſſary and *ſine qua non* ground of taxation?

'If the right to impoſe taxes devolved to parliament, in conſequence of the admiſſion of the commons into a ſhare of the legiſlature, where has this doctrine been treaſured up for ſo many centuries? It is not ſo much as hinted at in any of various acts of parliament, which eſtabliſh this noble inheritance of the ſubject, from Magna Charta to the Revolution. The petition of right, that pillar of the liberties and franchiſes of Engliſhmen, is ſilent upon this head; yet this petition,

tition, and its prayer, "That no man hereafter be compelled to make or yield any gift, loan, benevolence, tax, or such like charge, without common consent by act of parliament," was the petition and prayer of the subject universally. It came from, and was in behalf of, every individual dwelling under the protection of the crown of England; and its benefits and obligations extended to all alike. The ancestors of the Americans were parties in this petition, and they and their posterity, for a century and a half, have enjoyed the sweets of it. The Americans are therefore concluded and bound by this petition, and are entitled to no greater freedom than their ancestors demanded, and was confirmed to them in common with the rest of the subjects. By this act of their forefathers, the Americans are included within the circle of parliamentary legislation and taxation, and their descent there, or migration here, does not vary the nature of their dependence on, or submission to, the crown and legislature of England, nor create one new right, privilege, or exemption whatsoever.'

To confirm the assertion that the Americans are represented, the author argues in this manner:

'There is no proposition clearer to my understanding than this; "That the parliament is, collectively, the representative of the British empire;" in so much that it is incapable of illustration by argument. Yet, that the validity of this important truth may not depend on my judgment, or assertion alone, I beg leave to call the attention of the house to an authority inferior only to divine revelation: the authority of parliament, drawn from a period of our history, when the spirit of colonization was not unknown in this kingdom, and when no dispute subsisted between people and parliament, to influence the judgment of the latter in declaring the extent of representation.

'The authority I allude to is the petition or supplication of parliament to queen Mary, in 1554. The words of the preamble to it are these: "We, the lords spiritual and temporal, and the commons, in this present parliament assembled, representing the whole bodie of the realme of England, and dominions of the same, in the name of ourselves particularly, and of the said bodie universally, offer this our most humble supplication, &c.'

'I do not apprehend that words can more fully declare the nature of parliamentary representation, than those now read declare parliament "the universal representative of the dominions of the crown of England."—In this parliamentary acceptation of representation, I will heartily concur in main-

taining, that it is of the very essence of taxation. But the speculative opinions of modern politicians, and of the ablest writers on government, who reason from what they think the constitution ought to be, and who conjure up a representation of their own, must give way to this authority, which declares in the Journals of Parliament "what the constitution is."

The proposal which this writer suggests, of submitting the determination of the point in dispute to the opinion of the twelve judges, must be acknowledged to be rational and equitable. 'In matters of such vast importance, says he, on which the fate of a great empire depends, it behoves us, my lords, to be clear in our rights and determined in our resolutions. But I much question, whether *ex post facto* acts of parliament are a foundation solid enough for us to build upon. Such laws are as dangerous in civil, as they are tyrannical in criminal, questions; they are ever unsatisfactory, and rather tend to inflame, than conciliate or convince. Instead of passing empty, unavailing declarations of the rights of parliament, and constituting ourselves judges in our own cause, let us try the right like men. Let the point in dispute between us and our colonies be judged by the sages of the law, as it stood when this controversy first occurred. Matters of as high concern to the liberties of these kingdoms have been, are now, submitted to the determination of the most respectable tribunal in the universe, the twelve judges of England, at a time when their dependance on the crown was greater, their knowledge and integrity less.'

In respect to the power of the British legislature to alter the charters of the American colonies, he thus proceeds:

'I confess, my lords, this is a power of so transcendent a nature, that it ought to be sparingly exercised, and only on great emergencies, and upon the clearest and most evident necessity. Perhaps it ought never to be employed in times so unfortunate as these, lest what was dictated by wisdom should wear the appearance of punishment, and convey a suspicion of resentment. It cannot be admitted, although very positively asserted, that an alteration in the charter of an American province, without the consent of the provincials, is the most arbitrary act of government. These charters are the offspring of the human understanding, and consequently liable to a thousand imperfections: must such hasty and crude productions, fraught, perhaps, with privileges noxious to the whole empire, through the invincible obstinacy of mankind, ever wedded to the customs, manners, and absurdities of their ancestors, remain to all eternity a thorn in the side of the

mother

mother country? It is not reasonable, it is not politic, they should. We have seen the union between the kingdoms of England and Scotland, as solemn and deliberate an act of state as can be met with in the records of any nation, yield to the great and leading maxim, *salus populi suprema lex esto.*— Private property and every species of right has, and must again give way to the general interest of the community; and I know no particular mark of sanctity affixed to the charters of America, that should make parliament respect them more than the charters of our trading and monied companies, those of the patriotic cities of London and Bristol, or even that of an inferior corporation. They are all grants of the crown, and are all amenable to the jurisdiction of the courts in Westminster-hall. It would be a disgraceful absurdity in the laws of this realm, if the crown (whose own prerogative ceases where it would be injurious to the state) could grant by charter a privilege incompatible with the interest of the nation. Upon the principles contended for, the same charter would be valid because it was granted to an American, which would be void or voidable if granted to an Englishman. It is really the height of folly to assert, that the superlative power of parliament, which checks and controuls the prerogative of kings, cannot alter or annul a charter, endangering, possibly, the peace and existence of the British empire.

'There is a wonderful sensibility that attends every thing relating to America, except where we ought tenderly to feel for her. It is the criterion of British liberty to be taxed by parliament. It is tyranny (we are told) in that parliament to tax the Americans. It is the highest political excellence to amend our own constitution; it is the most enormous stretch of arbitrary power to attempt an alteration in that of our colonies. We, who daily submit to parliamentary taxes, to alterations in our still imperfect constitution, and to amendments in the charters of our greatest corporations, are the freest, the happiest people in the world: to be taxed by the same parliament, to have their incomprehensible constitutions altered, and their charters regulated by the same wisdom and discretion, for the general advantage of the public, implies an abject and slavish dependency in our colonies.'

The pamphlet * to which this is a reply, was dictated by such an amiable spirit of moderation and benevolence as rather displayed the goodness of the author's heart, than procured conviction to the principles which he advanced; but whatever impression these may have made on the minds of

* See Crit. Rev. vol. xxxvii. p. 471.

some

ſome readers, we doubt not that it will be fully obliterated by the conſiderations now offered to the public.

VII. *An Eſſay on Circulation and Credit, in Four Parts; and a Letter on the Jealouſy of Commerce. From the* French *of Monſieur* De Pinto. *Tranſlated, with Annotations, by the Rev.* S. Baggs, *M. A.* 4*to.* 10*s.* 6*d.* Ridley.

SCARCELY any ſubject can be ſo intereſting to the Engliſh nation, as the queſtion, Whether the national debt be a burden, of which they ſhould ſtrive to diſencumber themſelves; or a benefit, which they ſhould not by any means neglect to preſerve. The general opinion is highly in favour of the firſt of theſe poſitions. The nation, it is ſaid, is oppreſſed with taxes to pay the intereſt only, and theſe taxes operate on the price of labour, ſo as to injure our manufactures; beſides the loſſes which individuals ſuſtain by the fluctuation in the price of ſtocks, occaſioned frequently by artful men who prey on the credulity of the unwary, and ſupport a ſpirit of gaming in the nation. But the author of the work now under conſideration, looks on theſe aſſertions as void of foundation, treats our apprehenſions as chimerical, and undertakes to prove beyond contradiction, that we are in the wrong; that the national debt has increaſed our numerary wealth; that it is neceſſary to the ſupport of circulation, by which it was produced, and of the excentric commerce which Europe, and particularly of that which England carries on in the other quarters of the world; that taxes are favourable to induſtry; that the advantages ariſing from ſtock-jobbing are more than adequate to the miſchief produced by it, and that, without the game carried on in the ſtocks, England could not have made the efforts ſhe has done. This certainly appears to be a Herculean taſk; but Mr. Pinto undertakes it with great confidence, and every Engliſhman, whatever he may forebode, muſt undoubtedly wiſh him ſucceſs; as, ſince there is not the leaſt probability of our ever being freed from this debt, it muſt be a ſatisfaction to us to find that we have been in an error in repining, and that the very circumſtance which we have conſidered as the bane of our enjoyments, is what really contributes moſt to increaſe them.

As Mr. Pinto builds his arguments in favour of the national debt on the advantages of circulation, he ſets out with exemplifying the prodigious extent of the real circulation of money in buſineſs, and then obſerves that a merchant, whoſe credit is good, may, independently of the reſpite allowed him for the payment of his purchaſes, circulate his own paper,

avail himſelf of that of others, and multiply the ſprings of his commerce in proportion to the facility of circulation. 'Paul, ſays he, on Monday morning pays a crown to his baker; the baker buys a crown's-worth of faggots; the feller pays a crown which he owed at the tavern; the tavern keeper gives it to his wife, who buys a fan; the fan-maker pays for ſomething elſe with the ſame crown; and it is poſſible that at night it may return to Paul, who wins it at quinze, and ſo on.'

As numerary, or fictitious wealth is of equal ſervice in circulation as real ſpecie, the creation of numerary wealth is, it muſt be owned, beneficial, ſo far as the increaſe of circulation is ſo, which our author believes it to be, at leaſt to a certain point. He proceeds: 'I affirm that the national debt has enriched the nation, and I prove it thus: on every new loan the government of England mortgages a portion of taxes to pay the intereſt, and creates a new artificial capital which did not exiſt before, which becomes permanent, fixed, and ſolid; and, by means of credit, circulates to the advantage of the public, as if it were, in effect, ſo much real treaſure that had enriched the kingdom. Let us take, for an example, the twelve millions borrowed in the year 1760, and ſee what became of them. Is it not true that the greateſt part of that money was ſpent within the nation? Nothing but the ſubſidies, and a *part* of the ſums which were expended in Germany can be conſidered as loſt. I ſay a *part*; for, even in a war upon the continent, the nation profits by furniſhing a variety of articles, as well as by the individuals who are employed there. When they water Germany, they only fertiliſe a ſoil, of which their commerce reaps a benefit. The riches of Germany always turn to the account of trading nations. But I content myſelf with obſerving, that it is indiſputable that a great part of the above loan was employed and circulated within the nation. England then will have preſerved a conſiderable ſhare of theſe twelve millions, diſperſed and abſorbed in the nation itſelf, at the ſame time that the numerary riches of her creditors, who are chiefly Engliſh, are augmented by twelve millions, which did not exiſt before.

'It is evident then, that in the year 1761, there muſt have been many people in England who had enriched themſelves by the expenditure made by the government, of the twelve millions borrowed in 1760, and who, in return, were able to lend money to the ſame government by whom they were enriched, and this is actually the caſe. They lend back the ſame money they received, and the creditors of the preceding year acquire a new fund of credit, under the protection of which

which they procure freſh ſupplies of money (either from foreigners or their own countrymen) which they again engage in the new ſubſcriptions. This proves firſt the augmentation of the numerary wealth by loans; ſecondly, that the new loans are almoſt always made with the ſame money; thirdly, that the old loans favour the new ones; and, fourthly, that they have enriched the nation.'

On this we muſt obſerve that, however the nnmerary wealth may be increaſed by a loan made for the ſupport of a war, yet ſo much money as is expended out of the nation muſt be a real loſs, and the nation muſt be rendered in reality poorer, although it be apparently richer; unleſs the increaſe of circulation, cauſed by the increaſe of numerary wealth, can procure ſuch an advantage in trade, as to bring back a quantity of wealth equal to that carried away.

'It will appear, ſays our author, if we conſider Europe collectively, that the real money expended by the powers at war muſt remain, for certainly it is not annihilated; and that the ſums they borrow upon credit, are an addition of numerary wealth which did not exiſt before. This addition, created by credit, acquires, by means of credit and opinion, a value both real and artificial, intrinſic as well as of convention; that it circulates as credit ſubſiſts, and performs by parts the office of real ſpecie, however chimerical or impoſſible it may be to realiſe the whole.'

From this it appears that Europe (ſuppoſing its ſtates to be generally indebted, thinks itſelf poſſeſſed of much more wealth than it really is. Now if circulation, which is thereby increaſed, diffuſes this wealth, whether real or fictitious, univerſally, the payment of taxes, neceſſary to ſupport a debt to any amount, will not be burdenſome; but while the commercial connections betwixt the nations of Europe ſubſiſt, it muſt be diſadvantageous to one nation to have more than its proportion of debts and taxes, and a time may be known when to fix their bounds. Perhaps when a nation finds it impoſſible to borrow on equal terms with its neighbours, that time is come.

'The man, ſays Mr. Pinto, who cultivates the ſoil, is he who really ſuffers by taxes. Statute labour, impoſed upon the peaſant, deſtroys one ſource of the opulence of France; for it is this part of the nation that in fact nouriſhes the reſt, that gives value to the ſoil, and increaſes the numerary wealth. Population is the real riches of the ſtate. The other orders are indemnified for the taxes they pay. Luxury reſtores what luxury takes away; for vice is tributary from its birth. It is a homage which it owes to virtue.

'If we conſider the truth of theſe principles with the nature, eſſence, and effect of loans made and applied with judgment, it will be found that, inſtead of impoveriſhing, they really enrich the ſtate, that they double the numerary wealth, and, of courſe, the power of increaſing them. Taxes, for the moſt part, return into the hand that gives them. It is always the rich, or thoſe who ſpend money, that pay the taxes in the laſt reſort, as well from their own expences, as by enabling others. They pay ſo much the dearer for the ſervice and labour of the induſtrious in the inferior ranks, who frequently make taxes a pretence for greater demands. This circulation neceſſarily turns to the advantages of induſtry, which always finds itſelf indemnified for the pretended burden laid upon it. The truth of this aſſertion may be demonſtrated thus: the four millions ſterling annually raiſed by taxes to pay the intereſt of the funds belonging to the Engliſh, produce at leaſt fifteen or twenty millions in circulation, which are laid out for the benefit of induſtry. That this is true, may eaſily be conceived from the example of the crown-piece, which may change hands twenty times a day, and perform the ſame daily operation three hundred and ſixty-five times a year; and therefore in the account of that part of the four millions which comes into conſtant circulation, large allowance is made for that part which may be ſuppoſed not to circulate. The revenues expended by the rich, undoubtedly enable the inferior ranks to engage in other leſs conſiderable expences with the ſame money. To ſuppreſs one million of revenue would therefore deſtroy a circulation of ſeveral millions, and diminiſh the contributive power of the inferior ranks, by at leaſt twenty millions in the courſe of the year. I take a year for the general computation, although the example already quoted and proved, might poſſibly exiſt within the compaſs of a day, perhaps in leſs. Upon this footing the argument is unanſwerable, and beyond the reach of all objection.'

The author here alledges that taxes are made a pretence by the labourer for greater demands. Yet, immediately after the concluſion of this quotation, we find him aſſerting the contrary. 'I affirm, ſays he, that an advance in the price of labour is not owing to taxes.' Theſe are not the only places in which we have obſerved variations in his reaſoning, but our limits will not allow us to point out every particular; yet we cannot help obſerving that a few leaves forwarder, we find him poſitively declaring that, 'taxes contribute to raiſe the price of labour.'

The increaſe of ſpecie, occaſioned by the importation of it from America, Mr. Pinto juſtly affirms to have cauſed the firſt ad-

advance in the price of labour, and of the moſt neceſſary commodities. 'On the other hand, he adds, gold and ſilver, though prodigiouſly augmented, and become ſo much more common in Europe, have, nevertheleſs, ſtood in need of being repreſented by new ſigns, in order to anſwer the multitude of new demands, which the firſt abundance of ſpecie gave birth to. Such, in all probability, is the true origin of banks, actions, paper credit, and public funds.' But we are not of his opinion reſpecting this point. The new demands occaſioned by an influx of wealth into a country, muſt be in proportion to the quantity of that wealth, as muſt alſo be the circulation occaſioned by it. If a man hitherto poſſeſſed of a moderate fortune, has found no neceſſity of borrowing money, or acquiring numerary wealth, why, if a more ample one falls to him, ſhould he incur that neceſſity, when even others have the ſame good luck, and by becoming richer as well as himſelf, reduce the value of money, ſo that he would be no richer now than heretofore? He would doubtleſs be as prudent in confining his wants to his power of ſatisfying them with his own fortune, as he had been formerly.

We think, with our author, that part of the national debt being borrowed from foreigners is not, as has been believed, an additional burden. The idea of the powers who borrow, becoming tributary to the foreigner who lends, is not worthy of conſideration; provided, as ſeems to be the caſe, that no real diſadvantage ariſes from a ſtate's borrowing of foreigners, rather than of its own ſubjects. The notion that we are annually drained of large ſums in ſpecie, to pay intereſt to foreigners, is undoubtedly ill founded: for, did they not ſuffer the intereſt to accumulate here, and be inveſted in our funds, as a reſource for old age, or a ſecurity for their children, which the tranſlator in a very pertinent note alledges they do, yet, while the ballance of trade is in our favour, we pay them their intereſt in commodities, and probably gain the amount of it by the uſe made of their principal, which principal, by being the means of increaſing circulation, enables us to increaſe our trade.

Mr. Pinto ſpeaks highly in favour of the practice of ſtock-jobbing, as without it circulation could not be carried on, nor could government borrow ſuch large ſums. The univerſal turn for gaming, he remarks, which ſtock jobbers have introduced, greatly facilitates the borrowing of money, and the Engliſh government has thereby been enabled to ſweep up not only the money of thoſe who were inclined to veſt it

in the stocks, but also of those who had no such inclination. He honestly confesses, however, that he would dissuade his children, friends, and relations, from meddling with the employment. On this subject, the translator has given us a very sensible note, and pointed out the ill effects of stock-jobbing, in opposition to the author's arguments in extenuation of the practice.

It is impossible, without extending the article to too great length fully to analyse all the arguments made use of in this work on the subject of the national debt, but we have enabled our readers to acquire a distinct idea of the most important.

Mr. Pinto, in the second part of his work, proposes two methods of increasing the sinking fund, and paying off part of the national debt; one of which is to convert twelve millions and a half of annuities into life-annuities, at seven and a half per cent. and to apply a sum out of the sinking fund, besides the interest of the annuities annihilated, for the payment of those life-annuities; which operation might be repeated as often as should be thought necessary. The other is, to lay a tax on collateral succession in funded property. The former of these is certainly the least liable to objection, but it might not be found so effectual in practice as it may appear in speculation.

In our author's remarks on taxes, finances, &c. we meet with many just observations, and his Letter on the Jealousy of Commerce, convinces us he is well skilled in his subject. Nevertheless, the art of politics, especially what relates to finance and commerce is not so intricate, that contradictory theories, if plausibly and ingeniously explained, will have the appearance of truth. Caution is, therefore, highly requisite in forming conclusions on those subjects, and we do not recommend to our readers hastily to adopt our author's opinions, altho' we allow him to have executed his task with great ingenuity.

VIII. *Miscellanies of the late ingenious and celebrated M.* Abauzit, *on Historical, Theological, and Critical Subjects. Translated from the* French, *by* E. Harwood, *D. D.* 8*vo.* 5*s. sewed.* Becket.

THE author of these miscellaneous productions was deservedly esteemed one of the wisest and best men in Switzerland. He courted obscurity; but it was not in his power to steal through life unnoticed. The celebrated Rousseau * announced to the public his distinguished worth as a philosopher,

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* Eloisa, Lett. 135.

and

and a man of singularly good sense. 'Not, says he, that this philosophical age has not produced one true philosopher. I know one, I must confess; and but one. What, however, I regard as a fortunate circumstance is, that he resides in my own country. Shall I venture publicly to name him, whose honour it is, that he has chosen to remain in obscurity?—the wise and modest Abauzit.'

M. Abauzit was born at Uzes, in the province of Languedoc, on the 11th of November, 1679. His father died about two years afterwards. His mother, Anne de Ville, suffered the most rigorous treatment on account of her son, whom her persecutors wanted to force from her, in order to educate him in the Roman catholic religion, at the time of the revocation of the edict of Nantz †; but it was not in their power. She rescued him out of their hands; and placed him in safety at Geneva; where he diligently applied himself to the study of the sciences. In 1698, he went into Holland, and commenced an acquaintance with M. Bayle and the Basnages. He afterwards came into England, and became acquainted with M. St. Evremond, Sir Isaac Newton, and other eminent men. But his filial affection soon recalled him to Geneva. About the year 1726, he was offered a professor's chair; but he would only accept the place of librarian. He was known to the most celebrated mathematicians, philosophers, and divines, in Europe; and possessed that understanding, which enabled him to pass a clear judgment of them, and almost ever to instruct them. He detected an error in the Mathematical Principles of Sir Isaac Newton, which the author corrected in a subsequent edition. He vindicated Sir Isaac against Fontenelle and father Castel; and answered Crousaz's objections on the Doctrine of the Asymptotes of the Marquis de l'Hôpital. In a word, he discovered the depth of his penetration and knowledge in almost every branch of science.

He died with the firmness and virtue of a wise and good philosopher, on the 20th of March, 1767.

The volume, which is now offered to the public, in an English translation, by the learned and ingenious Dr. Harwood, consists of Letters and Dissertions on the following subjects.

I. Reflections on Idolatry.—What the author advances upon this topic is to this purpose: When we prostrate ourselves, or exhibit any other token of veneration, if the act terminate here, we only perform a ceremony, which is common to God and to an earthly prince. But, if, during this prostration of the body, the mind exalts its views to the Creator, and places

† In 1685.

all its confidence in him, it is then only, that real adoration is formed. On the contrary, if the mind happens to be miſtaken in the object of its worſhip, and confides in a falſe god, adoration is converted into idolatry. To adore a falſe god, like Oſiris, in the preſence of an ox, was idolatry and ſuperſtition, at the ſame time: idolatry, with regard to the *object* adored; and ſuperſtition with regard to the *manner* of adoring. To honour the deity by annual ſacrifices, to worſhip him in the preſence of an ark, as the Jews did, would have been deemed ſuperſtition in the judgment of plain reaſon; but became lawful under the Moſaic inſtitution. At preſent, when this mode of worſhip is abrogated by the goſpel, it would be ſuperſtition, that is, a falſe addition to that worſhip which God requires.

II. Of Myſteries in Religion.

If ſays he, by myſteries we underſtand truths, which revelation diſcovers, and which were unknown to us by reaſon, it is certain, that there are various myſteries of this kind in the Chriſtian religion. But it ought to be remarked, that, after they are clearly revealed, they ceaſe to be myſteries. If by myſteries, we underſtand doctrines, which only give us inadequate ideas of the ſubjects, which they preſent to our minds, it is certain, that there are diverſe myſteries of this nature in religion. If by myſtery is underſtood what is obſcure and unknown to us, it is alſo certain, that there are various things of this kind connected with religion. But theſe things which remain unrevealed and unknown, cannot be objects of our faith. Laſtly, if we underſtand by myſteries, incomprehenſible doctrines, there are no myſteries of this nature in revelation. It is a contradiction to ſay, that a doctrine is revealed, and that it is incomprehenſible.—The ſame may be ſaid of contradictory doctrines. It is impoſſible that God, who is the author of our reaſon, ſhould teach us by his word things directly contrary to thoſe, which he teaches us by clear and evident reaſonings.

III. A Letter to a Lady at Dijon.—In this letter M. Abauzit very judiciouſly expoſes ſome of the principal abſurdities, maintained by the church of Rome.

IV. Of the Conſequences of the firſt Tranſgreſſion.

Here our author advances an ingenious hypotheſis; but whether juſt or fallacious, we ſhall not ſtay to enquire.—'The menace, he ſays, contained in theſe words, "In the day thou eateſt this fruit, thou ſhalt ſurely die," denotes a violent and premature death, which was to be directly inflicted on the offenders.' This, he thinks, is conformable to the language of the Scrip-

Scriptures, in various places, and the nature of laws, both human and divine.

Thus, 'when God commanded Abimelech to restore Sarah to Abraham: "If thou do not restore her, said he to him, know that thou shalt die." Did he understand any thing else by this, but a violent and premature death? Another Abimelech issued this law in favour of Isaac and Rebecca: "Whosoever shall touch this man or his wife, shall die." Is this declaring to the reader, that the inhabitants of Gerar were not mortal before this prohibition? Did Saul think of natural death, when he published that edict: "He who shall have committed this sin, were he my son Jonathan, shall die?" What did also king Solomon intend, when he forbid Shimei to go out of Jerusalem: "The day that thou shalt go out, know that thou shalt die?" In fine, it is very usual with Moses to conclude his laws with this threatening: Whosoever shall do such or such a thing, let him die, or, let them cause him to die. And what is remarkable, is, that in all these places, where I find this expression, it denotes a sudden and violent death. The following is a very singular one, and perfectly characterizes it. The king of Syria having fallen sick, sent to the prophet Elisha, saying, *Shall I live from this malady?*—or, to speak, not in the Hebrew, but in the modern mode of expression, Shall I recover of this disease. The prophet thus answered the messenger; "Go, say unto him, thou wilt certainly recover from it: howbeit, the Lord hath shewed me that he shall surely die." Elisha then meant to say, that the malady was not mortal; that the king would not die of it; but that however, he would die a violent death: and in reality he was smothered in his bed by Hazael his successor. It is then manifest, from the usage of the Hebrew language, that this threatening, "the day that thou eatest of this fruit, thou shalt die," ought to be understood, of a precipitate and violent death.

'But you will say, Adam and Eve did not die immediately: it is true, God commuted, or changed the punishment; and it is the scripture itself which leads us to this sentiment. Adam and Eve had no sooner violated the law, than God made them appear before him, and after having heard them, at first he cursed the serpent, as the author of all this mischief; then he addressed himself to the wretched couple, which had suffered themselves to be seduced; and observe, the sentence does not import, you shall die that death with which you have been threatened, but the Judge condemns the woman to bring forth with sorrow, and the man to toil in the ground. How ought we then to judge of the event? not by the threatening, which might

might be changed according to circumstances, but by the sentence which often qualifies the threatening: it follows, that the punishment of death was changed into severe labour. Besides, man was one day to die, and there was not a necessity that God should consign him to death immediately; "inasmuch as thou art but dust, said God to him, and thou shalt one day return into dust." For if it was true, that a man had been menaced with a quite different death to a violent one, and that the menace had afterwards been rigorously executed, it would follow, that the sentence would have added new punishments to the threatening, which is neither agreeable to the justice nor goodness of the supreme Being. It is true, that one sometimes aggravates the punishment according to the circumstances of the crime; but in the present case, every thing is favourable: there is neither inveterate malignity, nor habitual wickedness, nor even a single relapse: it is a simple fault of two persons without experience, seduced by the serpent, who spread snares for their simplicity; a fault preceded by perfect innocence, and followed by a sincere repentance: all these circumstances ought to induce the Judge to lessen the punishment rather than to aggravate it. Since then the sentence makes no mention of the punishment of death, expressed in the threatening, and, on the contrary, the threatening had not spoken of this other punishment declared by the sentence, all the rules of equity oblige us to believe, that the sentence, far from being raised and aggravated above the menace, only substitutes to the punishment of death, a punishment much more lenient and gentle.'

V. An Enquiry, whether the Doctrine of the Trinity be found in these Words, Gen. iii. 22. 'Behold, the man, is become as one of us.'

The author observes, that the Hebrew particle, ממנו is susceptible of different acceptations, sometimes signifying *of us*; but oftener *of him*, or *of it*; that in the third chapter it occurs five times, but always in the last sense, and in reference to the tree of knowledge: e. g. 'Ye shall not eat *of it*,' v. 3. 'In the day ye eat *of it*,' v. 5. See also v. ii. 17. The passage in question, he thinks, should be translated: 'The man is *from it* become as one of those, who know good and evil.' That is, the man, by having eat of the tree of knowledge, is become intelligent in the knowledge of good and evil. I cannot therefore, says this writer, blame the Jews and Arians, for not discovering in this passage, what in reality was never in it, the doctrine of the Trinity.

[*To be concluded in our next.*]

IX. *The Electrical Philosopher. Containing, A New System of Physics founded upon the Principle of an universal Plenum of elementary Fire, &c. &c. To which is subjoined a Postscript.* By R. Lovett, *Lay-Clerk of the Cathedral Church of* Worcester. 8*vo.* 3*s.* Bew.

IN reviewing some former publications of this author, upon the same subject with that now before us, we objected to the competency of some arguments adduced by him from bishop Berkley and sir Isaac Newton, as proofs of his doctrine; which however, he still maintains in the present performance. As Mr. Lovett appears to be a *well-meaning* man, and seems to write from a self-conviction of the rectitude of his opinions, we shall enter into the examination with the tenderness due to such a character, though candour and impartiality will oblige us to censure those positions and principles which are manifestly erroneous.

In the present and former publications this gentleman's philosophical principles are, 1*st.* That the electric matter, lightning, and the solar rays, are all one and the same thing, which he otherwise calls elemental fire, also the subtle æther mentioned by sir Isaac Newton, and in another place rectified spirits of wine! 2. That all space and the pores of all bodies are absolutely full of this fire, which thus forms an universal plenum. And, 3. That this fire is the cause of the gravity or tendency of bodies towards the center of the earth, and of the planets towards the sun, or the cause of the universal tendency of all the parts of matter towards one another; the cause of cohesion; the cause of magnetism; and, in short, the cause of all the phenomena in nature.

Now however probable some other authors may have rendered the truth of some of these opinions, yet this gentleman has produced nothing towards confirming it farther than *saying* that they are so, or that they must be so, or that there can be no rational doubt of it, &c. But as he had *said* all these things in his former publications, we cannot conceive the use of the present one, unless it might be to have an opportunity ungratefully to reflect on some friends who had been kind enough to inform him of his mistakes. As the principles and the want of proof had been objected to, one might have expected the present performance to supply some demonstration or rational evidence in support of them; but, instead of that, the book is employed chiefly in long extracts from his former es-

essays, and from many other authors upon almost all subjects; and then, at the end of them, saying, that all arises from his principle of fire. Here we are entertained with a detail of stories concerning the wonderful effects of electricity, magnetism, gravity, &c. of fire, of quicksilver, of the antipodes, of a perforation through the earth to them, of water spouts, hurricanes, and earthquakes; and then behold the wonderful effects of my general principle! See how all the operations of nature (be they ever so opposite or contrary) conspire to proproclaim it!

Such of our readers as have given any attention to this subject, we have no doubt were long since satisfied concerning it; however we shall *once more*, for the author's sake, condescend to mention a few particulars.

So early as in his address prefixed to the reader, we found occasion to disapprove of his vanity, and the rudeness with which he treats the most respectable persons and their discoveries. Speaking of his electrical fluid, he says, 'That so interesting a discovery has lain so long uncultivated by *others*, seems the more remarkable, when we reflect on the jealousies that have subsisted among men, when all, that has been contended for, was perhaps a little empty honour of being the first inventor of a rule or method for solving particular geometrical problems; or being the author of some new discovery in astronomy.' Now what are we to think of the modesty of a person who can thus speak so indignantly of the characters, inventions, and discoveries of sir Isaac Newton and Dr. Bradley? And what are we to think of *his* knowledge of the widely extended subject of fluxions, who calls it 'a rule or method for solving particular geometrical problems?' And, in like manner, in some other places, he treats the first mentioned conspicuous person, and several others. After a long extract of near five pages from Dr. Keil's Introduction to Natural Philosophy, he modestly adds, 'Thus the Dr. goes on, haranguing and trifling with his pupils about the word Motion; but never attempts to make the least enquiry after its *cause*, though he exclaims so much at others for not doing it. This story of Achilles and the Tortoise put me in mind of another, which might have been proposed, as bearing some affinity to it, though equally trifling, viz. If the hour and minute indexes of a clock were both of them to set out from the hour 12, for, according to their fallacious method of arguing, the minute index, although it moved 12 times faster than the other, could yet never be able to overtake it. This problem, like the other, would be found a series of numbers de-

decreasing in geometrical propartion. [The *problem* a series of numbers!]

'As a solution of this problem may amuse some tyros, I shall take the liberty of obliging them; and others, if they please, may pass it over.

'First, Since in the time that the minute index moves 12 hours, the hour index moves but one hour, the proportion will be as 12 to 1, consequently, as, $12 : 1 :: 1 : \frac{1}{12}$, and as $12 : 1 :: \frac{1}{12} : \frac{1}{12}$ of $\frac{1}{12}$, and so on *in infinitum*, viz. a series of quantities continually decreasing in geometrical proportion.——Secondly, The most concise method of solving this will be by specious arithmetic: the proportion being as 12 is to 1; let $a = 12$ and $b = 1$, then as $a : b :: b : \frac{bb}{a}$, and as $a : b :: \frac{b^2}{a} : \frac{b^3}{a^2}$ and as $a : b :: \frac{b^3}{a^2} : \frac{b^4}{a^3}$ and so is $\frac{b^4}{a^3} : \frac{b^5}{a^4} :: \frac{b^5}{a^4} : \frac{b^6}{a^5} :: \frac{b^6}{a^5} : \frac{b^7}{a^6}$ &c. a series of quantities decreasing in geometrical peoportion *in infinitum*. [And is this a solution!]

'Thirdly, If the solution be performed by sexagenary arithmetic, [but how?] the series will be 1 hour, 5 minutes, 27 seconds, 16 thirds, 21 4ths, 49 5ths, 5 6ths, 27 7ths, 16 8ths, 21 9ths, 49 10ths, 5 11ths, 27 12ths, 16 13ths, 21 14ths, 49 15ths, &c. *in infinitum*; the five numbers, 5, 27, 16, 21, 49, will continually circulate, or be repeated, consequently the series can never terminate; however we are certain at the beginning of the series, that the whole time amounts to but little more than 1 hour, 5 minutes, 27 seconds, and that all the following part of the series, though carried on ever so far, cannot amount to so much as half another second of time.—Dr. Keil instances in two or three more, but all equally trifling.'

This he calls a solution for tyros; but, for our part, we cannot see that it is any solution at all, but rather a demonstration of his own ignorance of common arithmetic. Neither indeed is the most concise method of solution by specious arithmetic, as he calls it; for the solution is most readily obtained by this one simple proportion, as $11 : 12 :: 1 : 1\frac{1}{11}$ hour, the time required; which is no more than making the spaces passed over proportional to their known differences.

In page 13, 14, and 15, he makes the proportion of the degree of heat which melts frozen quicksilver, to be to that which melts common ice, or frozen water, as $105\frac{1}{2}$ is to 33, instead of which it should rather be reciprocally as those numbers. And near the bottom of page 15, he uses this expression,

sion, 'The *analogy* or *degree of proportion*;' which shews his *accurate* knowledge in geometry.

In page 65 and 66, Mr. Lovett makes the *accelerations* of bodies falling towards the center of the earth, from its surface (supposing it perforated through) to increase as the squares of the times from the beginning of the fall; and on this principle pretends to calculate the time of a body's descent from the surface to the center, which are both wrong; for he ought to have known that the rule, for the *spaces fallen* being as the squares of the times, obtains only for small distances fallen, and by no means for such descents as through a radius of the earth; besides, he should know that the law of gravity within the earth's surface is very different from that which takes place for distances without it. The problem, however, to find the time of descent to the center, is properly limited, and may be calculated with accuracy; but we apprehend that Mr. Lovett will find its solution require a greater proportion of mathematics than that which he assigns to an electrical philosopher.

Neither has he succeeded any better in his manner of treating the tides, concerning which he seems to know just about as much as of other things already noticed. In his way of considering the matter, he makes but one tide instead of two, and then adds, 'It is manifest, that in this case there would be but one tide at any particular place every 24 hours nearly, since the same protuberance or swell of the yielding waters would accompany the moon all round the earth. But as there are two tides instead of one, so no one doubts of their being caused by the influence of the two lumineries; [yes, every one doubts it, who has ever read the theory of the tides] but the greatest difficulty appears to be the following, viz. that notwithstanding their position and distance from each other, which though continually varying, yet the difference of the two tides relating to time is nearly equal.' No difficulty at all this, Mr. Lovett, but quite as it ought to be according to theory.

But what need we to multiply instances of his ignorance in the necessary precognita for a natural philosopher, after observing his declaration in page 31, where he says, 'Were I to distinguish myself as a partisan, I should style myself an *electrical philosopher*; for it is to electricity *alone* that I am indebted for that *small* stock of knowledge, which I have acquired in my researches of nature.' [We readily give him credit here.] Also, page 39, 'By an electrical philosopher, I mean one who is become a philosopher, merely from the knowledge acquired from electrical experiments.' And again, page 47, 'Now a man may become a very intelligible philosopher, without the assistance either of much mathematical learning, or of any

other

other language than his own, consequently the knowledge of natural philosophy will now be a much easier acquisition than it ever was before.' Right, Mr. Lovett; it is only performing a few electrical experiments, and *believing* that the matter thence *pumped out* is the mechanical cause (no matter how) of all the phenomena of nature, and you immediately overtop Sir Isaac Newton and all the other old-fashioned philosophers who hold such a-do with their arithmetics and geometries, their algebras and logics, and all their other cramp nonsensical what-do-ye call'ems.

So far of general subjects. We shall now add a few remarks more peculiarly relating to his new system.

First, his universal plenum we think inconsistent with the nature, &c. of the pure element of which he forms the plenum. For this æther, with which he fills all open spaces, he makes exceedingly elastic, in some parts of open space very dense, and in others very rare; which different degrees of density it is made to be capable of acquiring by its great degree of elasticity, and power of expansion. Now should we even admit that any part, as a cubic foot, of the space which contains the densest part of this medium, is absolutely full of matter without any pores between its parts or particles, it must follow that a cubic foot of the rarer sort is not so; for, in this state, the whole being expanded, the particles of it dispose themselves at a distance from each other, or else touch only in some points, leaving empty spaces between; therefore *all* the parts of the whole space are not full, and it is impossible for such a medium to constitute a plenum.

He must also be mistaken in making this medium the cause of the difference between the velocity of the several planets, where he says, 'Is it not reasonable also to suppose that such a gradual increase of the density of the æther from the sun to the utmost limits of the system, is the true mechanical cause, why Saturn in the denser part of the medium moves slower than Jupiter in a rarer; and again, Jupiter than Mars, Mars than the earth? &c.' We answer, no, it would be very unreasonable to suppose it; for if the planets were resisted by the medium in their revolutions, their velocities would be continually diminishing; which all experience shews not to be the case.

Neither is our author more happy in pointing out the office of this medium, and explaining the manner of its acting. Its office is to cause gravitation, cohesion, &c. and the mode is by external pressure from this medium in continual motion; and again, the office of the sun is to produce this motion, by emitting continually from his body this medium (or, in other words,

wards, the sun's beams), which proceeding streight from him to immense distances, till they meet with the rays from the stars, or other suns exercising the like office; this matter returning from those places of meeting, where it is densest directly through all the space it had before passed over, back to the sun again, in its return forces the planets towards the sun by an external pressure, and so causes the universal gravitation of matter. Nothing can be more absurd than this scheme, as it is repugnant to all the phenomena of nature, and all rational experience. For, if the sun's rays, in their supposed return, have force enough to urge the planets towards him, then in their emission from him also, they ought to urge the same planets with as great a force the contrary way, and so they would have no gravity at all towards the sun, in which case they would fly off in a tangent, Or if we should allow that the returning rays urge the planets towards the sun, causing gravity by the external pressure, then would there be not only no gravity except in the direction towards the sun, but the gravity of any body would also be proportional to the outer side of it which should happen to be exposed opposite to the direction of the medium returning towards the sun: whereas, in fact, gravity is found to be universal on all sides of the earth (and no doubt the same in the other planets) tending in all directions towards its center; besides, the gravities of all bodies are found to be constantly as their bulks or quantities of matter, and not in proportion to their surfaces.—But we are becoming more serious than such weak and wild fancies deserve.

For want of understanding the philosophers, he is frequently charging them with contradictions; with mistaking causes for effects, and effects for causes; with contrary principles, and with not assigning the cause of gravity, &c. But sir Isaac Newton and his followers never pretend to know the cause of gravity, nor yet the mode of it, whether it be by drawing or pushing; and by the word Gravity, or the Attraction of Gravity, they declare they mean only that tendency which bodies are observed to have towards the center of the earth, and that of the planets to the sun, and to each other: they consider it very properly both as a cause, and as an effect; as the cause of the fall of bodies, of the tides, of the revolution of the planets, &c. and again as the effect of another cause, or of other causes, unknown, and which possibly may themselves be but the effects of still superior causes; but although they never pretend to the knowledge of these causes, they endeavour to ascend as high in the scale of causes and effects, as experiments and just reasoning from them

them will carry them; thus, they obſerve the various ſeaſons of the year, the different meridian altitudes of the ſun, and many other phenomena of this kind; and preſently they find that the earth's revolution about the ſun, after a certain manner, is the cauſe of them; again, the cauſe of this cauſe, or regular annual revolution, as well as of ſeveral other appearances, they find to be the gravitation of the earth to the ſun, in conjunction with the original tangential velocity: but here they ſtop, as not having a ſufficient data to determine the next ſuperior cauſe in the regular ſcale. Sir Iſaac Newton, indeed, modeſtly hinted ſome notions by way of queries concerning an æther (but not a circulating one) to be farther attended to and conſidered by ſucceeding philoſophers; this author ſays, that Sir Iſaac was right in thoſe notions; that the æther hinted at is the electric matter; and that it is the cauſe of gravity, &c. He farther ſays, 'Before the diſcovery of fire as a permanent principle, we could never attempt to explain the phenomena of nature, otherwiſe than from the firſt endeavouring to inveſtigate the laws by which *they* acted.' [the phenomena acted!] 'We now, with much greater readineſs, account not only for the laws, but the cauſe of ſuch phenomena, conſequently our reaſoning is now *a priori*. Fire, the grand deſideratum, being diſcovered, we can with equal propriety proceed from the cauſe to the effect, which is ſuch an advantage as was not attainable before.' This being aſſerted to be the caſe, but no inſtances having been given of it, we hope our author will, *when he publiſhes his ſecond edition*, favour us with ſome proofs; demonſtrating from the above cauſe, the nature and laws of gravity, coheſion, &c. and ſhew from it that thoſe effects muſt of neceſſity have ſuch laws and appearances as we have obſerved to belong to them; which we make no doubt he will find equally eaſy with many other things his *towering* genius has already ſurmounted.

X. *Village Memoirs: In a Series of Letters between a Clergyman and his Family in the Country, and his Son in Town.* 8vo. 2s. 6d. *ſewed.* Davies.

PErhaps the moſt agreeable and inſtructive ſcenes of human life are thoſe which preſent us with the intercourſe between a virtuous father and his children, at the time when the latter are juſt entering on the theatre of the world, and all the anxiety of parental affection is excited to eſtabliſh their future happineſs. At this period the ſalutary precepts which had been inſtilled into their youthful minds, begin to be combated not only by the natural paſſions of the heart, but by the bane-

ful and contagious example of a depraved ſociety; to the laſt of which, thoſe likewiſe are moſt expoſed, who have led the former part of their life in unſuſpecting ſimplicity and retirement.

In the letters now before us, the correſpondence is maintained by Mr. Paulet, a clergyman in the country, and his daughter, with his ſon, a youth of excellent principles, who is intended for the church, and has come to London in the capacity of a private tutor. The Memoirs commence with an affecting account of the death of Mr. Arlington, a gentleman of great worth, and highly reſpected by Mr. Paulet. We preſume we need make no apology for laying before our readers the following apothegms, ſaid to be copied from the papers of that gentleman, and tranſmitted to young Mr. Paulet by his father. The ſentiments they contain are ſtriking and juſt; and if the whole cannot lay claim to perfect novelty, they are, however, ſo judiciouſly ſelected, as to be well entitled to a place among critical and prudential obſervations.

'Remarks from the late Mr. Arlington's Papers.

'I. Men are frequently moſt deſirous of talking on thoſe ſubjects they leaſt underſtand—for the ſame reaſon perhaps as ladies at ninety-nine affect to have the tooth-ach.

'II. Addiſon, a man of great judgment in other branches of literature, is ſcarce ever right when he criticizes the old Engliſh language.

'III. No man can properly criticize Milton who has not carefully ſtudied Euripides *.

'IV. There ought to be an act of parliament againſt burying authors of eminence under their own ruins—Swift will ſoon be an example of this.

'V. It has been objected againſt ſtudying Thucydides, that he wrote a large folio comprising only a very ſhort period—the time indeed is ſhort, but the writer made ample amends by the force of his deſcriptions, and the ſublimity of his ſtyle—and it is a ſufficient encomium perhaps to ſay that he was ſtudied by Demoſthenes, and imitated by Salluſt.

'VI. Mr. Pope's Eſſay on Man is certainly a very maſterly performance in point of poetry; but the philoſophy contained in it is flimſy and unconnected.

'VII. Sterne will be immortal when Rabelais and Cervantes are forgot—they drew their characters from the particular genius of the times—Sterne confined himſelf to nature only.

'* Mr. Arlington here probably alludes to Sampſon Agoniſtes, many paſſages of which appear evidently to be borrowed from thence.'

'VIII. Till

VIII. Till my uncle Toby appeared I had uſed to aſſert, that no character was ever better drawn than that of ſir Roger de Coverley.

' IX. A man may as well give himſelf the trouble to copy nature as Sterne.

' X. How much ſoever the ancients might abound in elegance of expreſſion—their works are very thinly ſpread with ſentiment.

' XI. Education ſhould be the mirror of former prejudices.

' XII. I have frequently thought that the duty of viſiting the ſick ſhould not be veſted in the prieſt, for who knows but the conſtant ſights of dying perſons may in time render their hearts, like thoſe of buchers and ſurgeons, callous and void of humanity.

' XIII. A man by ſwearing may draw down a curſe upon himſelf, but never one upon his neighbour.

' XIV. It is ſaid by Tacitus, that men loſe their reſpect for you in proportion to the favours you beſtow—but as few perhaps know how to give with delicacy as others to receive with proper gratitude.

' XV. The parliament of England is formed in a manner not totally diſſimilar from that of the ancient council of * Amphictyons, or, as it is called by Demoſthenes, the whole Hellenic body.

' XVI. The character of the king of Pruſſia, in many of

' * The general attention of this aſſembly, and the invariable object of all its modellers and directors, was to form a complete repreſentative of all Greece; as the good of each individual was ſubſervient to that of his community, ſo the good of each community was conſidered as ſubordinate to that of the whole nation. Their ανηρ πολιτικος was the man who conſidered himſelf as a member of the ſtate, who ſubmitted his conduct to the laws, who acted intirely under their direction, who gained popularity, not by flattering the people, but by procuring their good; on the other hand the inhabitants did not confine their regards to their own private affairs, they did not conſider public difficulties merely as they affected their own tranquillity, or that of their families; they were taught to regard their country as a common mother to whom they belonged no leſs than to their natural parents. While theſe principles preſerved their due vigour and influence, Greece continued a really united body, happy in itſelf, and formidable to its enemies; but as ſoon as the nation began to degenerate, its repreſentative, of courſe, ſhared in the corruption—and this degeneracy encreaſed ſo faſt, that at length, we read, that moſt of thoſe who were deputed to ſit in this once famous council of Amphictyons, were ſo corrupt, that they even came prepared to earn the wages of iniquity—to devote themſelves intirely to the ſervice of the crafty and the enterpriſing, who could pay them moſt liberally, without regard to their own honour, the intereſt of the community, or the general good of Greece. Vid. B. of Meaux, and Dr. Leland, &c.

the moſt remarkable ſtrokes of it, ſtrongly reſembles that of Philip of Macedon.

'XVII. True politeneſs is the unaffected reſult of good nature and good ſenſe.

'XVIII. Turnpike-roads and circulating libraries are the great inlets of vice and debauchery—the ladies will ſay this remark is quite Gothic, but their huſbands feel the truth of it too forcibly.

'XIX. County races are meetings where the men aſſemble to quarrel about horſes, and the women about precedence.

'XX. Plauſibility is a more marketable quality than good ſenſe.

'XXI. The man who bids faireſt for ſucceſs, as candidate for any office where the public is principally concerned, is not he who has moſt friends, but he who has feweſt enemies—not he whoſe talents raiſe an idea of ſuperiority, but he whoſe mediocrity begets reſpect.

'XXII. Ambitious men who meet with diſappointments either become quite deſperate, or ſink into a ſtate of indolence and inſenſibility.

'XXIII. *What you pleaſe* means, I expect much more than I can in reaſon aſk for.

'XXIV. How frequently a man draws his own character beſt, when he means to give you that of another perſon.

'XXV. In univerſities we ſee the triumph of learning over wealth—in manufacturing towns, the triumph of wealth over literature.

'XXVI. No age ever gave ſtronger proofs of the certainty of a future ſtate than the preſent, by the triumph of vice over virtue and religion.

'XXVII. There is no inſtance, but in religion, where it is a compliment to approve the profeſſion, and abuſe the practice.

'XXVIII. A malevolent man is always very laviſh in his encomiums on the dead, becauſe he thinks it is an inſult to the living.

'XXIX. Mirth compared with chearfulneſs is as the huzza of a mob to the ſober applauſe of a thinking people.

'XXX. As religion riſes in ſpeculation, it will loſe in practice.

'XXXI. Metaphyſics, however uſeful to detect the ſubtilty of others arguments, are often very detrimental to the proficients in them—Reaſon herſelf may be loſt by refinement.

'XXXII. The world generally aſſerts that ſpendthrifts have but half the fortune they really have, and that miſers have at leaſt twice as much.

XXXIII. The

' XXXIII. Young men are encouraged to take up general hiſtory much ſooner than they ought—I would have them ſtrongly impreſſed with moral virtues, before they venture to read ſo dreadful a detail of crimes and misfortunes.

' XXXIV. Foreign travel is knowledge to a wiſe man, and foppery to a fool.

' XXXV. Man cannot be engaged in a deeper ſcience than that of himſelf.

' XXXVI. Faſhion is not only the greateſt tyrant, but the greateſt impoſtor.

' XXXVII. A man of bad morals can never be a patriot; for being deſtitute of virtue himſelf, he muſt ever wiſh to make his country like his own heart, a ſcene of anarchy and confuſion.

' XXXVIII. Some authors boaſt that they always write in haſte—but what is this but in other words to ſay, that they are poſſeſſed of ſuch wonderful talents, that the world may eaſily compound for error and neglect.

' XXXIX. We frequently condemn old people for their love of pleaſure and company—but ſurely the morning of life is beſt ſuited to buſineſs—the evening to ſociety.

' XL. Abuſe is that tax which merit muſt always pay for its ſuperiority.

' XLI. When maiden ladies come to a certain age, they do not reject the men ſo much from a love of virtue, as from reſentment for the neglect that has long been ſhown them—they then begin to hate the male ſex in general, from the inattention of particulars.

' XLII. In party diſputes the prize is given to the moſt violent—but violence we know, is the child of error.

' XLIII. Was it not well ſaid, that good nature, like the God of nature, was not always extreme to mark what was done amiſs?

' XLIV. Men often complain of the fickleneſs of fortune—the error lies in their miſtaking her benefits for perpetual gifts, inſtead of being grateful for a temporary loan.

' XLV. Becauſe Plato "reaſoned well," Cato is ſaid to have fallen on his ſword.—I fear it is becauſe our modern infidels reaſon ill, that they ſo frequently become Suicides.'

In the letters from young Mr. Paulet to his father, written ſoon after his arrival in London, we meet with ſuch pertinent remarks on the manners of the capital, as might even do honour to the diſcernment of a Mentor, whoſe natural good ſenſe had been improved by a long courſe of obſervation on human life. Theſe remarks, as coming from a perſon in the character of a youth, ſtrike the attention with peculiar energy; but

we ſhall wave making any extract from them, that we may give place to the injunctions of his father with reſpect to preaching.

'In regard to ſermons, let me aſk you the following queſtions—have you ſtudied Dr. Jeremy Taylor for matter and not for ſtyle? have you read Dr. Clarke for fine arguments and nice diſtinctions—Sherlock for ſtrength and perſuaſion, and Jortin for plain reaſon, and ſober ſenſe—have you felt the ſublimity of Warburton, and admired the conciſe elegance of Hurd?—You can anſwer, I hope, all theſe queſtions in the affirmative—let me then adviſe you to buy all the ſermons that Manwaring has ever publiſhed—would his pamphlets were folios! but for more common uſe attend to—ſtudy Bourdaloue—the length of your diſcourſes ſhould not exceed twenty minutes (few hearers can keep up their attention ſo long), but ſhould you be dull, heavy, uninſtructive, nay I will ſay unentertaining, half that time will be eſtimated an hour—a good ſermon, delivered with propriety and earneſtneſs, always attracts—even the infidel keeps his ſnuff box in his pocket, and the ladies are ſilent about their fans; but once loſe their attention, the whole air diſtills the dews of Morpheus, the 'prentice recollects his Saturday's fatigue, and his miſtreſs is forced to pinch her huſband to prevent a ſnore—in ſhort, though I hate both, I think volatile eſſence is a better ingredient in a ſermon than a downright opiate.—But what ſubjects muſt you chooſe for diſcourſes?—here I ſhould heſitate—by no means introduce party—never preach *at* any body; this is the fruit of private reſentment, not of Chriſtian zeal—don't pretend to expound very difficult texts—expoſitions of this kind become the preſs better than the pulpit—ſuch diſquiſitions ſhould be read, not heard—addreſs the ſenſes and the heart—quote not chapter and verſe, but give the ſubſtance, and, if you could, the manner of St. Paul; for I am convinced that he preached not like—or—but like Hinchliffe, Porteus, or Hurd;—now and then take ſubjects from the Bible, but moſt frequently from the New Teſtament; a good comment on any ſentence in our Saviour's ſermon on the mount is of itſelf a full diſcourſe, but you may make excurſions—I have read excellent diſcourſes againſt gaming, and very lately a moſt uſeful ſermon againſt inhumanity to brutes. But where are you to preach?—by no means for a conſtancy in a village, where your principal auditors will be only a few overgrown farmers.—It is ſcarce poſſible to do much good amongſt them—they will not regard you for your reaſoning, but for your revenue; and I declare I would almoſt as willingly ſee you tranſported to live amongſt the New Zealanders, as (after the education I have given you)

that

that you should fall at last a dupe to gross ignorance and low conceit.'

The several letters from Miss Paulet to her brother contain strong indications of the pernicious influence of a life of fashionable dissipation on the virtuous principles in which she had been educated, and are highly worthy the attention of the young and inexperienced female reader.

On the whole, these Memoirs abound with precepts and examples of the greatest utility in the conduct of life. At the same time, that they treat of various subjects relative to literature and the polite arts, they warmly interest the heart in the fortune of an amiable family, whose instructive correspondence we would be glad to see continued in a future publication.

X. *The Libertine Husband Reclaimed; and Virtuous Love Rewarded.* 2 *Vols.* 12*mo.* 5*s. sewed.* Bew.

TO preach grave doctrines of morality, without intermixing something of entertainment, and to give precepts without examples, are methods so unlikely to succeed, in competition with that which mixes the useful with the agreeable, that it is not surprising we meet with so many attempts at the latter; and that novels in particular, a species of writing which aims strongly to unite instruction and entertainment, fall so frequently under our inspection. Amongst these it is, indeed, seldom that we have an opportunity to compliment the writers on their success; but this is the fault of the workmen, not of the species of employment.

In the Libertine Husband we own the author has been successful in uniting the requisites in question. His tale is interesting, and agreeably told, and the lessons he inculcates are such as a rigid moralist would approve. Selwyn, the libertine husband, just married to a young lady of great beauty and merit, is hurried away by his love of variety and dissipation, and neglects his amiable bride to pursue unlawful pleasures. He attaches himself at last to a girl of mean birth, whom he admires for her vivacity and apparent innocence, but who only affects a modest behaviour to deceive him, and who proves at last to be an arrant vixen. Sir William Brudenell, his friend, who had accompanied him to his country seat, on his marriage, becomes desperately enamoured of Mrs. Selwyn, and, although he is conscious of the culpability of such an attachment, cannot break throught it. Mrs. Selwyn, neglected by her husband, and constantly noticing the assiduity of Brudenell to please her, conceives at length too favourable an opi-

nion of him, and, without reflecting on what she does, is very near falling a victim to her passion for her lover. The discovery of this by Selwyn, with the consequences thereof, form a considerable part of the story; but that portion which is most interesting is the progress of the affection which Brudenell and Mrs. Selwyn's friend, Miss Temple, conceive for each other, in which the conflict betwixt virtue and passion is well supported.

The events in this work are related in letters from some of the dramatis personæ, and as it may be agreeable to our readers to see how far the author is successful in framing epistolary correspondence, we here present them with an extract from two letters written by Miss Temple to a female friend.

'On a sudden, lady Harriot rushed out of the thickest part of the wood, and said, that Selwyn was such a wild devil she would not stay any longer with him; desiring Sir William to take care of her home. In consequence of this speech, as married people must necessarily be separated upon these occasions, I fell to Selwyn's lot, while lord Charles was obliged to escort Mrs. Selwyn.

'Sir William discovered a malicious kind of satisfaction at this new movement—How can that satisfaction and his passion for her be reconciled!—I have often observed, that days in this manner devoted to pleasure, end with disappointment: an unexpected alteration in the weather; or unlooked for changes in the disposition of some of the company, will serve to chagrin the whole party, and produce many aukward disquietudes, now and then not a little hearty vexation among them.

'These were my reflections when I came home, having had a most disagreeable ride, from the boisterous vivacity of my sprightly companion, whom I kept, however, in tolerable order, by a very necessary reserve which I assumed the moment I set my foot in his whisky; yet in spite of all the stately airs with which I behaved, he *would* kiss my hand at parting, after having called me a dear little prude—He then returned to the maid of the mill, I suppose, for we missed him soon after supper.—Mrs. Selwyn, I thought, cast several languishing glances at Sir William; I determined, spitefully, perhaps you will say, to sit up as long as *she* did—I dare not trust them—I ought not to leave her in a dangerous situation.—Yet tell me, Sophy—I often ask myself the same question—whether I should be so careful of my friend's honour, if I was not—Oh I must not proceed—but why conceal the truth from *you*—if I was not in love with the charming fellow myself? Indeed I am afraid there is something in that; however, to think of conniving at the ruin of a woman, for whom I pretend a sincere friendship, of contributing

buting to the deception of the husband, and encouraging a criminal affair with the man in the world whom I would most wish to esteem—It is not to be borne—I shudder—I will, I must save her, if possible—How keen would her remorse be on the commission of so flagrant a crime—I am shocked to death at the bare idea of it—She will not, cannot be guilty of it—Were I in her place, I would find some method to get rid of Sir William, seducing as he is, or perish in the attempt. Yet, sensible as I am, of my own prepossession in his favour, how can I blame *her?*—No—she is to be pitied, greatly pitied: young, unexperienced, and left by a young and handsome husband to her own conduct, in high health, bloom of beauty, perhaps warm in her passions, tempted by, perhaps, one of the most amiable men in the world, who attacks her on her weak side, under the mask of friendship—How greatly is she to be pitied? Where is the woman who would not be staggered, so situated, and so tempted?—Well then, since she *is* in so critical a situation, she is entitled to all my assistance, and she shall have it.—The best way will be to talk to him, to let him see that he is suspected—But I have not courage, I shall betray myself; and possibly you will say he would only laugh at me—His laughter, Sophy, would be the best thing that could happen for me—I should then despise him as much as I now—O Sophy!—and can I still entertain the highest esteem for a man, who is guilty of such misdemeanors as these? No certainly—he is unworthy of a single thought—I will give him up.—He is here—

'In CONTINUATION.

'I assumed all the reserve in my power, while this insinuating man availed himself of all his insinuating arts, to make his peace with his lovely friend, as he flatteringly called me: yet he does not know the offence he has committed, from me; I had not courage to tell him—He came rather to *question me*; to ask about lord Charles; to learn whether I liked *him* better than lord Severn, and whether I would accept of him, if he sighed for such an honour.—What is it to him, to whom I am married? whether I am ever married or not?—I told him plainly I never should be; and the wretch seemed satisfied with my answer—Yet, with the most languishing look imaginable, he sighed out—Why?—"The more I see of men, replied I, the worse I like them: are they not vain, vicious, and deceitful, are they not fickle, and unfaithful?—"Not all, my dear Miss Temple," said he, softening his voice.——"Yes all," answered I—Something else I was going to add, which might have roused him; but the words died away upon my tongue—He looked so gentle, I could not chide him.

'I.E.T.

LETTER XVII.

Miss Temple to Miss Carrington.

'Lady Harriot called upon Mrs. Selwyn and me yesterday, to ask us to go to a little fair which is held annually, about a mile and a half off; there are always a great number of elegant trinkets at it, brought from London, and exposed to sale. Mrs. Selwyn agreed to accompany her ladyship, and I consented to oblige Mrs. Selwyn.

"Where is Sir William? said lady Harriot, he must be of our party; I can't go without a man; and I suppose Selwyn (with a pretty strong sneer) is otherwise engaged.'

'Sir William could not be found; and when he was told by lady Harriot that he *should* go, desired to be excused, pleading a prior appointment. "Pshaw! prithee don't be ridiculous, Sir William, replied she; you *must* and *shall* go."

'He looked, I thought, perplexed, and as if much inclined to refuse; but she caught him by the arm—"Come, come, cried she, I will take no denial; I was never denied any thing in my life: we shall walk; 'tis a fine cool morning." So away she tripped, lugging Sir William after her, who followed with no small visible reluctance: he hung back, complained of the heat, told her he was tired, and not dressed: she only laughed at him; called him a charming, lazy fellow, and declared that as she was always weary of walking, the moment she set out, she could not do without *his* arm to lean upon.

"Why don't you go in your carriage?" said he; half ready to withdraw his arm.

"No, no, replied her lively ladyship, come along I say; I like to walk sometimes by way of a frolick; beside, we shall be more incog, and consequently at liberty to make observations, as no body will think of our being at the fair on foot.—Don't you love to make observations, Brudenel?"

"Yes—when I am quite at my ease," said he.

"Pooh!—you are the idlest creature I ever met with——What! you are afraid now, I suppose, of spoiling your complexion; or of having your hair blown about your ears; dear, pretty thing!—Never mind, Brudenel; though I laugh at you at present, I may come to like you better by and by: courage, my good friend."

'In this wild way she talked to him, while she dragged him along. Mrs. Selwyn and I soberly followed them——Charlotte was not much pleased, I saw, at having her Cicisbeo thus forcibly taken from her; she was, indeed, more out of humour

humour than I had ever seen her—As for myself, I walked quietly on, rather inclined to make remarks.

'When we came to the fair, Sir William led the way to one of the most shewy shops, and desired lady Harriot, and Mrs. Selwyn, to chuse what they liked best: in the mean time he seemed extremely busy himself, and very soon presented a cornelian seal, of an exceeding fine white, and elegantly set in gold, to me; (the impression was a Cupid on his knees to Venus: the motto, "Je suis tout a vous,") and desired me to make use of it for *his* sake. I examined the seal, and admired it; and as it was *but* a trifle, accepted of it; though my face glowed in such a manner that I turned from him, and took out my handkerchief to hide it.

'Lady Harriot, calling to him, bade him come and make his presents himself: he still, however, stood by me, though I neither spooke to him nor looked at him.—

'Twiching him by the sleeve, she then cried, "What is the man in a dream! Oh! what! he has begun with you, Miss Temple, added she, seeing the seal in my hand—(My embarrassment had prevented me from either producing it to the company, or putting it into my pocket)—Pray let me look at it? then reading the motto, Very gallant upon my word—Well, Brudenel, Mrs. Selwyn, and I, expect the same compliment, unless there is any meaning (looking earnestly at us both) in your being so particular."

'This speech of lady Harriot's, you may be sure, disconcerted me completely.

'Sir William replied, "Miss Temple, madam, has not yet done me the honour to let me know that she understands my meaning."

"That's no answer at all," said she, reddening.

"Now I think it is a very sufficient one," cried Mrs. Selwyn, with a toss of her head, which rather surprised me, as I had never observed her to behave in such a manner.

"You really flatter my vanity extremely, ladies, replied he, bowing to them both, by thinking any thing that I can offer you worth looking on: I must, therefore, again insist upon your pleasing yourselves: but as I am not so happy in Miss Temple's favour, and knowing that she would not give herself so much trouble about me, I took the liberty to chuse for her."

"Upon my word!" said lady Harriot, with a scornful smile—Mrs. Selwyn blushed like scarlet, and frowned at us all three—I cannot say, Sophy, but that he brought me off handsomely enough, and I thanked him sincerely in my heart, for having made *my* part so easy, that I was under no neces-

sity

fity of fpeaking a fingle word; and I certainly was at that time very glad to be filent—However, they both refufed pofitively to take any thing not prefented by *him:* he therefore gave Mrs. Selwin a pocket-glafs, and lady Harriot an *eau de-luce* bottle.—Mrs. Selwyn opened *her* prefent, and fhut it again with a blufh and a half fmile: lady Harriot examined her's clofely, and perceiving no motto, turned up her lip to expreſs her diſſatisfaction; but complaining that fhe had wearied herſelf to death, defired her brother, lord Charles, who had juft come up to us—we were now indeed furrounded by the whole county—to lend Brudenel his phaeton to drive her home—He then took Sir William's place by Mrs. Selwyn; and I fancy that Brudenel, by his looks, was not pleafed with this whim of her ladyfhip's—He complied, however, and lord Charles very gallantly offered his arm to me—I refufed it, and was going to take hold of Mrs. Selwyn; but fhe haftly drew back, and faid fhe wifhed to walk by herſelf: I was, I own, quite aſtoniſhed; never had I obſerved the leaſt diſlike to me in Mrs. Selwyn before; nor could I gueſs at the reaſon of her altered behaviour; and we have had ſo much company ſince, that though I long to be acquainted with the cauſe of her continued coolneſs to me, I have not yet gratified my curioſity—Perhaps the gratification of my curioſity may but add to my diſquietude—Yet ſhe has found time to be in private with Sir William—I ſaw them come in from the garden, the evening of the day we had been at the fair; ſhe looked as if ſhe had been in tears, but ſeemed to be not entirely diſſatisfied with her companion neither—I don't know what to make of all this—Sir William treats me with the greateſt reſpect; and Mrs. Selwyn, I think, now appears to be reconciled to me—Did I not hope to be of the greateſt ſervice to her by ſtaying here, I would return home directly.'

XI. *A Supplement, conſiſting of Corrections and large Additions, to a Biographical Hiſtory of* England, *referred to their proper Places in that Work: to which, beſides an Index to the Additional Characters, are ſubjoined exact Emendations and Improvements of the Index to the former Volumes; and a Liſt of Curious Portraits of Eminent Perſons not yet engraved, communicated, by the Honourable* Horace Walpole, *to the Author,* James Granger, *Vicar of* Shiplake, *in* Oxfordſhire. *4to.* 18*s. in boards.* Davies.

NEVER, perhaps, did any author diſcover more induſtry and attention in reviewing his productions, than Mr. Granger has evidently exerted in the volume now under our conſideration. By an unwearied application to biographical reſearches, and with a minuteneſs almoſt unexampled, he has

has here collected a prodigious number of additional anecdotes, and accurately refers to the pages and lines of his Biographical Hiſtory to which they belong. The Biographical Hiſtory of England, which he formerly publiſhed, included the entire period from Egbert the Great to the Revolution; conſiſting of characters, diſpoſed in different claſſes, and adapted to a methodical catalogue of engraved Britiſh heads. As it has already received our warmeſt approbation *, we ſhall now only add, that it is a work which, as long as a laudable curioſity continues to actuate the mind, will be held in unfading reputation, for the multiplicity of biographical anecdotes, and characters, wherewith it preſents us, and for the explanation of paintings, engravings, and etchings, the ſubjects of which would otherwiſe be unknown, or ſink into oblivion. It is equally calculated to gratify the hiſtorian, the virtuoſo, and the antiquary.

We ſhall lay before our readers a few of the additional characters contained in this volume.

'JOHN DEE, *a ſmall ſquare, inſcribed,* "*Doctor Dee avoucheth his ſtone to be brought by angelical miniſtry.*"

'EDWARD KELLY, *prophet or ſeer to Doctor Dee, holding a book with planetary figures in his hand: it is inſcribed* "*Trithemius.*" *Theſe prints are companions, before Caſaubon's* "*Relation concerning Dee.*" *&c.*

'John Dee was a man of extenſive learning, particularly in the mathematics, in which he had few equals; but he was vain, credulous, and enthuſiaſtic. He was deep in aſtrology, and ſtrongly tinctured with the ſuperſtition of the Roſicrucians, whoſe dreams he liſtened to with eagerneſs, and became as great a dreamer himſelf as any of that fraternity. He appears to have been, by turns, a dupe and a cheat, but acquired prodigious reputation, and was courted by the greateſt princes in Europe, who thought that in poſſeſſing him, they ſhould literally poſſeſs a treaſure: he was offered large penſions by the emperors Charles V. Ferdinand, Maximilian, Rodolph, and the czar of Muſcovy †. He travelled over great part of Europe, and ſeems to have been revered by many perſons of rank and eminence, as a being of a ſuperior order He pretended, that a black ſtone, or ſpeculum, which he made great uſe of, was brought him by angels, and that he was particularly intimate with Raphael and Gabriel. Edward Kelly, the aſſociate of his ſtudies and travels ‡, who was eſteemed an adept in chymiſtry, was appointed his ſeer, or ſpeculator. He is ſaid to have written down what came from the mouths of the angels or demons that appeared in the ſpeculum. His reputation, as a Roſicrucian, was equal, at leaſt, to that of Dr. Dee; but he was ſo unfortunate as to loſe both his ears at Lancaſter. It was confidently reported, that he raiſed a

* See Crit. Rev. vol. xxviii. p. 344, 424.

† See Hearne's "Appendix to Joh. Glaſtonienſ. Chron." p 505.

‡ This man was born at Worceſter, and bred an apothecary.

dead

dead body in that country *. He was impriſoned for a cheat in Germany, a country which hath produced more dupes to alchemy than all the other nations in Europe.

'He pretended, that he was enjoined by ſome of his friends, the angels, to have "a community of wives †," and he ſo ſtrictly adhered to this injunction, that he ſeems to have made it a part of his religion. Kelly died miſerably from the effects of a fall, in eſcaping from his confinement, in Germany; and Dee, very poor, at Mortlake, in Surry; the former in October, 1595: the latter in the year 1608, and the eighty-firſt of his age.

"The black ſtone into which doctor Dee uſed to call his ſpirits" was in the collection of the earls of Peterborow, whence it came to lady Elizabeth Germaine. It was next the property of the late duke of Argyle, and is now Mr. Walpole's. It appears, upon examination, to be nothing but a poliſhed piece of canal coal. But this is what Butler means, when he ſays,

'Kelly did all his feats upon
The devil's looking-glaſs, a ſtone.'

The next character we will ſelect, is that of an extraordinary perſon, who lived abſtracted from all commerce with the world, in Grub-ſtreet, during the ſpace of forty-four years.

'HENRY WELBY, Gent. *ſitting at a table, with a book open before him, on which is inſcribed,* "Vanitas vanitatum, omnia vanitas." *He has a long and thick beard, and a ſtaff in his right hand. W. M.* (*Marſhall*) *ſc. Before his Life, in 4to. 1637, which is very rare. It has been reprinted in the* "Phœnix Britannicus, *4to.*"

'Henry Welby was a native of Lincolnſhire, where he had an eſtate of above a thouſand pounds a year. He poſſeſſed, in an eminent degree, the qualifications of a gentleman. Having been a competent time at the univerſity and the inns of court, he completed his education by making the tour of Europe. He was happy in the love and eſteem of his friends, and indeed of all that knew him, as his heart was warm, and the virtues of it were conſpicuous from his many acts of humanity, benevolence, and charity. When he was about forty years of age, his brother, an abandoned profligate, made an attempt upon his life with a piſtol, which not going off, he wreſted it from his hands, and found it charged with a double bullet. Hence he formed a reſolution of retiring from the world; and taking a houſe in Grub ſtreet, he reſerved three rooms for himſelf; the firſt for his diet, the ſecond for his lodging, and the third for his ſtudy. In theſe he kept himſelf ſo cloſely retired, that for forty four years he was never ſeen by any human creature, except an old maid that attended him, who had only been permitted to ſee him in ſome caſes of great neceſſity. His diet was conſtantly bread, water-gruel, milk, and vegetables, and, when he indulged himſelf moſt, the yolk of an egg. He bought all the new books that were publiſhed, moſt of which, upon a ſlight examination, he rejected. His time was regularly ſpent in reading,

'* Weever's "Funeral Monuments," p. 45, 46.

'† The ſame has been reported of Dee; but this is contradictory to what is ſaid of him by Dr. Thomas Smith. Vide "*Vita Jo. Dee,*" p. 46.

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meditation, and prayer. No Carthuſian monk was ever more conſtant and rigid in his abſtinence. His plain garb, his long and ſilver beard, his mortified and venerable aſpect, beſpoke him an ancient inhabitant of the deſert rather than a gentleman of fortune in a populous city. He expended a great part of his income in acts of charity, and was very inquiſitive after proper objects. He died the 29th of October, 1636, in the eighty-fourth year of his age, and lies buried in St. Giles's church, near Cripplegate. The old maid ſervant died but ſix days before her maſter. He had a very amiable daughter, who married ſir Chriſtopher Hilliard, a gentleman of Yorkſhire; but neither ſhe, nor any of her family, ever ſaw her father after his retirement.'

The following anecdote deſerves to be tranſmitted to poſterity, as a flagrant inſtance of ingratitude, and the violation of juſtice, in the Engliſh parliament.

'Sir WILLIAM DICK, of Braid, Knt. *is variouſly repreſented by Robert and William Vaughan, perhaps father and ſon, in a folio pamphlet, which contains an account of his ſufferings* †. 1. *He is ſeen proudly mounted on horſeback*; 2. *arreſted, and in the ſerjeant's hands*; 3. *dead in priſon.*

'The ſtrange viciſſitudes of human life, and eſpecially thoſe of the calamitous kind, were never more frequent than in the eventful reign of Charles I. If we except the fate of that monarch, they were, perhaps, in no inſtance more ſignally exemplified than in that of ſir William Dick, who was lord provoſt of Edinburgh, and a very eminent merchant, with a fortune, as he ſays himſelf, of upwards of 50,000 l. Having the means, he did not want the inclination, to aſſiſt his countrymen, the covenanters, with large ſums of money to defray the neceſſary expences of the war; but they failing in their payments, he ſo far overſtrained his credit, that his bills were returned proteſted, and he was totally ruined. He hereupon earneſtly applied for relief to the parliaments of England and Scotland. According to his ſtate of the account, there were due to him from England 36,803 l. from Scotland 28,131 l. in all, 64,934 l. for the payment of which he had warrants granted on the chamber of London, in 1641; on the Engliſh cuſtoms, in 1643 and 1644; on the cavaliers eſtates, in 1646; and on the exciſe of wine in Scotland, 1651. It appears by lord Loudon the chancellor of Scotland's letters to the Engliſh houſe of commons, and to the commiſſioners in London, 1644, that there was a clear balance due to Dick of 34,000 l. from that nation. Notwithſtanding theſe warrants for repayment, and the application of the Scots to their brethren in England, he had only recovered 1000 l. in 1653, after ſixteen years ſolicitation, during which time he was reduced to ſo great ſtraights, that he was arreſted for ſome ſmall debts contracted for his neceſſary ſubſiſtence, and, as it ſeems, died in priſon, 19 Dec. 1655, aged 75. Hence we may learn, that however loudly republicans may talk of liberty, they can be guilty of as flagrant violations of common juſtice as the moſt deſpotic princes, when the political neceſſity of the ſtate calls, or only ſerves as a plauſible pretence for it.'

† It is entitled "The lamentable State of the deceaſed Sir William Dick."

This Supplement, ſo intimately connected with the Biographical Hiſtory, becomes indiſpenſibly neceſſary to all thoſe who have purchaſed that valuable and entertaining work.

FOREIGN ARTICLES.

XII. *A General Theory of the Polite Arts, delivered in ſingle Articles, and digeſted according to the Alphabetical Order of their technical Terms.* By John George Sulzer, *Fellow of the Royal Academy of Sciences at* Berlin. *Vol. I.* A.—I. 4*to.* Leipzig. German. *(Continued from page* 387.*)*

AS both the deſign and execution of this work ſo completely coincide with the beſt purpoſes of criticiſm, by endeavouring at the enlargement of uſeful knowledge, the diffuſion of true taſte, and their direction and application to the intereſts of ſociety, we will indulge ourſelves with the liberty of preſenting our readers with ſome further extracts from this performance.

'*Intereſting*, is, generally ſpeaking, oppoſed to *indifferent*; and whatever attracts our attention, may be ſtyled *intereſting*: but chiefly and ſtrictly we mean by this term, whatever attracts attention, not merely as an object of ſpeculation, or of tranſitory enjoyment, but as a *concern* of our own, as an incitement to our *appetitive* faculties. A ſituation in an epic or a dramatic poem is called *intereſting*, not as it merely affords us pleaſure, or inſpires us with pleaſing or diſagreeable ſenſations, but only ſo far as we are concerned to ſee things in the ſituation wherein we behold them, take a certain turn.

'There are objects which we conſider with ſome pleaſure, without taking any ſtrong intereſt in them. Theſe we behold as amuſing pictures, and regard their revolutions like cold ſpectators, unconcerned in their events, as a liſtleſs idler looks from his window on the paſſengers in the ſtreet, and is content with mere novelty. In this ſituation of mind we ſometimes peruſe accounts of countries, or hiſtorical relations, merely for the ſake of amuſement. Such things we never pronounce to be *intereſting*, as we conſider them as matters in which we are utterly unconcerned.

'Objects of this kind may even make ſome conſiderable impreſſion upon us, and yet not be ſtrictly *intereſting*. Theſe ideas wherein we are moſtly paſſive, where we merely enjoy their objects, whether good or bad, are yet not to be referred to the claſs of *intereſting* objects. We may be rejoiced or grieved, become tender or voluptuous, and by ſuch ſenſations be agreeably entertained, without being ſtrongly *intereſted*. All theſe impreſſions we willingly admit, as amuſing, or lulling us into an agreeable reverie, but we are not rouſed by them into activity; every thing would be full as pleaſing to us, even were our ſenſations to ſucceed each other in a different courſe.

'But whenever we meet with objects by which our activity is excited; where we exert ourſelves in forming ſchemes or wiſhes, in conceiving fear or hope—where it becomes our own *intereſt* to ſee things take a certain determinate turn, where, in our thoughts at

at leaſt, we co-operate to the ſucceſs; then theſe objects are ſaid to be *intereſting*.

'Of all the objects of the polite arts, this is the moſt important: ſince the artiſt by *intereſting* us, attains, at once, all the ends of his art; he is ſure to delight us. For though the unruffled enjoyment of pleaſing ſenſations may at firſt appear to be the more eligible ſtate, yet, upon a nearer view, that internal activity by which we exert ourſelves as free agents acting by their own powers, will be found to be the firſt and chief concern, and the main ſpring of our nature, that ſelfiſhneſs, or intereſt, which is, by philoſophers, conſidered as the ſource of all our actions. The artiſt, therefore, cannot afford greater pleaſure or delight, than by rouſing our activity by *intereſting* objects. *Every man will confeſs that the happieſt days in his life were thoſe, in which his ſoul has exerted her greateſt activity.*

'*Intereſting* objects become ſtill more important, as they increaſe the ſum of that internal activity of the ſoul, which conſtitutes the merit of man. Nature has not deſigned us for ſoft, paſſive, effeminate ſouls, languiſhing after a peaceful enjoyment of internal bliſs, however celeſtial, but for vigorous men, deſirous of exerting themſelves, whoſe principal merit is a nervous, active ſoul. Now as the ſtrongeſt body cannot but be weakened by indolence and ſloth; while, on the contrary, continual exerciſe will ſtrengthen even an indifferent conſtitution; ſo the ſoul will, by continual enjoyment, be enfeebled and enervated. This torpor the fine arts may prevent or cure, by rouſing us into action by *intereſting* objects: which, of itſelf, is a moſt important benefit beſtowed on us.

'But in the completeſt manner an artiſt will acquit himſelf of the duties of his profeſſion, by giving, at the ſame time, the mental powers thus excited, an uſeful turn, by *intereſting* us always in favour of virtue and of juſtice; as, on the other hand, he acts treacherouſly to mankind, whenever from wantonneſs or perverſeneſs, or even from mere imprudence, he inclines their active powers to evil. This is a fault which may juſtly be imputed to Moliere and many other dramatiſts, who but too frequently *intereſt* their ſpectators in favour of wickedneſs or vice.

'Whoever will affect others, muſt himſelf be affected; and whoever intends to produce an *intereſting* performance, muſt be bleſſed with an active and vigorous ſoul. In vain we would deſire a man naturally cold, ſpeculative, or languiſhing after mere enjoyment, to *intereſt* us by his performances. That activity of our hearts, in which he is not himſelf warmly concerned, he will never be able to raiſe. By artiſts for whom ſoft breezes and delightful landſcapes are more important objects than debates, or enterprizes in which the active powers are exerted, we ſhall never be forcibly *intereſted*. To excite an *intereſt* requires a vigorous ſoul, that delights in exertions of its own powers, and of thoſe of other men; that concerns herſelf in promoting order, and preventing confuſion; that kindles at every opportunity of conferring good, or averting evils; that feels not only for her own concerns, but for thoſe of others, or to whom nothing by which mankind are affected, is foreign or indifferent: a man who, as Haller has nobly expreſſed it, meets *himſelf in every other man*. In ſhort, an artiſt that would *intereſt* us, muſt have made every general and every particular concern of mankind a principal object of his active ſoul. Then only he will ſee every thing in an intereſting light, be

enabled to excite our intereſt, and make us ſhare in his own. An additional proof this, that a great artiſt muſt be a true philoſopher and an honeſt man.

'*Iliad*, an epic poem, in which Homer celebrates the fatal effects of the quarrel of Agamemnon and Achilles, at the ſiege of Troy. The heroes of this poem were acting, as their poet was ſinging, in an age very remote from our own. Homer, therefore, relates events, and paints men and things in many reſpects unknown to us; and brings us acquainted with manners, arts, ſciences, politics, and ſtates, very different from our own. His poem contains an amazing multitude and variety of events, of military and political tranſactions, and familiarizes us with a great number of remarkable men, and ſtriking characters, with almoſt all the chiefs of the numerous Grecian tribes, and petty nations, each of them diſtinctly pourtrayed. His events are cloſely connected, deduced with eaſe, and moſt ſkilfully deſigned for the illuſtration of characters, for which purpoſe they are drawn up almoſt in a regular ſeries, and particular parts of the poem appear to be calculated for the elucidation of ſome peculiar features in each character. Moſt of his perſonages are men of high ſpirit, fierce temper, impetuous paſſions, full of national or family pride; all of them combined in a violent enterpriſe of exterminating a powerful nation. Whatever boldneſs and revenge, caprice or warlike ambition, can poſſibly effect in men who know of no reſtraint, appears in this amazing poem diſplayed in its propereſt forms, its moſt natural and livelieſt colours, and with the utmoſt energy of deſign and expreſſion.

'Their religion and manners are the reſult of nature, rude and ſimple, of unrefined and unaffected feelings, of a nation juſt emerging from barbarity. This poet's genius is equally ſimple, wild, irregular; borne away by his ſubject, he hardly ever allows himſelf time for looking round or compaſſing his courſe. Heedleſs of his auditors and of their ſentiments, he ſings his own feelings aloud. Whatever he rehearſes, you fancy that he actually beholds; and he ſees every thing, as a man intimately acquainted with the countries, the arts, the manners, and tempers of his contemporaries.

'The chief hero of the Iliad, on whoſe character the whole poem is founded, is Achilles, a youth exceedingly fierce, paſſionate, intractable, daring, capricious; deſtroying every thing that ſtands in his way, and becoming more brilliant as the tumult increaſes. Great as he is in point of martial ardour, Ulyſſes is no leſs ſo in policy and cunning; and Neſtor in ſteadineſs and wiſdom, ripened by age and experience. At their ſides we ſee a whole crowd of other heroes; each of them the chief of a particular tribe, and having a way of thinking and acting peculiar to himſelf. We learn not only the characters of theſe heroes, but their native countries and a great many particulars concerning their reſpective manners and cuſtoms. All theſe heroes have combined for the deſtruction of a powerful kingdom, which is ſupported even by all the power of a number of gods, aſſiſted by many allied nations, governed by a venerable old king, defended by a band of ſpirited heroes, his ſons. All the powers and valour, and cunning and wiſdom in heaven and on earth are here, as aſſailants, or as defenders, ſo fully diſplayed before the reader, that he fancies he is actually ſeeing and hearing every thing with his own eyes and ears.

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Human genius has produced nothing comparable to this work as to variety of invention, and liveliness of imagery; and, upon the whole, the Iliad will probably remain the greatest work of poetical genius. For should a second, or even a greater Homer arise, he would yet probably want a subject that could enable him to produce on the scene such a number of celebrated heroes, and chiefs of so many nations so truly remarkable for acting with such an entire freedom of soul.

'*Admiration*, a lively affection of the soul arising from the contemplation of an object that surpasses our expectations. In considering this affection, we are always sensible of a certain struggle of the mind to conceive the causes of the object that strikes us with *admiration*. In proportion as these causes are more hidden, our *admiration* increases, and it attains its highest degree when the object contains something apparently inconsistent with our ideas.

'As *admiration* is one of the most forcible affections of the human mind, and may become eminently serviceable in promoting good and preventing evil, it is one of the principal objects of the polite arts. It arises indifferently from eminence, whether good or bad; the amazing wickedness of Satan in Milton and Klopstock, or of some human personages in Shakespeare's tragedies, is not less apt to surprise us than the sublime characters of virtuous heroes. The former excite detestation and abhorrence, as the latter inspire us with respect, and a desire of imitating their examples.

'Opportunities for exciting our *admiration* ought, therefore, never to be neglected by artists: and those opportunities will offer themselves, wherever great actions and great characters can be displayed; in epic poems, in tragedies, in odes, in historical pictures, by portraits, by statues, and in the more solemn kinds of music.

'An artist who would raise *admiration*, must not only be acquainted with the sources of *admiration*, but be himself susceptible of great thoughts and sublime sentiments; for this degree of effect is unattainable by common artists. Let those who are not naturally endowed with greatness of soul, to whom all nature jests and smiles; for whom all human events and transactions are objects of jocularity; who for ever roam in quest of wit and fanciful sports; who are more affected by a delicate flower or a pleasant vale, than by impetuous cataracts or craggy mountains; let these never attempt to raise our *admiration*.

Those, on the contrary, who are naturally susceptible of great ideas or emotions, will, by an attentive contemplation of the greatest natural and moral objects, by an habitual exercise in considering every thing on its grandest side, by conversing with great men, and by an assiduous and serious study of the sublimest works of art, be the better enabled to excite *admiration* by their own performances.

[*To be continued.*]

FOREIGN LITERARY INTELLIGENCE.

14. *Historiæ* Romanæ *Res Memorabiles.* 12*mo.* Paris.

A Judicious abstract of the History of Rome, from its foundation to the Death of Augustus, consisting of select passages from Livy, Florus, Sallust, and Paterculus.

15. Joannis Michaëlis Lorenz. *Eloq. et Hiſtoriarum Prof. Publ. Tabulæ Temporum Fatorumque Orbis Terræ, Editio altera, auctа & multùm emendata.* Argentorati.

This very conciſe and elaborate work conſiſts of two parts; of which the firſt gives us an exact chronological enumeration of the moſt remarkable events from the Creation to the beginning of the Chriſtian æra; and the ſecond, the principal facts from that period to the reign of Charlemagne, or the year 800.

16. *Ejuſd. Tabulæ Temporum Fatorumque* Germaniæ. *Folio.* Argentorati.

Drawn up with the ſame preciſion and accuracy as the preceding performance.

17. *Eſſai ſur les Marées aux Greves du* Mont S. Michel. *Par M.* le Monnier, *de l'Academie Royale des Sciences.* 8*vo.* Paris.

A valuable addition to the Theory of Tides.

18. *Vie de* Marie de Médicis, *Princeſſe de* Toſcane, *Reine de* France *& de* Navarre. 3 *vols.* 8*vo.* Paris.

Appears to be an exact, impartial, and well written hiſtory of that famous queen.

19. *Almanach de Santé.* 12*mo.* Paris.

This Almanac contains inſtructions for the preſervation of health, and for the conduct of patients during the firſt days of ſickneſs, with a choice collection of rules, remarks, cautions, &c. for the uſe of travellers.

20. *Elemens de Chirurgie, en* Latin *et en* François, *avec des Notes. Par M.* Sue *le jeune. Prévôt déſigné du College de Chirurgie.* 8*vo.* Paris.

Theſe rudiments are deſigned as an Introduction to M. de la Faye's *Principes de Chirurgie*, and appear to be well adapted to that purpoſe. The French part has alſo been printed ſeparately.

21. *La Philoſophie des Vapeurs, ou Lettres raiſonnées d'une jolie Femme ſur l'Uſage des Symptomes Vaporeux.* 8*vo.* Lauſanne.

An indifferent ſatire on the preſent manners and faſhions of the French.

22. *Voyages Métallurgiques, ou Recherches et Obſervations ſur les Mines & Forges de Fer, la Fabrication de l'Acier, celle du Fer blanc, et pluſieurs Mines de* Charbon de Terre, *faits depuis* 1757, *juſques & compris* 1769, *en* Allemagne, Suede, Norwege, Angleterre, & Ecoſſe; *ſuivi d'un Mémoire ſur la Circulation de l'Air dans les Mines, & d'une Notice de la Juriſprudence des Mines de* Charbon *dans le Pays de* Liége, *la Province de* Limbourg, *& le Comté de* Namur. *Par feu M.* Jars, *de l'Academie des Sciences de* Paris, *&c.* 4*to.* (*with plates.*) Paris.

The late Mr. Jars had ſpent a very conſiderable portion of his ſhort life, in viſiting the mines of ſeveral countries, by order of the French government. The reſult of his laborious and uſeful obſervations is compriſed in ſixteen memoirs, which are collected in this volume, and publiſhed by his brother.

MONTHLY

MONTHLY CATALOGUE.

POETRY.

23. Spenser's *Fairy Queen attempted in Blank Verse. Canto I.* 4to. 1s. Davies.

THIS work, we are informed, was undertaken with a view to render the poem of the Fairy Queen more intelligible, by diveſting it of its uncouth phraſes and obſolete ſtyle, which prove embarraſſing to many readers. The deſign is certainly worthy of approbation, and in reſpect to execution the author is juſtly entitled to praiſe. He has thrown the artificial ſtructure of Spenſer's ſtanzas into eaſy and agreeable verſification. What the Fairy Queen loſes of the groteſque in this tranſmutation, is amply compenſated by the facility with which it will now be underſtood; for at the ſame time that the verſe is modernized, the imagery and ſentiments are preſerved. That our readers may be enabled to judge of the work, we ſhall preſent them with an extract.

'No more my muſe her ſhepherd's weeds ſhall wear,
But change her oaten pipe for trumpets loud,
And ſing of noble deeds which long have ſlept;
Fierce wars and faithful loves ſhall grace my ſong:
Come, Holy Virgin! chiefeſt of the Nine,
Aſſiſt my genius and inſpire my theme.
A gentle knight was riding on the plain,
In mighty arms and ſilver ſhield array'd,
Wherein appear'd old dints of deepeſt wounds;
His angry ſteed chiding the foaming bit
Diſdain'd the curb: a valiant knight he ſeem'd,
For noble deeds and fierce encounters form'd;
Upon his breaſt he bore a bloody croſs,
The dear rememb'rance of his dying Lord,
Whom he ador'd as living evermore;
The mark adorn'd his ſhield, emblem of Hope
Which in HIS help he had: in deed and word
Faithful he was; yet ſeem'd oft'times afraid;
Fearful he ſeem'd yet dreaded was by all:
Bound on a mighty enterprize, conferr'd
By Gloriana, queen of Fairy-Land:
He long'd to prove his valour on his foe
A dragon horrible: beſide him rode
A virtuous lady on a ſnow-white ſteed,
Herſelf much fairer, veil'd her beauties were,
And cover'd with a mourning robe, as one
That inly pin'd from ſome corroding woe:
A milk-white lamb ſhe led, that emblem ſeem'd
Of her pure ſelf; deſcended from old kings
That late had ſtretch'd their ſceptres o'er the world,
'Till that foul fiend ſore ravag'd all the land,
And caſt them out from all their old domains:
Them to avenge, this knight from far ſhe brought,
And him compell'd with the conſtraints of virtue
To rid her of her foe. And as they went

The day with clouds was ſuddenly o'ercaſt,
And angry Jove an hideous ſtorm of rain
So ſwiftly pour'd into his lover's lap,
That ev'ry traveller a ſhelter ſought.'

Should this Canto be approved of, the whole work, which is already fit for the preſs, will be publiſhed, and compriſed in one neat pocket volume. As it is highly probable, that the deſign will be carried into execution, we would recommend to the ingenious author's conſideration, whether it would not be adviſeable to divide the cantos into paragraphs, and more frequent ſtops; as the uninterrupted progreſſion of the poem, in its preſent form, is rather unfavourable to the eaſe of the reader, which is a principal object of his attention.

24. Godfrey *of* Bulloign; *or the* Gieruſalemme Liberata *of* Torquato Taſſo, *abridged and altered. Inſcribed to Lady* M**. 8vo. 3s. Dodſley.

We are told, in an advertiſement prefixed to this poem, that the author had a mind to try if he could put together thoſe parts of Taſſo's Jeruſalem which afforded him the moſt entertainment, and form a little poem of them which might not be unentertaining to others. Now we muſt own, that it would in our opinion have been much better, had he not had ſuch a *mind*; as, however acceptable his poem might have been, had it been an original; the recollection of the many fine paſſages which he has omitted muſt render the preſent poem unentertaining. Indeed, a reader of taſte will ſcarcely be able to ſee coolly ſo noble a poem as the Jeruſalem Delivered mutilated according to the fancy of a tranſlator. The leſſer variations from the text of the original are innumerable, but we ſhall mention ſome of the more important.

Aladine's ſpeech at the concluſion of Book I. in which he threatens to maſſacre all the Chriſtians in Jeruſalem, our author has choſen to omit, although it is ſtrongly expreſſive of the monarch's fury.

'While thus the tyrant bent his thoughts to arms,
Iſmene join'd him, fam'd for potent charms,'

is all that is here given us, inſtead of the following excellent deſcription of Iſmene.

'Mentre il Tiranno s'apparecchia à Varmi,
Soletto Iſmeno un dì gli s'appreſenta.
Ismen, che trar di ſotto à i chiuſi marmi
Può carpo eſtinto, e far, che ſpiri, e ſenta:
Iſmen, che al ſuon de' mormoranti carmi
Sin ne la reggia ſua Pluto ſpaventa,
Ei ſuoi Demon ne gli empi uffici impiega,
Pur come ſervi, e gli diſcioglie, e lega.'

The epiſode of Olindo and Sophronio is entirely omitted; as is Alete's artful ſpeech to Godfrey, when he brought the ſultan's embaſſy. B. II.

'The golden trumpet blew'—is all we have of the following beautiful ſtanza:

'Chi

'Chiama gli habitator de l'ombre eterne
Il rauco ſuon de la Tartarea tromba:
Treman le ſpacioſe atre caverne,
Et l'aer cieco à quel rumor rimbomba:
Ne ſtridendo così da le ſuperne
Regioni del Cielo il folgor piomba:
Ne ſi ſcoſſa giamai trema la terra,
Quando i vapori in ſen gravida ſerra.'

In comparing the animated ſpeech of Pluto in the original with the following tranſlation, our readers will ſee how much the latter is inferior.

'Illuſtrious lords and friends, by whom I ſway
The eaſtern realms, ev'n to the riſing day!
How long unactive will you here remain,
Nor ſtrive the weſtern armies to reſtrain,
That now no obſtacle in Aſia find,
And ſoon their conqueſts will extend to Inde?
Shall I no longer call thoſe kingdoms mine?
Incenſe no more be offered at my ſhrine;
Defend your honour, and forbid ſuch ſhame,
Enkindle all your virtue to a flame.
Now, princes, hear what counſel I propoſe,
To guard the Orient, and diſtreſs our foes:
Let ſome to Solima direct their courſe,
Deſtroy the Chriſtian camp by fraud or force:
Others their flight to fair Damaſcus wing,
And urge that old aſtrologer, the king,
To ſend his niece, ſo ſkill'd in magic charms,
With beauty's bloom t'oppoſe the rage of arms;
The fierceſt hearts ſtill own ſweet beauty's pow'r,
And ſoon, I truſt, Armida will adore.
So when arrive the Calif's hoſts combin'd,
A certain, eaſy conqueſt they will find,
O'er chiefs grown liſtleſs, and averſe to fight,
Diſſolv'd in love, and ſoften'd with delight:—
But I with words detain your virtue here,
Your ſparkling eyes your gen'rous flame declare.'

Our author, omiting the greateſt part of the fifth book, proceeds to Argante's challenge; but omits the propoſal which that warrior makes to his ſovereign, that the fate of the war ſhould be determined by the event of the duel, and his ſarcaſtical reply, on being told of the aſſiſtance which was expected.

Otho's fight with Argante is paſſed over without notice; and the conflict in Erminia's mind, whether ſhe ſhould venture to viſit Tancred, is contracted to,

'Yet love and honour long divide her heart;
Love at the length prevail'd.'

In the relation of Erminia's meſſage to Tancred, the tranſlator ſays, that when her 'ſquire delivered it,

'With joy the hero heard, and fill'd his hand with gold.'

The original ſays only,

'Che l'ambaſciata udi con lieto volto.'

The old man with whom Erminia resides after her flight, tells, in the original, the story of his retreat from the great world, which, it is there said, pleased her much, and inclined her to stay with him. In the translation he is only said to have been a shepherd.

When Argante returns to the fight, the consternation of the Christians (their bravest champions having been led away by Armida, and Tancred having followed Erminia) affords subject for some fine stanzas. The offer which, on observing their fear, Godfrey makes of fighting the Pagan, and the objection of old count Raimond, who proposes to go in his stead, and enumerates his former deeds, produces a fine effect. On Raimond's proposal, many others offer themselves, and it becomes necessary to cast lots, when Raimond, who insisted that, old as he was, his name should be put into the vase with the rest, to the great joy of the army, is the person on whom the lot falls. All this the translator comprises in two lines.

'Tancred now absent, strait the lots were thrown,
And count Raimondo claim'd the fight his own.'

The eighth book is entirely omitted.

When the fury Alecto excites Solyman to attack Godfrey, Tasso makes her appear to him in the habit of an old warrior, who had followed him into exile.

'A costui viene Aletto: e da lei tolto
E 'l sembiante d'un huom d'antica etade.
Vota di sangue, empie de crespe il volto,
Lascia Barbuto il labro, e'l mento rade;
Dimostra il capo in lunghe tele avvolto;
La veste oltra 'l ginocchio al piè gli cade;
La scimitarra al fianco, el' tergo carco
De la faretra, e' ne le mani hà l'arco.'

This passage the translator has changed as follows; with what propriety we leave our readers to determine.

'To him Astarte came, in shape and mien
Like Fatima, his haughty empress-queen;
Her beauteous brows a splendid turban bound,
Purfled with pearls, and rubies set around.
A crimson vest with gold brocade she wore,
And at her back a golden quiver bore,
With her black eyes his person she survey'd,
And thus with blushes of disdain she said.'

The first attack on the Christian camp is not noticed, and, in the description of Godfrey's preparations for defence, is a verse which seems to have been inserted for the sake of completing the rhyme.

'But Godfrey now, who at the first alarms,
Had started up and sheath'd his limbs in arms;
Soon in battalion rang'd a gallant throng,
And numbers join'd him, as he march'd along:
And thus augmented to a pow'rful force,
T' oppose the Turkish king he takes his course.

The

The numbers are here said to have joined him *as he marched along*, before he seems to have marched at all. The original says justly, speaking of Godfrey.

'Già tutto è armato, e già raccolto un groffo
Drapello hà seco, è già con lor s' è mosso.'

In the tenth book, when Ismene appears to Solyman like an old man, and offers to convey him to Aladin, Solyman doubts of his being able to perform it, but accepts the proposal, and is safely conveyed through the air in a chariot. The translator makes Ismene tell Solyman immediately who he is, which destroys the agreeable suspence in which the reader would have been held.

Our readers will excuse our not reciting the variations which we have observed in the remaining half of the poem. These we have noted will suffice as a specimen of the manner in which this abridgment and alteration is performed. With respect to the versification, we meet with many passages well executed, although sometimes we find the writer a little negligent.

25. *Poems written by Mr.* William Shakespeare. 8*vo.* 3*s.* Evans.

The reputation of Shakespeare is too well established to render any criticisms necessary on this production. We shall therefore only inform our readers, that this is a complete and elegant edition of his poems, ornamented with the head of the author beautifully engraved.

26. *The Theorists. A Satire. By the Author of Medico-Mastix.* 4*to.* 1*s.* Kearsly.

The author here satirises the improper use of theory in the practice of physic, which is exposed in a dialogue between the poet and his friend. As he seems to have a redundancy of bile, it might be injurious to his constitution were he to restrain his poetical evacuations; our advice therefore is, that he disgorge the peccant matter occasionally, though it should prove offensive to *Reviewers*, and inoffensive to those upon whom it is discharged.

27. *The Graces: A Poetical Epistle. From a Gentleman to his Son.* 4*to.* 1*s.* Flexney.

A burlesque on certain celebrated Letters, and not destitute of humour.

28. Adam's *Tail*; *or the First Metamorphosis.* 4*to.* 1*s.* 6*d.* Bell.

We should judge with too much rigour did we not admit this Metamorphosis to a place among the productions of humour and pleasantry, though sometimes the imagery is rather indelicate.

NOVELS.

29. *The Modern Fine Gentleman. A Novel* 2 *vols.* 12*mo.* 5*s. sewed.* Lowndes.

Of the various novels which we have lately perused, The Modern fine Gentleman is far from being the most exceptionable. Its characters are tolerably well supported; its incidents are natural and amusing; and it contains nothing in the least offensive to decency and good manners.

30. *Ideal*

30. *Ideal Trifles. Published by a Lady.* 12*mo.* 3*s.* Boosey.

A collection of letters, said to have been the real correspondence of a society of friends, indifferently written, and little interesting.

POLITICAL.

31. American *Independence the Interest and Glory of* Great Britain. *In a Series of Letters to the Legislature.* 8*vo.* 1*s.* 6*d.* Wilkie.

The letters contained in this pamphlet have formerly been published at different times. They are rather declamatory than argumentative, and the author contends for the independence of America in a greater latitude than the generality of her most zealous advocates have pleaded. In our opinion, his reasons are of too inconsiderable weight to give any degree of plausibility to the proposition he advances.

32. *A Letter from a* Virginian *to the Members of the Congress to be held at* Philadelphia, *on the first of September,* 1774. 8*vo.* 1*s.* Wilkie.

The author of this Letter, in a warm and sensible address, exhorts the delegates to conduct their deliberations with coolness and discretion, on the important occasion of their assembly, which, according as the measures they proposed were prudent or pernicious, might terminate either in a salutary accommodation with Great Britain, or in the ruin of America. He particularly advises them to preserve their minds from being heated with the spirit of party, or misled by false representations. The Letter recommends prudent and moderate measures from all the arguments which can be suggested by a regard to the interest of both countries.

33. *An Appeal to the Justice and Interests of the People of* Great Britain, *in the present Disputes with* America. 8*vo.* 1*s.* 6*d.* Almon.

In this pamphlet, the right of the British legislature to tax America is again examined, upon the same allegations which have already been so often advanced on the subject; and the author zealously maintains that the parliament has not the smallest pretensions to such a right, consistently with the principles of the constitution. It is to be observed, however, that he has not invalidated the force of the arguments which are produced in support of that right, from its having been exerted in former periods without any complaint on the part of the Americans, or so much as the least suggestion of its illegality. This is undoubtedly a point of great consequence in a fair and candid discussion of the controversy, since the system of our laws is founded on precedents as well as on positive statutes.

34. *A Letter to a Member of Parliament on the present unhappy Dispute between* Great Britain *and her Colonies.* 8*vo.* 1*s.* Walter.

This writer is a zealous opponent of the claim maintained by the Americans in respect to the right of imposing taxes. He

stre-

ſtrenuouſly contends that the firſt emigrants from Britain to America were as much under the authority of parliament in every act of legiſlature, in which he maintains taxation to be included, as thoſe of their fellow-ſubjects who remained at home; and that when the firſt emigration took place, there was a tacit and implied condition on the part of the emigrants, "*That they would continue to act, as they would have done, had they remained inhabitants within the realm of Britain.*" He affirms that the law of nature and nations, the common ſenſe of mankind, and the reaſon of the thing, all concur in eſtabliſhing this doctrine, and that it would be the height of ignorance to tolerate colonies on any other terms. This being the ſtate of the caſe, he maintains that the poſterity of theſe emigrants at this day can claim no rights, privileges, or immunities, but ſuch as their anceſtors enjoyed.

He then proceeds to enquire, what change has been wrought in their political ſituation ſince their departure, either by grants from the crown, or by parliamentary conceſſions. With reſpect to the former, he obſerves, that the king could not grant more power than he poſſeſſed, the rights of the legiſlative power not being at the diſpoſal of the executive. In regard to parliamentary conceſſions he inſiſts, that the ſupreme power of parliament has been either expreſsly or tacitly announced in every grant, charter, or public inſtrument iſſued by the crown, from the original ſettlement of Engliſh plantations. To this purpoſe he cites ſeveral acts of parliament, by ſome of which the right of impoſing taxes upon the commodities of the plantations was actually exerciſed, ſo early as the time of Charles II. and in almoſt all the ſubſequent reigns. The coloniſts, he ſays, complain that we tax them without their conſent; but if this objection be ſolid and ſubſtantial, he obſerves that it muſt hold with equal force againſt every act of the Britiſh legiſlature, as well as in reſpect to taxes; it being a fundamental principle in our conſtitution, that no man is bound by any law to which he does not give his conſent. As the reſult of the various arguments he produces, the author concludes with obſerving, that either America muſt recognize the legiſlative power of this kingdom in its full latitude, or ſet themſelves up as independent ſtates.

35. *Letters on the Spirit of Patriotiſm: on the Idea of a Patriot King: and on the ſtate of Parties, at the Acceſſion of King* George *the firſt. A new Edition. ſmall* 8*vo.* 3*s.* Davies.

To this edition the editor has prefixed a dedication to E. Burke, eſq. a preface, the character of the author by lord Cheſterfield and lord Orrery, and Mr. Pope's addreſs to lord B. in his Eſſay on Man. Lord Cheſterfield ſpeaks of theſe Letters with the higheſt applauſe *.

* Let. 157, dated Dec. 12, 1749.

"I have

"I have sent you, says he to his son, lord Bolingbroke's book, which he published about a year ago. I desire that you will read it over and over again, with particular attention to the style, and to all those beauties of oratory, with which it is adorned. Till I read that book, I confess I did not know all the extent and powers of the English language."

DIVINITY.

56. *A Sermon on* Christmas-*Day, almost Fourteen Hundred Years old, of that famous Father of the* Greek *Church, St.* Chrysostom; *translated from the* Greek, *and never before published in our Language. To which is prefix'd the Life of the Author.* 8vo. 1*s.* Bew.

The Life of Chrysostom is extracted from Cave's Lives of the Fathers. The Sermon is said to be collected from four of Chrysostom's discourses on Christmas-day. How the translator has managed the original, we have not examined. We have indeed considered such an examination as a useless enquiry. For this Sermon is of all the rhapsodies we ever read, the most incoherent and nonsensical. The reader shall judge for himself.

'Come then, [my brethren] and since our heavenly spring, is risen upon us from the virgin's womb, and hath dispers'd the cold and stormy clouds of the devil, and hath awaken'd the sleepy hearts of men by his divine rays from the fruit of ignorance unto heavenly and blessed glory, let us sharpen our understanding! But the birth of Christ stops the course of my tongue, and attracts the glittering Divinity to itself! for when I bring to my sight the babe born of the virgin, and the virgin conceiving without man, and, after her delivery, still being a virgin, I am much perplex'd at the work! and not finding the manner of it, I seal it with faith. For how? Is it not truly wonderful, and surpassing all understanding, that a virgin should bring forth, and be found a virgin after delivery?

'Behold, therefore, a visible and invisible mystery! comprehensible and incomprehensible! that may be felt, and yet not found! for who hath not seen and apprehended both the child and mother? and yet, whoever sees the virgin mother, and the babe, a child of the virgin, findeth a mystery much perplexing him! O truly a mystery! heavenly and earthly! seen, and yet doth not appear! for so great was Christ, who was born this day! heavenly, as to his divine nature, and earthly, as to his human! visible, as to the flesh; invisible, as to the spirit! comprehensible, as to the body, incomprehensible as to reason! but Christ indeed, being God, is all-powerful! O virgin mother, of the virgin babe! O holy child of the unmarry'd mother! O bush! which Moses saw burning in the Mount, and yet not burnt up! O stone! which Daniel saw hewn out of the mountain without the hand of man! where are [all our] lovers of curiosity? let them tell us, how a virgin, without man, brought forth a babe, and having brought forth, was

was [yet] uncorrupted! but if the manner is unsearchable, since the birth was of the Spirit: how much more so is this unspeakable birth by the Father of the Word, i. e. our Saviour.'

We assure our readers, that we have not selected this passage, as one more exceptionable than the rest. It is the first which presented itself. And we do not wish to injure either the venerable father or his translator.

37. *Hints from a Minister to his Curate for the Management of his Parish.* 12mo. 6d. Rivington.

Archbishop Secker, in one of his discourses, or his charges to the clergy, has made the following observation: "The main support of piety and morals consists in the parochial labours of the *clergy*. If this country is to be preserved from utter profligateness and ruin, it must be *by their means*. And they cannot lose their influence, but in a great measure by their own fault."

The author of this publication seems to have been of the same opinion with Secker. But being obliged, by a precarious state of health, and some other circumstances, to live the greatest part of the year at a distance from his parish, he has thrown together these Hints, for the use of his curate. They are drawn up with great plainness and simplicity, and consist of practical instructions concerning preaching, catechising, confirmation, baptism, the sacrament, the visitation of the sick, and every other branch of the clerical office.

The author appears to be a conscientious parochial clergyman, animated by a sincere desire of discharging his duty faithfully, and promoting sobriety, regularity, virtue, and religion among his parishioners.

MISCELLANEOUS.

38. *The Works of Mr.* George Lillo; *with some Account of his Life.* 2 *Vols.* 8vo. 6s. *boards.* Davies.

To this publication the editor has prefixed the life of Mr. Lillo; from which we shall extract two or three of the most material circumstances.

Lillo was born near Moorfields, in the year 1693. He was the son of a Dutch jeweller, and pursued his father's business in that neighbourhood, for many years, with an unblemished character. In his religious principles he was a protestant dissenter; but by no means of a sour, or puritannical cast. He was strongly attached to the muses, yet seemed to have laid it down as a maxim, that poetry should always be calculated to promote morality and religion.—He died on the 3d of September, 1739, in the forty-seventh year of his age.

His dramatic pieces, of which this is a complete edition, are eight in number, under the following titles.

1. Silvia, or the Country Burial. A ballad opera, in imitation of the celebrated Beggar's Opera*. This piece was acted at the theatre in Lincoln's-Inn-Fields, in 1730.

* The Beggar's Opera was first acted in 1727-8.

II. The London Merchant; or the History of George Barnwell. This excellent tragedy was performed at the Theatre-Royal, in Drury-Lane, in 1731 *, with great applause. 'As it was founded on a well known ballad, many of the critics of that time, who went to the first representation of it, formed so contemptible an idea of the piece, that they bought up many hundred copies of the old song, in order to draw comparisons between that and the play. But the merit of the play soon got the better of this contempt, and presented them with scenes, written so truly to the heart, that they were compelled to submit to the power of sympathy, to throw aside their ballads, and take out their handkerchiefs.'

III. The Christian Hero. This play was performed at the theatre in Drury-lane, in 1734. It is founded on the history of the famous George Castriot, king of Epirus and Albania. The name of Scanderbeg was given him by the Turks; and is the same, by which Alexander the Great is known amongst them.

IV. The Fatal Curiosity. A tragedy acted with success at the Little Theatre in the Haymarket, in 1736. The plot is taken from private life. An unhappy old man, and his wife, who lived at Penryn in Cornwall, impatient under their misfortunes, and rendered desperate by extreme poverty, murder their guest, a sailor just returned from the Indies, for the sake of his wealth. Upon examination, the murdered person proves to be their own son.—This piece, which consists of only three acts, contains some very fine scenes of intermingled remorse, tenderness, horror, and despair.

V. Marina. A piece of three acts, performed at the theatre in Covent-Garden, in 1738. It is taken from a tragedy attributed to Shakespeare, intitled, Pericles Prince of Tyre.

VI. Elmerick, or Justice Triumphant; acted at Drury-lane Theatre, in 1735. 'The success, says the editor, was much greater than was expected from a tragedy written on so simple a plan, and with so antiquated, though so excellent a moral, as the necessity of universal and impartial justice. It had novelty at least to recommend it. It was bold, as well as hazardous, in the poet, to introduce a scene, where Elmerick, intrusted by his prince [Andrew II. king of Hungary] with the government of a kingdom, makes use of his delegated power against the queen, and puts her to death for an injury committed against his own wife.'

VII. Britannia and Batavia. A Masque, written on the marriage of the princess royal, with his highness the prince of Orange, 1734 †. We do not know upon what authority it is ascribed to Mr. Lillo.

* C. Cibber says, Barnwell was printed in 1730, and Silvia in 1731.

† The publisher, who is Lillo's biographer, tells us, that 'Lillo had a great veneration for the late prince of Wales, and exerted his poetical skill, in a masque called Britannia and Batavia, on the marriage of his royal highness to the princess of Saxe Gotha.' But on that occasion, what had Britannia to do with Batavia? Or, with what propriety could Lillo speak of 'Anna bestow'd on Nassau?" The editor's pen is too rapid: *Canis festinans cæcos parit catulos.*

VIII. Arden of Feversham. This play is founded on a true history of one Arden, a gentleman of Feversham, in the reign of Edward VI. who was murdered by the contrivance of his wife, and one Mosby her paramour, who hired two ruffians of the names of Black Will and Shak-bag, to kill him, as he was playing a game at tables with the said Mosby. The fact is related by Holingshead and Baker. This play was first brought upon the stage in 1762*; but though much applauded, was acted only once. A tragedy upon the same subject was published about the year 1599; but as we have never seen it, we do not know that Lillo was indebted to it for either his plot or his characters. The tragedy before us has all the marks of an original production, the pathos of Barnwell and the Fatal Curiosity.

39. *Farther Proceedings in* Fabrigas *and* Mostyn: *with the Record verbatim, and the Arguments of Counsel before the Court of* King's Bench *on the Bill of Exceptions, on* Tuesday, *the 15th of* November, 1774. *folio.* 2*s.* Kearsly.

Of the former Proceedings in this cause, we gave an account in our Review for December, 1773. Since that time it has been carried into the Court of King's Bench upon a Writ of Error, and is ordered to stand for another argument.

40. *The Genuine Speech of Lord* Mansfield, *in giving the Judgment of the Court of* King's-Bench, *on* Monday, November 28, 1774, *in the Cause of* Campbell *against* Hall, *respecting the King's Letters Patents, of the 20th of* July, 1764; *for raising a Duty of Four and an Half per Cent. on all the Exports from the Island of* Grenada. 8*vo.* 2*s.* Kearsly.

The question at the determination of which this speech was delivered, involved a point of the most important consequence to the prerogative of the crown on the one side, and the liberty of the subject on the other; and it attracted so much the public attention, that the decision in favour of the plantiff has not only given general satisfaction, but placed in the strongest light the unbiassed integrity of the noble judge and his coadjutors by whom the cause was determined. May the dispensers of our laws continue to the latest ages to be actuated by the same glorious principles of justice and independence!

41. *The History of* Wales. *Written originally in* British, *by* Caradoc *of* Lhancarvan, *Englished by Dr.* Powell, *and augmented by* W. Wynne, *Fellow of* Jesus *College*, Oxon. *To which is added a Description of* Wales, *by Sir* John Price. *A new Edition, greatly improved and enlarged, with Pedigrees of Families.* 8*vo.* 5*s.* 3*d. in boards.* Evans, Strand.

Various editions of the Histories of England, Scotland, and Ireland, have of late years been published, while that of Wales has been in a great measure neglected. The public, therefore, and particularly the gentlemen of Wales, are obliged to the editor for reprinting a new and handsome edition of Caradoc, augmented by Wynne.

* See Crit. Rev. vol. xv. p. 133.

42. *An Observation on the Design of Establishing annual Examinations at* Cambridge. 8*vo*. *No Publisher's Name.*

Several plans for annual examinations have been offered to the university of Cambridge. Most of the projectors having proceeded upon a notion, that there is some great defect in the present system of education; and others having asserted, that "an almost universal inattention to every species of useful literature prevails in all orders of youth in the university," the author of this pamphlet endeavours to shew, that the charge of inattention is a groundless calumny; and that the business of education, both as to government and instruction, is conducted with more success, in the manner it has been conducted for some ages, under the domestic discipline of each college, than it could be under the direction of the senate.—The exercises, the examinations, and the petitions for degrees, are at present referred by the laws and customs of the university to the whole body: and this the observator thinks sufficient.

43. *The Rival Ball Rooms, or, a Collection of all the Pieces published in Favour of the New and Old Assembly-Rooms; at* Bath, *during the Disputes about settling the Public Amusements, in the Autumn Season,* 1774. 12*mo*. 1*s*. Newbery.

While the newspapers of the metropolis teem with political controversies, those of Bath appear not to be void of disputes of a different nature. It cannot be supposed that the settling of the amusements, even in that elegant place of polite resort, will prove very interesting to the public in general; it is sufficient therefore to observe, that the contest has been maintained with great warmth. We hope, for the sake of the interest, as well as the peace of the town, that the animosity of the present rivalship will soon subside into a generous emulation for promoting the entertainment of the company.

DRAMATIC.

44. *The Romance of an Hour, a Comedy of two Acts, as it is performed, with universal Applause, at the Theatre Royal in* Covent-Garden, *written by* Hugh Kelly, *Esq.* 8*vo*. 1*s*. Kearsly.

The idea of this Comedy is taken from Marmontel's Tale of *L'Amitie a l'epreuve*; but Mr. Kelly is so little indebted to the French production, that the Romance of an Hour may be considered as an original composition. The characters of Sir Hector Strangeways and Orson are well imagined, and properly supported; though we cannot help thinking they are too profuse in technical and professional phrases.—On the whole, this little piece will not diminish the reputation which Mr. Kelly has already acquired.

45. *The Cobler: or, a Wife of Ten Thousand. A Ballad Opera. In two Acts. As it is performed at the Theatre-Royal,* Drury-Lane. 8*vo*. 1*s*. Becket.

This production convinces us of the propriety of observing the old maxim, *ne sutor ultra crepidam.*

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